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THE ECCLESIASTICAL REVIEW

A MONTHLY PUBLICATION FOR THE CLERGY

Vol. XLV

"Ut Ecclesia aedificationem accipiat."

I COR. 14: 5.



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The Dolphin Press

1911



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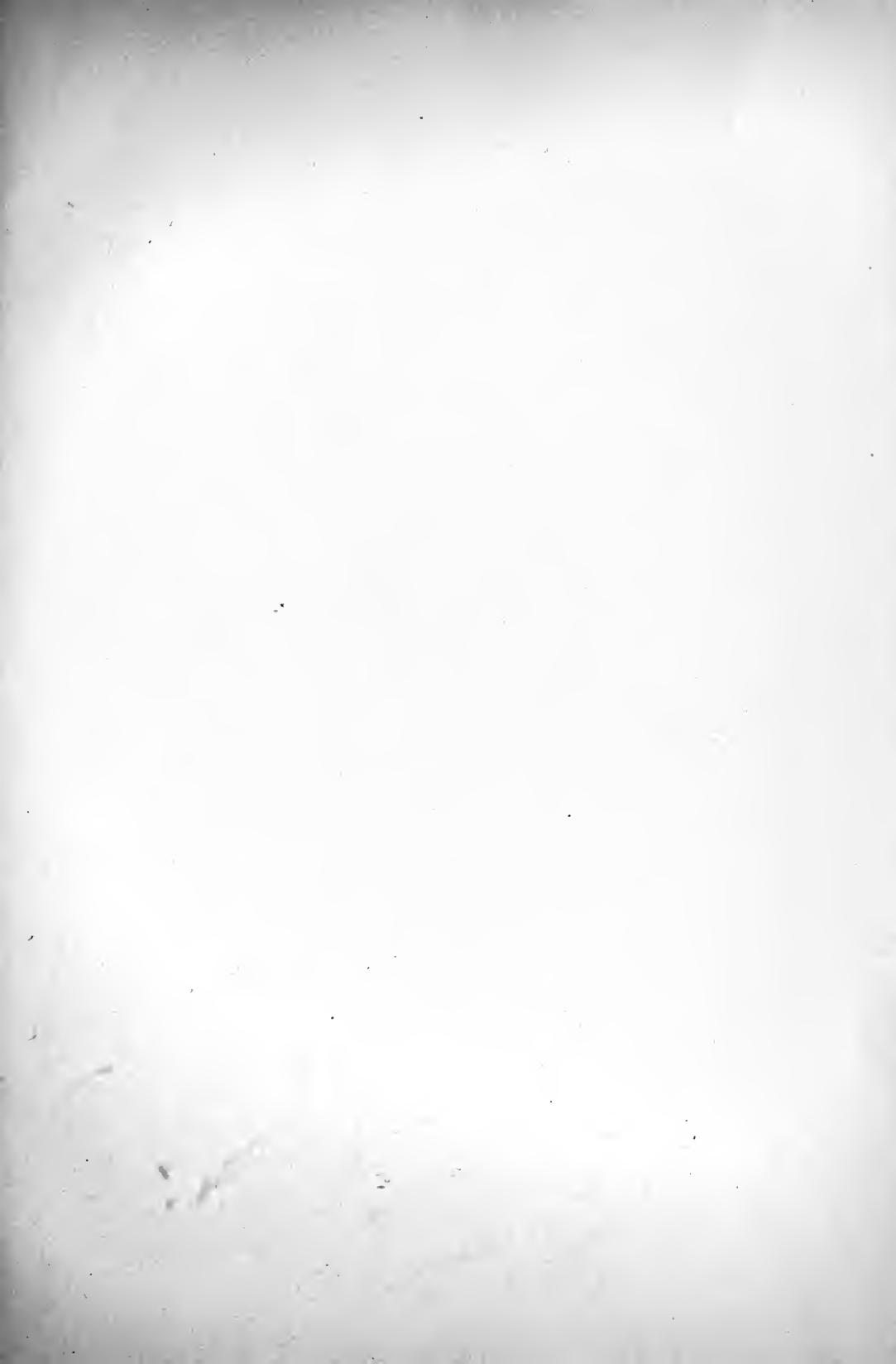
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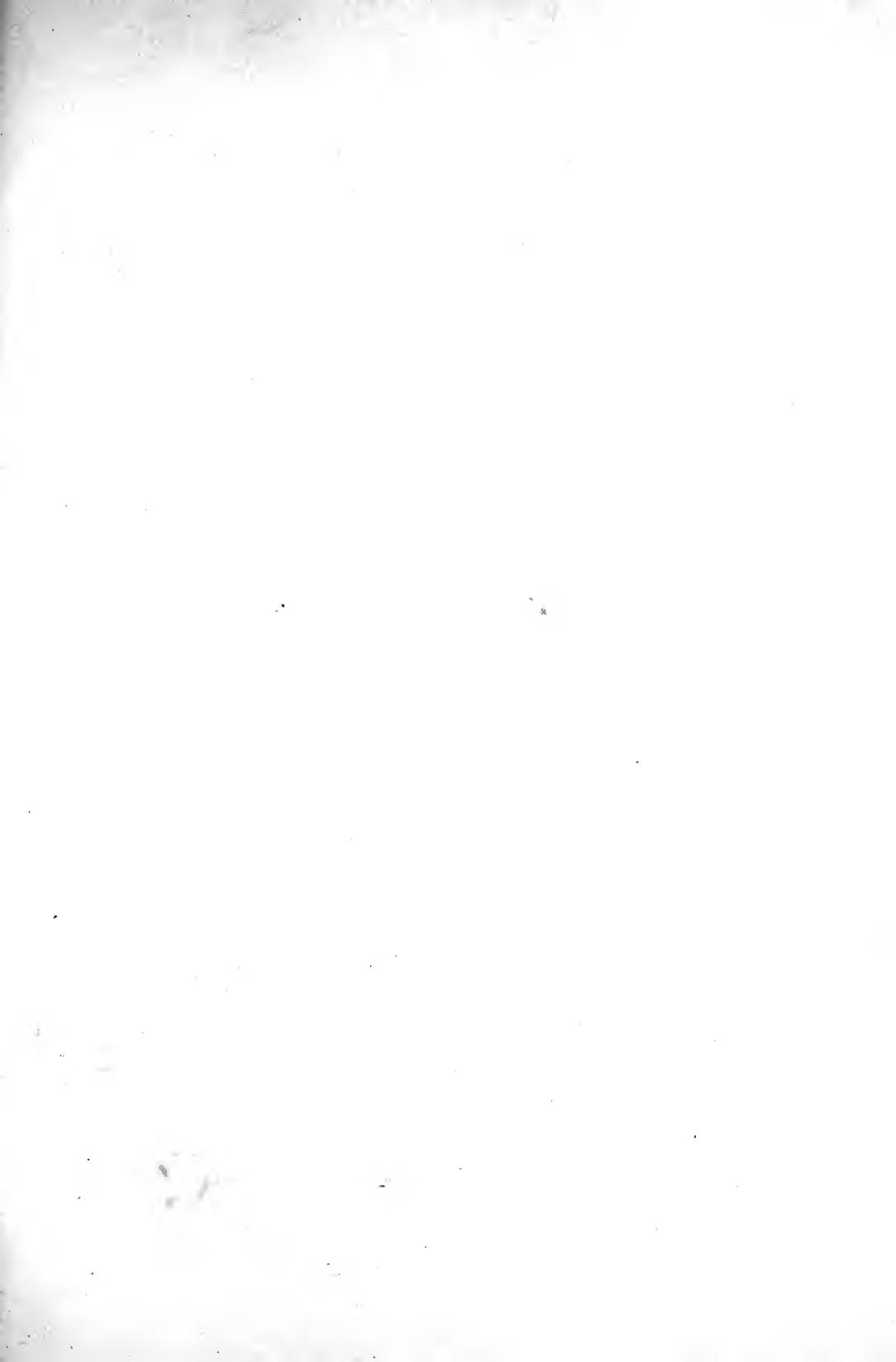
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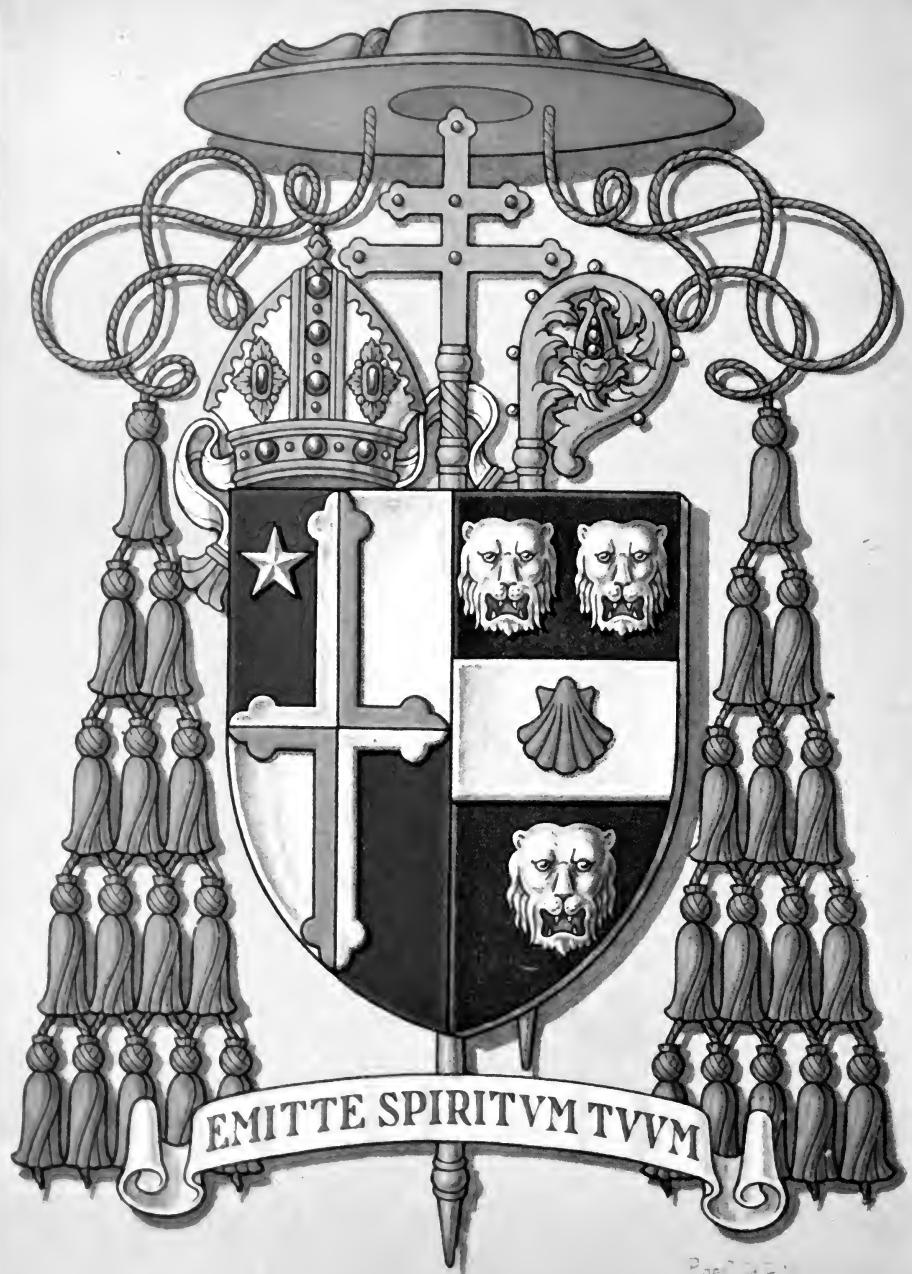




A MODERN LOMBARDIC BYZANTINE CHURCH

WHOSE INTERIOR AFFORDS AN UNOBSTRUCTED VIEW OF THE ALTAR. THE ARCHES AND PENDENTIVES SUPPORTING THE DOME ARE OF REINFORCED CONCRETE. THE EXTERIOR IS BUILT OF "TAPESTRY BRICK" AND GLAZED TERRA-COTTA.





P. de L. & F.

THE ARMS OF HIS EMINENCE CARDINAL GIBBONS

THE ECCLESIASTICAL REVIEW

FIFTH SERIES.—VOL. V.—(XLV).—JULY, 1911.—No. 1.

HOC.ANNO.R.S.MCMXI.FAUSTISSIMO
QUO.FILII.FRATRES.CONCIVES.EX.OMNIBUS
AMERICAE.TOTIUSQUE.ORBIS.TERRARUM.REGIONIBUS
LAETITIA.ET.VOTIS.CONSPIRANTES
TIBI.EMINENTISSIME.PRINCEPS
JACOBE.GIBBONS
OB.X.IN.XPI.SACERDOTIO.LUSTRA.FELICITER.CONDITA
NECNON.XXV.ANNOS.EX.COOPTATIONE.INTER.PATRES.CARDINALES
EGREGIE.PERACTOS
GRATULANTUR
ACCIPE.RELLIGIONIS.ET.PIETATIS.TESTIMONIUM
QUOD.SCRIPTORES.ET.CONLABORATORES
FOLIORUM.PERIODICORUM.ECCLESIASTICAL.REVIEW
VERITATIS.MAGISTRO.ET.PROPUGNATORI
SALUTIS.MINISTRO
JUSTITIAE.FAUTORI
CATHOLICAE.ECCLESIAE.DECORI
AMERICANAЕ.REIPUBLICAE.GLORIAE
RITE.PRAESTANT

THE ARMS OF HIS EMINENCE CARDINAL GIBBONS.

FOR an Ordinary to change his official coat-of-arms is a matter not lightly to be undertaken. The mere question of expense alone is a grave one, involving, as it does, a change of the headings of Chancery documents, of official note-paper, of seals, of the decorations of the episcopal throne, etc., and, in the case of a Cardinal, a change of the armorial panel above the portal of his titular church in Rome. That the Cardinal Archbishop of Baltimore should determine to make this change should be a matter of general significance to the American Hierarchy. The precedent established by His Eminence signifies that the time has now passed when the high dignitaries of the Church can be content with the slovenly, unscholarly heraldry which has hitherto been characteristic of the majority of American episcopal armorial bearings.

When His Eminence recently honored me with the commission to design his new arms, it became my duty carefully to examine afresh the precedents which should govern Catholic heraldry in America. Considerations of space prevent me from giving here the reasons which have led me, after twenty-five years of heraldic research, to follow the ancient Irish and English practice of combining by "impalement" arms representing the see with arms representing the Ordinary. This was also the usage frequently followed by the six great ecclesiastical peers of France. Anciently, every French see had a diocesan coat, although the use of these coats was gradually abandoned by the Ordinaries, especially after the Concordat. Many of the German and Austrian Ordinaries still display these diocesan coats, combined (usually by "quartering") with their personal insignia. The Irish Bishops generally continue their ancient practice,—I have many examples in my collection of heraldic bookplates. As for the English Bishops, I am enabled through the great kindness of His Grace the Archbishop of Westminster to print in the ECCLESIASTICAL REVIEW the text of the Decree establishing arms for the See of Westminster.

DECRETUM.

Eminentissimus et Reverendissimus Dominus Cardinalis Herbertus Vaughan, Archiepiscopus Westmonasteriensis in Anglia, preces huic

S. Congregationi Fidei Propagandae [proposuit¹] ut memoratae Archidioecesi Westmonasteriensи ceu proprium stemma concederetur illud quo veteres Archiepiscopi Cantuarienses Catholici utebantur, immutato colore campi de coeruleo in rubeum, ob memoriam martyrum qui, haeresi in Anglia erumpente, nobilissimo sanguine suo illam Ecclesiam decorarunt.

Insuper praelaudatus Eminentissimus Antistes expetivit ut sibi facultas fieret proprio gentilitio stemmati illud inserere quod pro sua Archidioecesi implorabat. Porro hujusmodi precibus Sanctissimo D. N. Leoni XIII ab infrascripto Archiepiscopo Larisseni, Sacrae Congregationis Fidei Propagandae Secretario, relatis in audiencia habita die decima vertentis Junii, Sanctitas Sua benigne annuere dignatus est, concedens ut Archidioecesis Westmonasteriensis in Anglia tanquam proprium stemma haberet sacrum pallium ex superioribus scuti angulis utrinque dependens, cruce archiepiscopali de auro longitudinaliter intersecta, in campo rubeo; pariter concedens ut praedictum stemma suae gentilitiae tesserae memoratus Eminentissimus Archiepiscopus insertum gestare valeat, adjecta epigraphe "Amare et servire"; qua super re praesens Decretum confici jussit.

Datum Romae, ex aedibus S. Congregationis de Propaganda Fide, die 30 Junii, 1894.

M. CARD. LEDOCHOWSKI, *Praef.*

L. * S.

(signed)

A. ARCHIEP. LARISSEN., *Secr.*

This Decree, so far as I know a unique expression from the Holy See on purely diocesan heraldry, affords us a final, authoritative precedent, which has been loyally followed by His Grace the Archbishop of Boston, the Bishop of Burlington, the Bishop of Hartford, the Bishop of Tuguegarao, and the Abbot of Belmont,—and now by His Eminence, our beloved Cardinal.

The arms suggested for the See of Baltimore in the February number of the REVIEW (Vert, a pallium proper), while in themselves interesting and dignified, did not appeal sufficiently strongly to His Eminence to lead to their adoption. They were based upon the analogy that inasmuch as Canterbury was anciently the primatial see of England, Baltimore, as the first American see, might well have a similar coat, slightly "differenced". But the analogy is not an exact one.

¹ In the copy of the Decree, sent me from the Westminster Chancery, a necessary predicate is apparently missing here. I have ventured to supply "proposuit," although "debit" would, perhaps, serve equally well.—P. de C.

Canterbury (596) was not the oldest British see. Besides the early bishops in London, St. Daniel was Bishop in Bangor in 516, and the See of St. Asaph is said to have been founded by Kentigern, Bishop of Glasgow, about 560. And Baltimore, on the other hand, is not primatial. Again, the ancient arms of York were the same as those of Canterbury, with the exception of the number of crosses on the pallium. A window in York Minster, apparently contemporary with Archbishop Bowet (1407-1423), shows the York arms with the staff and pallium on a field *gules*, precisely the arms of the present See of Westminster! And finally, as the arms of Armagh and of Dublin are again the same, with the exception of the number of crosses on the pallia, it was deemed advisable not to add to the confusion in the Baltimore coat. Furthermore, we had at our disposal, as will shortly be shown, rather more interesting heraldic data.

The shield of His Eminence is blazoned as follows. Impaled arms. Dexter: Quarterly azure and argent, a cross-bottonnée throughout quarterly of the second and gules, in dexter chief a star also of the second (See of Baltimore). Sinister: Sable, on a fess between three leopard's faces argent an escallop gules (Gibbons).

The arms of the See are based upon the following considerations. A coat of one of the former Ordinaries—Azure, a representation of Our Lady argent (?)—had long done duty as a quasi-diocesan coat. In the new arms, then, I retained in part the azure field, a color closely associated, ecclesiastically, though not necessarily heraldically, with Our Lady. And in casting about for some characteristically "Baltimore" emblem, the beautifully quartered red and silver cross, in the second and third (Crossland) quarters of Lord Baltimore's arms, familiar to every Marylander, seemed providentially made for our purpose. It became advisable, then, to quarter the field to receive this cross; and the result is a coat properly "differenced" from Lord Baltimore's, and therefore not an heraldic "infringement" upon the present arms of the State, and at the same time, and quite fortuitously, a patriotic combination of "red, white, and blue". But in addition to the cross of our Faith, in this its peculiarly Baltimorean form, there remained Our Lady to be more definitely symbolized.

At once the star suggested itself to me, as being not only one of the titles and attributes of Our Lady, but also the accepted symbol of an American State. I was amused during the celebrations in New York, by newspaper accounts of the remarkable "symbolism" of His Eminence's new arms. My concern here is simply to give their definite heraldic "meaning", based upon their origin: their "symbolism" will probably grow to the usual inflated dimensions. So much for the diocesan impalement at dexter. The sinister impalement is simply the old Gibbons arms, with the escallop shell of Saint James, the Cardinal's Patron, added as a "brisure", to "difference" the coat and make it peculiarly personal. The motto of His Eminence's former bearings has been retained.

One can only hope that His Eminence's example will be more widely followed. The heraldic heresy which regards a shield simply as a background upon which a landscape, a pious "picture", or a heterogeneous collection of religious or secular instruments and objects may be realistically painted, dies very hard. Let us pray that the Cardinal's example will have given it its *coup-de-grâce*.

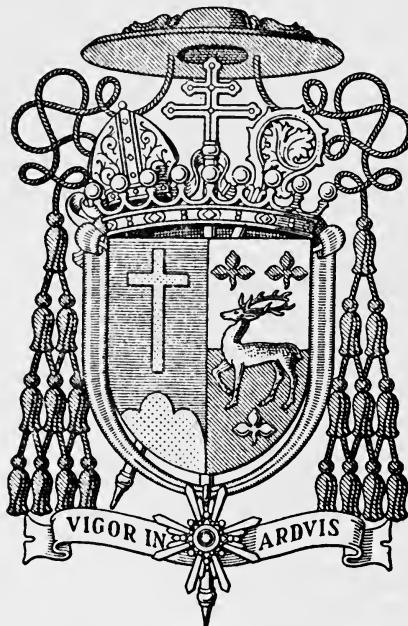
A word may be permitted me concerning the several additional coats here illustrated, all of which I have been commissioned to design by the several Prelates, in some cases with the collaboration of my learned friend and heraldic colleague, the Rev. J. A. Nainfa, S.S., author of *The Costume of Prelates*.

ARMS OF HIS GRACE THE ARCHBISHOP OF BOSTON.

Impaled. Dexter: Azure, a Latin, or "long" cross above a trimount in base or (See of Boston). Sinister: Per fess argent and vert, between three trefoils slipped, counterchanged of the field, a stag trippant proper (O'Connell). The very simple diocesan coat is based upon the precedent of the old *armes parlantes*, Boston at one time having been called, in early Chancery documents, *Tremontinensis*.² It also follows somewhat closely the coat painted on the Brief of Pius IX to Bishop Fitzpatrick creating him *Solio Pontificio Assistens*, where a diocesan coat appears impaling the arms of Fitzpatrick of Upper Ossory. The O'Connell arms are identical

² See also, Gam's *Series Episcoporum*.

with those on the book-plate of Sir Ross O'Connell, in His Grace's collection. The count's coronet indicates the Pre-

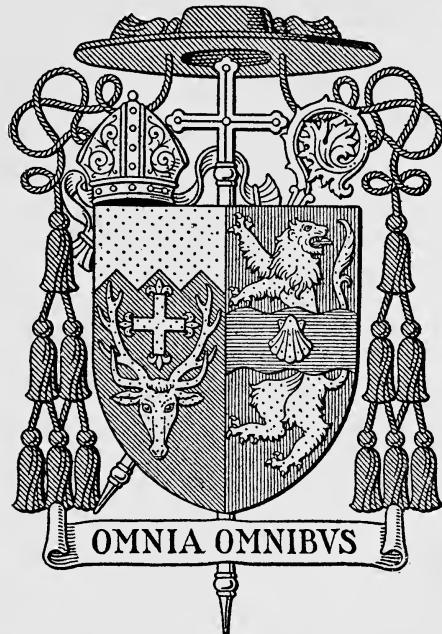


late's Palatine rank; the Order is that of the Sacred Treasure of Japan.

ARMS OF THE BISHOP OF BURLINGTON.

Impaled. Dexter: Vert, a stag's head caboshed, between the attires a cross-fleurdelisé or, a chief dancetty of two points and two half points of the same (See of Burlington). Sinister: Gules, a lion rampant regardant or, debruised of a fess wavy azure, thereon an escallop of the second (Rice). The diocesan coat, by means of the dancetty chief, gives a very abstract but heraldically adequate representation of the green mountains of the State (Ver-mont). "Burlington" is heraldically indicated by one of the three stag's heads which appear on the arms of the Earls of Burlington (Cavendish). The cross with arms terminating in fleurs-de-lis, honors the introduction of the Faith in Vermont by the early French missionaries. The sinister impalement is a version of the arms

of the old Welsh clan of Ap Rhys, from whom various Pryces and Rices descend, with a personal "brisure": the wavy blue fess may here be taken as suggestive of water, as the escallop

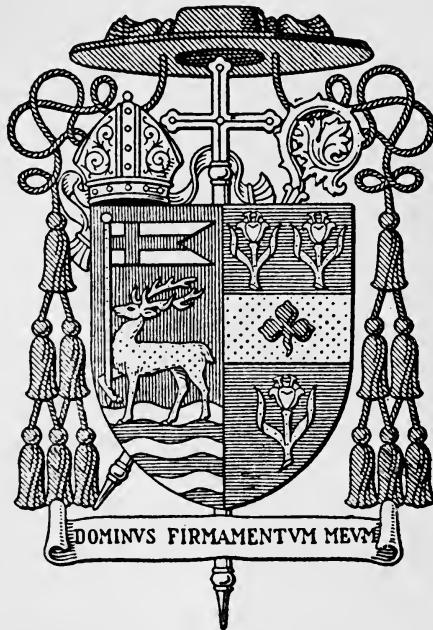


shell, when not definitely attributed to St. James or St. Michael, may suggest simply pilgrimage.

ARMS OF THE BISHOP OF HARTFORD.

Impaled. Dexter: Gules, a hart or, bearing the Paschal banner proper, the staff paleways of the second, and trippant over a ford barry-wavy of six argent and azure (See of Hartford). Sinister: Azure, on a fess or between three lilies of the field argent leaved and stalked of the second, a trefoil slipped vert (Nilan). Here, again, the See naturally has *armes parlantes*, based upon the analogy of the coat of Oxford. The silver and blue of the ford, an heraldic convention for water, was inevitable; the field was therefore made red simply for beauty of color. I am unable to agree with that school of heralds which attributes to the various tinctures a recondite symbolism. I would note, however, that red is the

color by ancient academic usage appropriate to a theological faculty; it is therefore, other considerations being equal, not inappropriate for the field of an ecclesiastical escutcheon. The Nilan coat is an assumption, indicating the Prelate's devotion to St. Joseph, the Patron of his seminary, as a student,

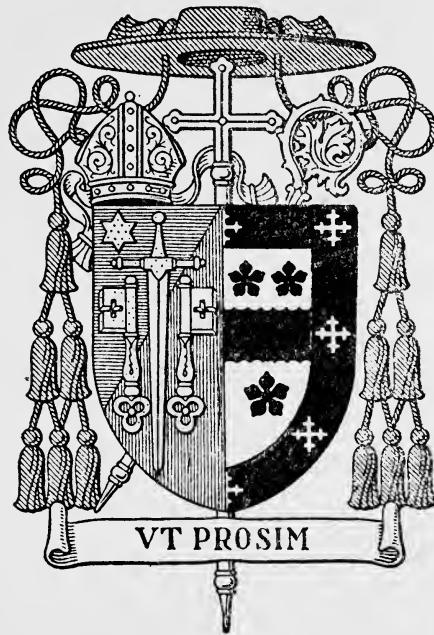


of his parish as priest, and of his cathedral as bishop. The green trefoil is an adequate symbol of the Prelate's fatherland, as well as of the Blessed Trinity. The metal fess is inserted primarily for reasons of design and secondarily to give the colored trefoil a grammatical background.

ARMS OF THE BISHOP OF TUGUEGARAO.

Impaled. Dexter: Per bend sinister azure and gules, a sword in pale argent, the hilt up or, between two keys paleways addorsed, wards up, the dexter of the fourth, the sinister of the third, in dexter chief a star of six points of the fourth (See of Tuguegarao). Sinister: Argent, a fess engrailed between three cinquefoils sable, a bordure of the same charged with eight crosses-crosslet of the field, the bordure dimidiated

(Foley). Here, having no purely local heraldic data at hand, the arms for the See show the emblems of SS. Peter and Paul, to whom the Cathedral church is dedicated, together with the six-pointed golden star from the arms of the founder of the See, Pius X. The field has been divided between the blue

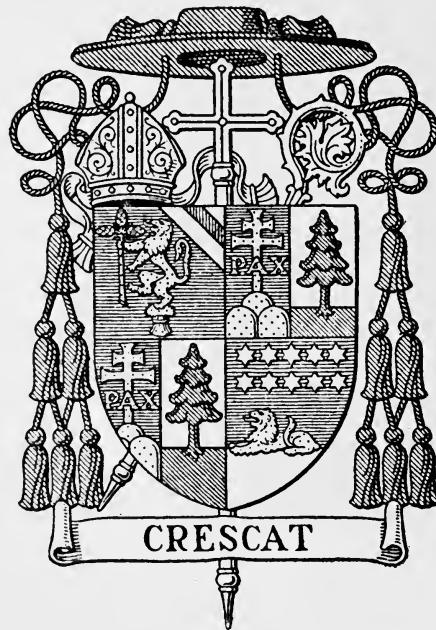


of the Holy Father's field (also the field of the American Union Jack or naval flag) and the red of the Castilian coat. The coat at sinister is that of the Foleys, with a bordure for difference. The Lords Foley also difference the original coat with an uncharged bordure sable. The addition here of the crosses-crosslet makes this a still further differentiation from the original arms and forms a natural brisure for an ecclesiastic.

ARMS OF THE VICAR APOSTOLIC OF NORTH CAROLINA.

Quarterly. 1: Azure, a lion rampant, his left foot upon a garb and holding in his right fore-paw a staff paleways, the top ending in a cross of three pine-cones, all or; a demi-chaperon at sinister (or a "point sinister") argent charged

with a bendlet gules (Vicariate Apostolic of North Carolina). 2 and 3: Arms of the Order of St. Benedict impaling Argent, a pine tree on a champagne vert (Haid). 4: Azure, a lion couchant or upon a champagne argent, in chief ten stars of six points five and five of the last (Abbey of Belmont). The arms of the Vicariate are based upon those of its founder, Pius IX (Mastai-Ferretti). The Mastai arms are azure, a lion rampant, his left foot upon a globe, all or. For the globe I have substituted a "garb", or sheaf of wheat, from one of



the early seals of North Carolina; and as a reminiscence of the pine tree which appears there also I have given the lion a cross-staff ending in pine-cones. The half chaperon is simply an abbreviation of the Ferretti arms. In the second and third quarters the Abbot follows the Benedictine practice of impaling the arms of his Order with his personal coat, the combination becoming thenceforth an inseparable unit. The arms of the Order have at different times and in different places varied slightly in the tinctures; but the tinctures preferred by the Abbot are the simplest version, and therefore,

to an impartial herald, the most acceptable. The tree, for Haid, is an assumption commendable for its dignified simplicity. The fourth quarter shows, for the Abbey of Belmont, the arms previously in use there, with the exception that the champagne or terrace, formerly vert, is now argent. The founder (the Abbot Leo) and his ten monks are indicated by the lion and the ten stars. It should be realized that the apparent complication of this shield as a whole does not inhere in any of its single quarters, each of which is reasonably simple, as a good coat should be, but arises solely from the heraldic need of showing the Prelate's several dignities.

I shall be glad to explain by correspondence any of the details of the foregoing that may not seem clear to amateurs of heraldry; and I shall be happy, in collaboration with my good friend, the Rev. J. A. Nainfa, S.S., to serve any of our Prelates in matters heraldic.

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"THE SCIENCE OF THEOLOGY AND THE ART OF SACRED
ELOQUENCE."

THE antithesis of science and art has been so often formulated that it would be idle and wearisome to rehearse the details. The title of this article will in itself clarify some ideas and point the way to practical corollaries. Without entering, then, upon the larger question of the contrasts of art and science, it might be well to single out some difficulties the preacher may be expected to meet with in transmuting the substance of his theological science into the material of his sacred eloquence, in translating a thesis into a sermon, in making Aquinas a Lacordaire or Suarez a Bourdaloue. It would seem paradoxical at first sight to affirm any difficulty whatsoever. Truth is one and the same whether couched in a syllogism or resonant in a period. Falsehood may assume a thousand disguises; but truth has but one expression upon its immobile features, one look in its sleepless eyes; eternally fixed upon eternal foundations, with unswerving gaze—the ideal of sphinxes, moored with shiftless fixedness upon the shifting sands of falsehood.

But the difficulty in question does not come from truth. You have the same proportions of hydrogen and oxygen in the glacier as you have in the river, but in some cases it took geological ages, in all cases it involves the expenditure of immense energy, to strip ice of its accidental rigidity and frigidity and run it molten down the valleys of the world, conforming itself to every varying width and every varying depth of its proper channel. There is no substantial change in the truth, but its accidental form must put off the inflexible austerity of science and assume the flexibility and warmth of eloquence. In the famous statement of St. Augustine, which embodies the world-old tradition of oratory, theology puts a full stop after the first member; eloquence, leaving the commas, goes on to the end of the three clauses. "Ut veritas pateat, ut veritas placeat, ut veritas moveat."¹

ELOQUENCE IS UNTECHNICAL.

The technical term is something that must be left in the lecture-room. Science could scarcely exist without the technical term. Such terms constitute the shorthand of science. One phrase in theology is sometimes an index to volumes, condenses ages of church history, expedites scientific discussion and is the gravestone of a thousand heresies. Pelagianism, transubstantiation, hypostasis, circum-insession, and all the *terminative's* and *formaliter's* of the theological disputation are absolutely essential to science, very nearly fatal to eloquence. The reason is not, because shallow thinkers or careless students make the technical term a substitute for knowledge and think they have theology because they have mastered its language, as though the mere murmuring of x, y, z, entitled one to a degree in algebra. A terminology is the scaffolding needed to erect the temple of truth. A certain amount of acrobatic skill will enable one to scale its bare boards or tread securely its precarious rafters, but while irresponsible youths are playing hide-and-seek on the scaffolding, the builders, resting on that necessary structure, lay the stones of the temple in solidity.

It is not, therefore, because of its abuse that terminology is unserviceable to eloquence; it is precisely because of its

¹ De Doctr. Christ., 4, 61.

scientific utility. Technical terms constitute a language, and a very difficult language. It is language which saves valuable time for the teachers. It is comprehensive, precise, severely intellectual, but it is a foreign language to people who listen to sermons and scarcely serviceable for even a congregation of theologians. Its very condensation makes it indigestible within the brief time given to the spoken word, and even the Bread of the Lord must be leavened, though not with the leaven of the Pharisees. Sometimes the very terms of ascetical theology likewise need leavening before being dispensed to the multitude. Mortification and the spiritual life and the interior spirit and supernatural motives, these and many another term that has come to us from the good books we read, are stereotyped formulas of asceticism and may be idle words for many hearers.

The sacred orator must melt down the stereotyped and run his language into new molds for his audience. He must leave the glacial period of science where "froze the genial currents of his soul" and thaw out in the pulpit. Estimate, if you will, the energy of heat required to convert a world of ice into a sea of fire, and you will have some idea of the labor required to change a small quantity of theology into the palpitating flexibility of a sermon. Modern inventions have been able by high-pressure machines to force air bubbles into baking dough and so shorten the leavening process by dispensing with the slower release and permeation of yeasty vapors. The work calls for time and energy. If you shorten the time, you must increase the energy. Sometimes it is only after years of thought and familiarity with the solid truth of theology that it has become light and wholesome for public consumption in the pulpit; sometimes the intense application of special study will force at once technicality and density into freedom and grace; but always either by expenditure of more time or more energy in the mastery of thought, must the prime matter of truth be made to doff the form of science and assume the form of art.

Suppose you should try to bring home to the audience the personality of God. You would have visions from theology of pantheism and agnosticism. You would recall shattered fragments of discussion about hypostasis and the individual.

Perhaps half-forgotten heresies would struggle into consciousness with other flotsam and jetsam. All that would be quite unleavened for the audience you have in mind, and you might say to yourself, "I will talk to my good people about going to Mass and confession." But perhaps with longer meditation you would feel that the personality of God might give a meaning to religious life, might comfort a lonely soul, might take prayer out of the region of the clouds, making it, instead of what would be deemed as senseless talking to the air, rather the loving converse with one who knows and loves, whose ear is ever at our lips, as Fr. Farrell puts it somewhere; and moved by these many advantages your thoughts of God's personality would shed its technicalities. Fr. Pardow, who died but recently, was a preacher who had in his life a vivid realization of the personality of God and made many attempts to formulate his knowledge for the pulpit. He often tried to make his hearers realize what he felt. One illustration had some success. "A government," he would quote or say, "is impersonal. 'I cannot shake hands with the United States', was the cry of the soldier. My Colonel is my government for me." But Fr. Pardow's most successful attempt at making his audience realize God's personality was closely allied to one which Christ Himself used for a similar purpose. Not far from where Fr. Pardow lived at Poughkeepsie he saw on one of his walks an incubator whose source of heat was an oil-lamp. His mind was ever alive to spiritual analogies, and one suggested itself at once. The lamp would represent the impersonal idea of God as a force in the universe and would be contrasted with the mother-hen the embodiment of the personal idea. The illustration is crude as here presented, but it was not so in his development of it, and his fine sense of humor was able in a delicate way to make much of the absurdity of an oil-lamp masquerading as a mother-hen. Whatever may be the thought of it, it certainly was, with other explanations, effective in securing a realization of God's personality. One good, shrewd Irishman was full of the idea after the sermon, and prayer became for him a new thing. Another person wrote to Fr. Pardow in English which is rude but in enthusiasm which is unmistakable: "Dear Father on Good Friday night Will you please give us the Leture you gave

down at the 16st Collige. About the Chicken who had a Mother. And the Chicken who had the Incubator for a Mother. Father I am trying to get some of the Boys who do not know what the inside of our church look like and I know if they was to hear about the Chicken it would set them to think of God in this holy season of Lent." The note is unsigned.

Assuredly it would seem to be a far cry from the personality of God to an incubator, yet it made the writer of that note think of God and with the zeal of an apostle he wanted the boys to think the same way. Similar but greater enthusiasm was aroused, we may feel sure, by the supreme eloquence of, "Jerusalem, Jerusalem, thou that killest the Prophets, and stonest them that are sent to thee, how often would I have gathered together thy children, as the hen doth gather her chickens under her wings, and thou wouldest not?" We feel the Great Theologian and Sacred Orator would not have disdained the incubator with its homely oil-lamp. There are few technical terms in the eloquence of the Gospels.

ELOQUENCE IS IMAGINATIVE.

Scientific truth differs from artistic truth in its presentation. The truths of science are general. Science works from the particular and concrete back to the general and abstract. The truths of art are embodied in the concrete. Contrary to science, art begins with the ideal and works toward a concrete presentation. Geometry will reduce a flower-garden to a blueprint; landscape gardening will turn lines into borders and blank spaces into mosaics of flowers. The architect must have his blueprint to keep him from going wrong, but art finds its realization in the cathedral. Science gives an anatomical chart; art produces a statue. Principles, deductions, conclusions, classification, systems, these are processes of science and valuable they all are for art, but all these operations are facing the abstract and general. Art faces the concrete and particular, and after its survey of heaven and earth it is not content until it gives "airy nothings a local habitation and a name." Science is ever climbing up the tree of Porphyry; art is ever climbing down it.

Apply all this now to theology and preaching. Anyone can see the two opposite processes exemplified in such works as Corluy's *Spicilegium Dogmaticum*, and in most commentators who are looking to the essential truths of Scripture. The sermon on the Mount is reduced to a series of general propositions where everything local, particular, and concrete is set aside to arrive at the essence, to classify the product and codify a system. Take again the sermon on prayer (Luke 11). "Lord, teach us to pray", said one of His disciples. The first part of the sermon advises the recitation of the Our Father; then follows a famous parable, a picture with all its details, local, actual, and contemporary; the perfection of the concrete. In the crucible of science these details are all swept away. "Friend, lend me three loaves," is generalized into "prayer". "If he shall continue knocking," is the artistic expression for the scientific "persevering". So with the rest: the midnight hour, the shut door, the children in bed, the continual knocking, the reluctant rising, the triumph of the visitor, all disappear, and this piece of eloquence becomes a theological conclusion asserting "the efficacy of persevering prayer; for if selfishness and indolence yield to importunity among creatures, how much more is this true of God?"

Think a moment of all the great truths of our faith which have been embodied in exact terms and defined and made perspicuous by reason and authority; and set them side by side with the gospel which is sacred eloquence and from which these great truths arose; and you will understand the marked difference between the scientific and artistic form of the same truth. The providence of God and the lilies of the field, the papal supremacy and the keys, the infallibility and the rock and the sheep, unity and the one fold, grace and the wedding garment, charity and the Good Samaritan, humility and the little child, perfect contrition and the prodigal, torments of hell and unquenchable fire without a single drop on a parched tongue—there is no need of prolonging the catalog. The parable, the example, the story, the similitude, the epigram, the brief description, these are rarely employed in the textbooks of science, where clearness of truth is looked for: "ut veritas pateat". These, however, always enshrine the truths of eloquence where the charm of truth is sought for: "ut veritas placeat".

ELOQUENCE IS EMOTIONAL.

Finally, scientific truth is unemotional. Earnestness may galvanize a chapter of Suarez into momentary life, but that life is only galvanic and extrinsic. It comes from flashing eye and thrilling tone and vigorous gesture, but the truth itself is unemotional. Science wants it so. It excludes emotion as distracting and out of place. Imagine a professor of geometry tearfully and exultantly announcing in tremulous tones his Q. E. D. Science does not amplify, does not enforce its truths with emotional vehemence, does not perorate. If you do not understand, it gives another proof, or another exposition. When you catch the fact or principle, the work of science is done. The mind is equated with objective realities; it is vested with the truth. You have a perfect mental fit. It is no part of science to comment on the beauty of the vesture or its goodness. It has already passed on to fit your mind with another truth. Ah, but art does not pass on. In its mental vestures, art dwells upon their beauty and is attracted or repelled by their goodness or evil. The truth of art is transfigured by the imagination into a thing of beauty and is shown to be stained with evil or glowing with goodness, because in eloquence the truth must pass from the mind through the imagination to the heart: "ut veritas pateat, ut veritas placeat, ut veritas moveat".

One glance of the opened eye sees the flash of truth; the gaze must be riveted to behold its beauty; the looks must be fascinated to thrill with truth's emotion. "Veritas stat in indivisibili", our philosophers tell us, but "pulchritudo non stat in indivisibili nec malitia nec bonitas." So the orator amplifies and is diffuse. He deepens the dark shadows of the picture that you may hate it more and more; he emphasizes the light areas that you may like the picture more and more. He will never be content with your merely seeing it. In a sense, therefore, the sacred orator must know theology better than the theologian. He will not be content with a surface knowledge but will feel the pulse of truth and listen to its heart-beat. He will get down below terms to realities. Before his imagination general truths will marshall the multitudes of their individuals, and disclose the significant individual which will best represent the class. His knowledge

of theological truths will widen out into the myriad relations and analogies in history, art, and nature wherein the profoundest theology may be presented and illustrated in the simplest object-lesson familiar to every audience. Part of Chesterton's success consists in his power of bringing his philosophy, as much as he has, down to the lowest common denominator. He sees philosophy in the veriest trifles of life. I know, too, a chemist who has so mastered his science that I really believe he could give a complete course in chemistry with experiments and illustrations from the stains and paints and what not of his room. So must the preacher have mastered his theology for the pulpit. He must be able to see sermons in everything, discern the great round orb of God's truth reflected in countless shades and tints from all the creatures in God's universe.

His truth will be apostolic, will become all things to all men to save all, will avoid the scientific language which appeals to the expert and the trite language which appeals to no one, will keep its language from degenerating into mere symbols, and so will be ever on the lookout in realms of the imagination for new forms in which to body forth the old thoughts. The truth of the orator must be apostolic; it must win its way by beauty and charm and ensure its progress to its destination, the human heart, by filling itself with emotion, by manifesting its goodness or evil. "Ut veritas pateat, ut veritas placeat, ut veritas moveat".

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AN EPISCOPAL CHAMPION OF SOCIAL REFORM.

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Sociale Schriften. Neue Auswahl. Essen. 1908.

THE Catholics of Germany are preparing to commemorate in a fitting manner the hundredth anniversary of the birth of the great Bishop of Mainz, Wilhelm Emmanuel Freiherr von Ketteler. What this prince of the Church did for his own diocese and for the Church at large, what a debt of gratitude Germany owes to him as the renewer of religious life, as the pioneer of the Catholic social reform movement and its scientific exponent, as the champion of the religious and political rights of the Catholics, is written in indelible letters on the pages of history. His sublime personality, his eminent virtues, his lovable traits of character were the admiration of his contemporaries and deserve to be held up for imitation to all succeeding generations. One of the most deplorable features in our Catholic literature at the present moment is the absence of any important work in English which deals with the social reform movement inaugurated by this truly great priest. Apart from some articles in the *Dublin Review* and the admirable articles by Goyau in the *Catholic Encyclopedia* we have hardly anything in English to refer to on the subject of such vital importance in the social crisis we are passing through.

In dark and lowering days he grasped the pastoral staff of St. Boniface with a firm hand and led out his sheep and went before them and showed them good pastures and stood between them and the wolves lying in wait to catch and to scatter. He stood on the watch-tower of the age, and when he saw the enemy approach he sounded the alarm, rallied the Catholic forces and took his place in the forefront of the battle-line to hurl back the invaders.

No statues in marble or bronze will be raised to him during the year of jubilee, but more fitting memorials, memorials which the friend of the poor, the suffering, the workingmen, and the children will look down upon with favor and bless from his throne of glory. A church is to be erected in the workingmen's colony of Mainz consecrated to the Sacred Heart; the shrine of Our Lady of Sorrows in Dieburg, where Ketteler preached so often and prayed so much, will be completely renovated, and a Ketteler Society has been founded to raise funds for the erection of a free sanatorium in Bad Nauheim for poor children.

It is the purpose of the following sketch to treat of Ketteler, not as the champion of the liberty of the Church and the religious reformer, but of Ketteler the champion of the poor and the workingman, of Ketteler the social reformer, of whom the great "social Pope," Leo XIII, said: "This was my great predecessor!"¹

"Verba movent, exempla trahunt." Ketteler was well aware of the profound wisdom underlying this old adage. He knew that reform, like charity, must begin at home. Unlike Lassalle and a host of other theorizing socialists, he preached what he practised and practised what he preached. There was no need in his case to admonish the people to follow his good doctrine, not his bad example.

The life-story of a man like Ketteler is the best answer to the oft-repeated boast of the Socialists that they are the only ones who have stood by the poor man and the laborer, and to the taunts hurled by Bebel and Liebknecht at the members of the German Reichstag, 31 May, 1881, during the debate on the Accident Insurance Bill: "When did you begin to take notice of the workingman? When did you begin to study the Social Question? When did you begin to do anything for the so-called poor man? Not until we socialists reminded you of your duty."

Ketteler's sociological writings, above all his *Grosse Sozialen Fragen der Gegenwart* and *Arbeiterfrage und das Christentum*, are acknowledged classics in this category of literature. They exerted a far-reaching influence not only on the German Social Reform Legislation, but also on the famous

¹ To the Swiss Catholic sociologist, M. Decurtins.

Labor Encyclical of Leo XIII—*Rerum Novarum*, of 15 May, 1891. No less an authority than Windthorst² pronounced them to be the best exposition of the Christian point of view on the social question and the clearest presentation of the defects and the one-sidedness of the naturalistic position.

French and Swiss writers have long since taken up the study of Ketteler. During the last decade of the last century, Decurtins, Kannengieser, Girard, translated the most important of his works or analyzed his economic doctrines; in 1903 Lionnet wrote an interesting sketch of his life, based on Father Pfülf's monumental work; some years later René Lebègue made the sociological ideas of Ketteler the subject of an academical dissertation, and in 1908 the versatile Georges Goyau contributed an excellent volume on Ketteler to the collection *La Pensée Chrétienne*. If there are any English works dealing directly with Ketteler on the market, I confess that I have not been able to trace them.

LAWYER AND THEOLOGIAN. 1811-1844.

Wilhelm Emmanuel von Ketteler sprang from an ancient Westphalian race. His pedigree can be traced back to the thirteenth century. A Ketteler was the first duke of Courland and Semgallen, and another Ketteler, who died in 1711, was the husband of Anna Iwanowna, who ascended the Russian throne in 1730.

Born at Münster, on Christmas Day, 1811, Wilhelm Emmanuel³ inherited more than a baron's title and rank: ardent love of the Catholic, noble independence of mind, deep manly piety—traits for which his ancestors were ever distinguished—these were the better portion of his heritage.

Carlyle speaks somewhere of the “all-but omnipotence of early culture and nurture.” The influences surrounding Ketteler's early life were certainly calculated to prepare him for the great work cut out for him by Providence. Brought up in the most beautiful family life, under the eyes of a father who was every inch a nobleman, of a mother who was filled with inexhaustible love and solicitude for the Christian training of her children, surrounded by respectful and respected

² Introduction to the 4th edition of *Arbeiterfr. und Christent.*

³ The name Emmanuel was given him in honor of the auspicious day of birth.

domestics whose years of service were as a rule measured by their span of earthly life, early familiar with the life of the independent yeoman, the industrious tenant, and the humble craftsman of his own Münsterland, as well as the very different conditions prevailing in the mines and the factories on the banks of the Ruhr—knowledge and experience broadened and intensified by study, travel, and intercourse with all classes and conditions of men—Ketteler early laid the foundations on which his career was built.

After a four-year course in the Jesuit College at Brieg (Switzerland), Ketteler was graduated from the Gymnasium of Münster with high honors, and studied law at Göttingen, Berlin, Heidelberg, and Munich. At Göttingen he became involved in a student duel which cost him the tip of his nose and two weeks' carcer. The parents of the dueller took the affair very much to heart. Ketteler himself thought it did not matter much whether his nose was a little shorter or a little longer; but his father was not of the same opinion and forbade his son to appear before him until such time as his nose should have regained its normal proportions, which necessitated a long and troublesome cure in Berlin.

At the end of his university course Ketteler entered the service of the State as referendary at the Superior Court of Münster. His marked ability and his scrupulous attention to his work gained him the good will of his superiors. An honorable career was open to him; but he was not happy in his chosen field. There was a void in his heart which the routine of his daily life was by no means calculated to fill. He felt that something extraordinary must happen to change the course of his life.

Something extraordinary did happen, something the young lawyer had hardly looked for. On the twentieth of November, 1837, the Prussian Government ordered the arrest of the aged Archbishop of Cologne, Clemens August von Droste-Vischering, ostensibly for having plotted against the State, in reality for refusing to break his oath of fealty to the Church by handing over the children of mixed marriages to Protestantism.

This so-called Cologne Event (*Kölner Ereignis*) made a deep impression on Ketteler. He had not buried his chivalry

and his love of Holy Church in law books nor bartered his independence of mind for Government favor. When his kinsman Ferdinand von Galen was dismissed from his diplomatic post in Brussels for declining to make official communication of the false charges against the archbishop to the Belgian Court, he handed in his resignation, having become convinced that he could not serve a Government that demanded the sacrifice of his conscience.⁴ "One must have a very good stomach," he wrote at the time, "to digest the bile stirred up by such infamous acts."

The name and fame of the great Görres drew Ketteler to Munich, whither his brother Richard, who had exchanged a cavalry officer's uniform for the soutane of a seminarian, had preceded him.⁵ Here he spent the spring and summer of 1839, dividing his time between serious reading, the rare pleasures of intimate intercourse with the famous Catholic leaders, Görres, Windischmann, and Phillips, and invigorating hunting-expeditions into the Bavarian and Tyrolese Alps. But he did not find what he had come to seek—certainty as to his vocation. This he owed, after God and the Blessed Virgin of Altötting, to Dr. Reisach, then Bishop of Eichstätt and afterward Cardinal. In 1841 he took up the study of theology at Munich. Before proceeding to the clerical seminary of Münster he made a retreat at the Jesuit College in Innsbruck. These days of earnest introspection and communion with God were decisive for his whole future. He made a complete sacrifice of himself, vowing to place his talents, his fortune, his influence, at the service of Christ and His persecuted Spouse. With these dispositions he presented himself for Holy Orders 1 June, 1844. His first appointment was to a curacy in the little town of Beckum.

CURATE AND PASTOR.

When Ketteler was still engaged in his uncongenial duties as Government referendary—"much paper and little heart," was his not altogether inappropriate description of Government business—he told a friend that his ideal in life was to be placed in a position in which he would be enabled to work

⁴ Briefe, p. 8.

⁵ Richard afterwards joined the Capuchins.

for the moral and social uplift of the common people. His dream was now realized. Beckum afforded him numberless opportunities of exercising not only spiritual but also corporal works of mercy, and he was not the man to let slip even one.

The following incident gives us a glimpse of the ardent charity which burned within him. With two other priests, one of them the future confessor-bishop of Münster, Johann Bernhard Brinkmann, he occupied a little presbytery—*Priesterhäuschen*, the people called it. One of his companions fell seriously ill. Sisters of Charity and Brothers of Mercy were a rarity at that time even in Westphalia; but, although many months passed before death released him from his pains, the sick man never felt the want of a nurse. Ketteler tended him as tenderly and carefully as any mother or sister could have done. Bed-making and sick-nursing he had, as he used to say, learned from his mother.

Ketteler was curate in Beckum for only two years, but to this day his memory is in benediction amongst the people, and the flourishing Hospital and Childrens' Home in charge of the Clementine Sisters are a lasting monument to his zeal in the service of the poor and at the same time his first contribution toward the solution of the social question. "We had to beg for every rafter in the roof and for every stone in the walls," he wrote in 1851.⁶ He applied to relatives and friends at home and abroad. When repulsed, which was rarely the case, he returned to the charge, remembering the parable of the Friend and the Three Loaves. A kind-hearted but over-cautious parish priest was so moved by his eloquent appeal for the poor of Christ that he took him into the church and out of a secret fire-and-robber-proof vault brought forth two thousand dollars and gave them to him as his contribution toward the building-fund. One-sixth of the total building expenses was borne by Ketteler himself. "In two substantial buildings," he could write some years after, "forty sick persons and all the poor children of the district are cared for: a beggar-child is something unheard-of in Beckum."⁷

I cannot pass on without making reference to one of the most winning traits in Ketteler's character—his love of children.

⁶ Briefe, p. 227.

⁷ Pfülf, I, p. 128.

For the school-children who lived too far from Beckum to go home for dinner he had a special recreation-room fitted out. There they gathered around the warm stove on cold winter days, the curate, like another Philip Neri, in their midst, telling them stories, teaching and encouraging them.

One day the curate met a little boy who was weeping bitterly. He had been rudely repulsed by a rich farmer at whose door he had asked for a piece of bread. Ketteler called straightway at the inhospitable house. He was, of course, received with every mark of respect and the best in the house was set before him. But he simply asked for a piece of bread and butter, and when he had received it, said: "You have honored me, because I am your curate, because I am a baron; but the bread and butter are for a poor child, for a guest who is greater than I; for 'what you do unto the least of My brethren, you do unto Me'."

"Ever since I have been entrusted with the care of children," he said in one of his famous discourses on the *Great Social Questions of the Day*, "I have given the most careful attention to such as had lain under the heart of an unworthy mother." When he came across "those unfortunate children who had never known their father, perhaps not even their mother, or had seen in her an image of reprobation," he always took a very special interest in them and, if possible, placed them in good Catholic families. "If you have the little ones, you will win over the big ones too," was one of his favorite sayings, and as Bishop he was always troubled and displeased whenever he heard of pastors who could not gain the confidence and attachment of the children. Every year in autumn, when the grapes were ripe in the episcopal vineyard, the boys and girls of the city orphan asylums were invited to the Bishop's house and liberally treated to the luscious fruit. There was not an orphan child in his diocese that did not look up to the Bishop as its second father and friend.

One of Ketteler's favorite seminary dreams was realized in 1846, when he was made pastor of Hopsten, a parish of some two thousand souls. Throughout his whole life he regarded the lot of a country parish priest as an ideal one. A letter written 24 May, 1855, begins with the characteristic words: "You know I am every inch a country pastor (*Bauern-Pastor*)."

It was by no means a sinecure on which the new pastor entered. For a generation and more the people of Hopsten had been like sheep without a shepherd. The baptismal registers bore undeniable testimony to the sad consequences of these years of inefficient pastoral care. Materially his parishioners were hardly better off. "The whole countryside," Ketteler wrote immediately on his installation, "is rich in sand. The people are mostly poor tenants." To add to the general misery the drought of the summer of 1847 brought famine and typhoid in its wake. In this hour of direst need the pastor was the good angel of his flock. He went in person to every well-to-do farmer and asked him how much of his harvest he was ready to sacrifice for the famine-stricken, and from every tradesman and wage-earner he begged an alms for his poor. Many families otherwise not reckoned among the poor were especially sorely straitened, as an excusable pride prevented them from making known their condition. These the pastor visited under cover of darkness and ministered to their wants. It is impossible to estimate even remotely how much of his own and of his relatives' money Ketteler spent while the famine lasted. Wagonloads of corn, bread, and potatoes arrived at regular intervals, and no one but the pastor knew who paid the bills.

During the famine year Ketteler's sister, the Countess of Marveldt, spent a few days with him at Hopsten. After dinner he invariably invited her to accompany him on his rounds through the parish. The houses of the poor and the bed-ridden were the points of interest to which he took her, and she, with true Ketteler generosity, dispensed alms till her last penny was gone and she had to borrow money from her brother to pay her way home.

Solicitude for the poor was a passion with Ketteler. "When I have nothing for the poor, I don't go out," he remarked to his companion, after he had roused a sleeping beggar in a Roman piazza and given him an alms.⁸ He never turned a beggar away unless he was certain that he was a notoriously degenerate subject. But his benevolence was not always proof even against such cases: "he chid their wand'rings but re-

⁸ This incident happened on Ketteler's last visit to Rome, in 1877.

lieved their pain." A disabled veteran of the Napoleonic wars counted as confidently on the Bishop's annual subsidy as on his State-pension—and he got it as regularly too.⁹

On 5 October, 1864, the *Bauhütte*, the leading organ of the German Freemasons, published what pretended to be a faithful report of a "thundering" sermon preached by Bishop Ketteler against the "damned and accursed sect of Freemasons" before an audience composed almost exclusively of persons of the lower classes, boatmen, day-laborers, and farmers, and closed with the disdainful remark: "Perhaps the Bishop thinks that Freemasonry is dependent for its membership on dock-hands, day-laborers, and peasants. We aim higher than that." Ketteler's reply was significant and to the point: "In this respect the Catholic Church is diametrically opposed to Freemasonry. We joyfully confess that every dock-hand, every day-laborer, every peasant is of as much moment to us as any prince or king, and that we place human dignity far above all class distinctions. We feel nothing but inexpressible pity for those who esteem the wealthy manufacturer higher than the poor farm-hand."¹⁰

[TO BE CONTINUED.]

GEORGE METLAKE.

Cologne, Germany.

STUDIES IN AMERICAN PHILOSOPHY.

AS many races have left their impress upon this land and its people, it is but natural that many minds should have stamped their characteristics upon its intellectual culture. We are prone to believe that we have outdone every country in the race for material progress. Yet, in the midst of all this turmoil, in the midst of the feverish exploitation of the rich soil and the bountiful mines, intellectual advancement, although necessarily held in the background at times, was never lost sight of. Almost from the days of the earliest colonists, speculation on the great problems of life and religion, of the why and whence of man, of the nature of God and His reve-

⁹ *Liesen, Ketteler und die Sociale Frage.*

¹⁰ *Ketteler, Kann ein gläubiger Christ Freimaurer sein*, p. 95.

lation to mankind, was freely and sometimes brilliantly indulged in. We have witnessed in this land, more than anywhere else, the eclosion, the rapid growth and the sudden decay of many strange cults, and we have perhaps commented with surprise on the variegated extremes of American thoughts. On turning the pages of history our surprise may be lessened as we come to understand the various intellectual influences that have gone to make up the spiritual heritage of the nation. And for us Catholics such a retrospect may have the added advantage of showing us at what points we can influence contemporary thought, which is but the composite outcome of our intellectual past.

It is only quite recently that Catholic speculation in this country has begun to attract the attention of those outside the fold. True, it is only quite recently that Catholic speculation has become an active factor within the fold; but the interest now being taken in it by others is an earnest of that effort to arrive at an understanding between thinkers of different schools, an effort which, without making us sacrifice the clearness of our own principles, cannot but be productive of good in the end. As Professor J. Royce of Harvard remarks:

Agreement in opinion is not the goal of philosophy. That insight should more abound: this is the main purpose of philosophical inquiry. Insight, however, as it occurs in individual human beings, inevitably implies variety. The proper check to this variety is mutual understanding. And mutual understanding is worth most when it takes place between those who have decidedly various points of view.¹

It is perhaps for this very reason that we might profitably ponder over these words, also of Professor Royce, because they express a misunderstanding that we must dissipate if we are to gain a wider hearing:

The hardest task that the scholastic philosophy, if it comes to be more widely taught in our country, will have to face, in endeavoring to make itself clear to American students, will be dependent upon the scholastic tendency to use the method of appeal to authority, a

¹ Van Beccalaere, *La Philosophie en Amérique*, Introduction, p. XVII.

tendency which has been so characteristic of scholastic doctors in the past, and which is so foreign to our own national spirit. If American philosophers were ever, in great numbers, to become, for the time, disciples of St. Thomas, they would, if they remained true to their national spirit, soon transform what they had learned into a hundred shapes whose common origin would ere long be hard to trace, and whose relation to the master would in the main be that of cheerful hostility or at best of respectful disposition to alter his views to meet new problems. In America we who love philosophy may readily admit that truth is eternal; but we are certain to insist that the problems and the formulations of our own age are and must be new. Truth we may accept but authority never, except as a temporary expedient, or as a transition to a stage in which we shall have thought out the truth in our own way.²

Moreover, the decided prevalence of religious interests has been recognized by all thoughtful observers as characteristic of our whole national tendency in philosophy. And this emphasizes perhaps all the more our duty as Catholics to take more complete cognizance of these various currents of thought, so that we may get our right bearings whether for defence or attack.

The various systems of thought that held sway in this country fall quite naturally under two principal heads, the Older and the Modern Schools. The former, offshoots of the different systems in vogue in Europe before Kant, were transplanted across the Atlantic, where they took on an individual and sometimes very original aspect. Chronologically they were in undisputed possession of the field from 1620 until 1820.

From that year on, according to the testimony of Emerson, the best judge in the matter, Kantian Criticism began to permeate New England. As it had done in Europe, so also was it destined in this country to direct speculation into new channels. All former systems were completely overshadowed, while this newest importation gained an ever-widening circle of enthusiastic adherents and original expounders. It was the beginning of what we shall call the Modern Schools.³

² *Ibid.*, p. XVI.

³ A detailed and complete history of American philosophy is yet to be written. Plentiful material for such a work is scattered throughout numerous

THE OLDER SCHOOLS.

In following the genetic development of the older schools, their interdependence and mutual reactions, we shall see them closely interwoven with the life of the people, thus preparing the ground for the American ideal of the State and all it implies; at the same time they prepared the thinking minds for the invasion of Transcendentalism and the various forms of Idealistic Monism that succeeded it during the nineteenth century.

During the stirring times of the Colonial period the first settlers had much to contend with; yet with the first seeds confided to the ground in the newly-chosen country the seeds of intellectual culture were also sown in New England.

Although Virginia had been founded in 1607, instruction was at a very low ebb there. Even in 1715, when Governor Spottswood dissolved the Assembly, he gave as his reason that there was not one amongst its members "who could spell English or write common sense". When in 1681 the first effort was made to establish a printing-press, Governor Culpepper quickly put a damper on the efforts of the dangerous innovators. This prohibition stood until 1729.

But the case was different with the Puritans from the time they landed in 1620. It was their "clerical spirit, nourished on the strictest principles of a fanatic Calvinism, that brought forth the first fruits of philosophical thought on the American continent".⁴ The Puritans were a thinking community, their characteristic organ being neither the hand nor the heart, but the brain. There were amongst them many well-instructed men, so much so that from 1630 to 1690 "there were in New England as many graduates from Oxford and Cambridge as one could have expected to find in an equally

histories of English literature, biographies, magazine articles, and essays on individual thinkers and their work. The only works aiming at anything like a general survey of the field are: L. Van Becelaere, O.P., *La Philosophie en Amérique depuis les Origines jusqu'à Nos Jours* (1607-1900), The Eclectic Publishing Co., New York; and, I. Woodbridge Riley, *American Philosophy, The Early Schools*, Dodd, Mead & Co., New York. What the former work, a very good guide book, lacks in detailed information, the latter makes up, but it carries us only to the beginning of the nineteenth century. These two works we shall have frequent occasion to quote during the course of these studies.

⁴ Van Becelaere, p. 18.

numerous group of population in England". Already in 1629 they made education obligatory in all their settlements and in 1638 a college was financed by private subscriptions and opened in Newtown (now Cambridge), which later on took the name of Harvard. It was founded principally in order to train a caste of educated ministers who were the greatest glory of the early Puritans, and the whole atmosphere of the college was redolent with a stern religious spirit that manifested itself in regular religious instructions and frequent exercises obligatory on all students. Other colleges were founded during the Colonial period and had their share in the subsequent development of thought. They were: William and Mary (Virginia) in 1693; Yale in 1700; Nassau Hall (Princeton) in 1746; King's College (Columbia) in 1754; Philadelphia College in 1755; Rhode Island (Brown) in 1764.⁵ A general idea of the trend of philosophical discussion may be gained from this remark of President Mather of Harvard: ".The students were taught to 'libere philosophari et in nullius jurare verba magistri'". It was this very liberty that was to put a new complexion on the religious faith so sternly upheld at the outset, and bring about its complete disintegration.

Calvinism, in its early purity, is not only a theology, but a philosophy as well. It may be considered from the four standpoints of ontology, cosmology, epistemology, and psychology:

First as a theory of being, Calvinism teaches that the deity lives outside the framework of the universe ; that he interferes as he sees fit according to an absolute and arbitrary will ; that he works through inscrutable decrees ; that he foreordains whatsoever comes to pass. As a theory of the cosmos, Calvinism teaches that the world is under the curse of the divine displeasure ; that it conceals rather than displays its creator ; that its evil is a permissive act of God. As a theory of knowledge, Calvinism teaches that true knowledge comes more through revelation than through reason, being a gift of the divine pleasure rather than a result of human endeavor ; that the

⁵ The curriculum of these colleges and the requirements for degrees make interesting reading. The importance attached to the study of the ancient languages, not only Latin and Greek, but also Chaldean, Hebrew, and Syriac, is in strong contrast with modern practice. See Van Beekelaere, pp. 29 ff.

decretive will of God is involved in deep mystery, which is for us little better than learned ignorance. As a theory of personality, Calvinism teaches that God is alien in essence from man; that human progress comes through arbitrary grace, man being by nature corrupt; that our liberty is not self-determined, but works only within the limitations of our foreordained nature; that the last dictate of the understanding determines the will.⁶

A typical example of this teaching is found in Cotton Mather (1663-1728), a graduate of Harvard, and the son of Increase Mather, who for sixteen years was president of the same college. A sworn enemy of Aristotle, "that muddy-headed pagan to whose yoke souls called rational have submitted their necks and written prodigious cartloads of stuff to explain the Peripatetic philosophy"; a sworn enemy of metaphysics, "which a learned man too justly calls 'disciplinarum omnium excrementum'"; and of ethics, which is an "impietas in artis formam redacta" and "all over a sham", he exhorts his disciples "to get as thorough an insight as you can into the principles of our perpetual dictator, Isaac Newton". Natural philosophy, or the investigation of nature by observation and experience, was of more weight to him than discursive reasoning, and it gave free scope to the preacher in exalting the greatness of the Supreme Being, the First Cause of all these wonders. Cotton Mather was as prolific a writer as he was an uncompromising Calvinist. Both these characteristics stand out prominently in his magnum opus, *Magnalia Christi Americana*, published in 1702 in seven volumes of 800 pages folio; it gives a record, fanciful and unreliable, of the discovery and settlement of New England and "the many illustrious providences and remarkable sea-deliverances, remarkable about thunder and lightning, remarkable judgments upon Quakers, drunkards and enemies of the church". Against such excesses human reason revolted. It revolted against the fatal determinism of a God who created men essentially bad, and then punished them most cruelly, especially those not of the Calvinistic faith, for being what they were. Arminianism made the first inroads on the rigid system, and taught that the activity of

⁶ W. Riley, p. 38.

human agency is a necessary condition for the maintenance of human responsibility. Through this breach in the wall rationalism came in, holding that man is a law unto himself, and is independent of any higher power.

In this onslaught on old ideals that had been the very life blood of the people for nearly a century and a half, Ethan Allen of Vermont, the valiant captor of Ticonderoga, played a very important part. When his *Oracles of Reason* appeared in 1784, the older President Dwight of Yale called the work the first formal publication in the United States openly directed against the Christian religion. President Jared Sparks of Harvard described it as a crude and worthless performance in which truth and error, reason and sophistry, knowledge and ignorance, ingenuity and presumption are mingled together in a chaos which the author denominates a system.⁷ His roughness of manner and coarseness of speech, especially in his frequent tirades against the clergy, were repellent, but his blows were telling. And not merely content with voicing the popular protest against high Calvinism and ruthlessly tearing down all its dogmas, he essayed a constructive metaphysical system of thought. In its final conclusions it is very much akin to Emerson's Transcendentalism, a fact all the more remarkable since Ethan Allen had little or no acquaintance with other philosophical systems, and he himself claims that the Bible and the dictionary were his only authorities.

Freed from the shackles of a narrow Calvinism, philosophical thought now soared higher in an independent sphere of its own. It does not cut loose altogether from religious ideals, as indeed it never could, so intimately are the two connected in the mind of man; but it undergoes an autonomous evolution, and develops from rational principles. Following a somewhat arbitrary grouping for the purpose of clarifying our ideas, we may distinguish four principal schools, all of them having some great leader and many followers up to the time when Transcendentalism focused the general attention. These schools may be designated as the schools of Idealism, Rationalism, Materialism, Realism.

⁷ W. Riley, p. 57.

I. IDEALISM.

The first in course of time as well as in originality and importance is Idealism. Idealism, as understood at this period of history, was that theory of knowledge which was deduced logically from Descartes' psychology and pushed to its furthest consequences by Bishop Berkeley. It held that the perceptions of sense have no existence independently of the mind; that, though they are not originated by us, but by a power without, that power is not a material substance or substratum.

Bishop Berkeley was directly connected with the spread of his doctrines in this country. On his first visit to Rhode Island (1728-1731) Samuel Johnson (1696-1772) became his close disciple and able expositor. T. B. Chandler, who published the life of Johnson in 1824, states tersely that the metaphysics taught at Yale while Johnson was being educated there, was not fit for worms. Johnson's education consequently was gained under great difficulties. Yet he gave proof very early of a penetrating and synthetic mind. With a view to practical ethics, he declares in his *General Idea of Philosophy* that "philosophy is the study of truth and wisdom, i. e. of the object and rules conducing to true happiness".⁸ But in his *Introduction to Philosophy*, published in 1731, he goes further afield in the domain of speculative thought. His definition of truth reminds one strongly of the schoolmen: "Natural or real truth or the truth of things is the reality of their existence; intellectual truth is the knowledge of things as being what they really are, in their existence together with all their related connexions and dependencies with regard to the whole". But as soon as he fell under the sway of Berkeley, then established in Newport, R. I., his devotion to this new philosophy was whole-souled, and between the two thinkers there ensued a correspondence which has been for the greater part preserved, and in which Johnson, whilst asking for explanations of mooted questions, expresses complete adhesion to the master. In his first letter he writes that the reading of Berkeley's *Principles of Human Knowledge* and of his tract *De Motu* has almost convinced him that "matter as it has been commonly defined for an un-

⁸ W. Riley, p. 64.

known quiddity is but a mere non-entity. That it is a strong presumption against the existence of it, that there never could be conceived any manner of connexion between it and our ideas: that the *esse* of things is only their *percipi*; and that the rescuing us from the absurdities of abstract ideas and the gross notion of matter that have so much obtained, deserves well of the learned world, in that it clears away very many difficulties and perplexities in the sciences."

But he goes even further than Berkeley and comes to view truth from the standpoint of Plato:

Since therefore there are eternal truths necessarily existing, independent of any created mind, or anything existing in nature, it is evident there must be an eternal, necessarily existing, independent mind, in which they originally exist as one eternal light of truth, and by whom they are exhibited to all other minds in various measures, according to their several capacities and application, enabling them to judge of every particular thing that comes within their notice. He is therefore the great *parent mind*, from whom derives all light and knowledge to every created intelligence, being, as it were, the intellectual sun enlightening our minds, as the sensible sun by his incessant activities enlighteneth our eyes.⁹

Johnson, although a skilful and at times an original expounder of Idealism, did not leave a school behind him. His ideas were however to be taken up and developed in another direction by his one-time pupil, the brilliant Jonathan Edwards (1703-1758). It has been truly said that "with him independent philosophical speculation began on this continent".¹⁰ In many respects he is a Puritan Pascal. Educated at Yale, he became acquainted there with Locke's *Essay on the Human Understanding*; and his own early essays or *Notes on Mind, Natural Science, The Scriptures*, show a decided leaning toward Idealism:

It is now agreed upon by every knowing philosopher that colors are not really in the things, no more than pain is in a needle; but strictly nowhere else but in the mind. But yet I think that color may have an existence out of the mind, with equal reason as anything in body has any existence out of the mind, beside the very substance of the body itself, which is nothing but the divine power,

⁹ W. Riley, p. 105.

¹⁰ Van Beekelaere, p. 33.

or rather the constant exertion of it. For what idea is that which we call by the name of body? I find color has the chief share in it. It is nothing but color, and figure, which is the termination of this color, together with some powers, such as the power of resisting, and motion, etc., that wholly makes up what we call body. And if that which we mean principally by the thing itself, cannot be said to be in the thing itself, I think nothing can be. If color exists not out of the mind, then nothing belonging to the body exists out of the mind but resistance, which is solidity and the termination of this resistance, with its relations, which is figure, and the communication of this resistance from space to space, which is motion; though the latter are nothing but modes of the former. Therefore there is nothing out of the mind but resistance. And not that neither when nothing is actually resisted. Then, there is nothing but the power of resistance. And as resistance is nothing else but the actual exertion of God's power, so the power can be nothing else but the constant law or method of that actual exertion. . . . Those beings which have knowledge and consciousness are the only proper and real and substantial beings, inasmuch as the being of other things is only by these. From hence we may see the gross mistake of those who think material things the most substantial beings and spirits more like a shadow, whereas spirits only are properly substance.¹¹

In his numerous writings he never deviated from that viewpoint, but rather emphasized it, in an effort to attune to it his whole philosophy of man and the world. But to assert that "Edwards was an idealist because he was a mystic"¹² is to identify two utterly disparate notions: all mystics were not philosophical idealists. True, Edwards, "the saint of New England", was one of those exquisite natures, tenderly sensitive to all that is lovely in nature, as a means of carrying up the soul to the Maker of all that is pure and beautiful together with a longing for a more intimate union with Him. His heart, the heart of a good and pious man, had broken through the stern forbidding asperities of Calvinism, and sundry passages in his diary¹³ are redolent with the freshness and beauty of the Middle Ages. If in these effusions of the heart his expressions seem at times to come near to a pan-

¹¹ J. Edwards, *Notes on Mind*, par. 27 ff.; W. Riley, pp. 138-139; p. 135.

¹² W. Riley, p. 168.

¹³ See e. g. W. Riley, p. 156.

theistic doctrine of the universe, his theological views always kept him on the side of a safe and sane dualism. On this last account Edwards has been accused of "sacrificing the philosophical unification of his system to theological teaching", and of "being an inconsistent philosopher".¹⁴ If Edwards had had a clearer view of fundamental principles, he would have been enabled to give a consistent philosophical account of his dualism. But the limited information at his disposal and the consequent intensely personal speculation he was given to all his life, prevented him from seeing the rational explanation of this dualism which he clung to so tenaciously.

The same must be said of his psychological and ethical theory of determinism. Our will, he admits, is free only in as far as it is not determined mechanically or *ab extrinseco*. But in no other way is the will really free. Edwards holds that the will is that power of the mind by which it is capable of choosing. Its choice is determined by some motive or cause, and in individual cases it is determined by that motive or cause which stands as strongest in the view of the mind, which appeals to it as the greatest apparent good. Furthermore, there is in every volition a preference or inclination of the soul, whereby at that instant it is out of the state of perfect indifference; and these inclinations depend on moral necessity or causes such as individual habits and dispositions of the heart which we follow fatally if spontaneously. It was the old Calvinistic notion of liberty, explained and justified by philosophy. It left little room for individual moral responsibility, although Edwards himself is at great pains to deny that he teaches a doctrine of blind necessity. Its brilliant presentation in Edwards's work, *Freedom of the Will*, provoked a lively controversy on this and cognate philosophical problems, and in this regard at least was productive of much good. Those problems were gradually lifted from the domain of pure theology, and as Puritanism was on the wane, thinkers came gradually to see that they could be investigated also from the standpoint of reason. In this connexion Edwards's manly defence of metaphysics may well be

¹⁴ W. Riley, p. 187.

noted, at a time when as now metaphysics was fast falling into disrepute :

The question is not whether what is said be metaphysics, physics, logic or mathematics, Latin, French, English or Mohawk. But whether the reasoning be good and the arguments truly conclusive... The arguments by which we prove the being of God, if handled closely and distinctly, so as to show their clear and demonstrative evidence, must be metaphysically treated. It is by metaphysics only that we can demonstrate, that God is not limited to a place, or is not mutable; that he is not ignorant or forgetful; that it is impossible for him to lie or be unjust; and that there is one God only and not hundreds or thousands. And, indeed, we have no strict demonstration of anything, excepting mathematical truths, but by metaphysics. We can have no proof, that is properly demonstrative, of any one proposition, relating to the being and nature of God, His creation of the world, the dependence of all things on Him, the nature of bodies or spirits, the nature of our own souls, or any of the great truths of morality and natural religion, but what is metaphysical. I am willing my arguments should be brought to the test of the strictest and justest reason, and that a clear, distinct, and determinate meaning of the terms I use should be insisted on; but let not the whole be rejected, as if all were confuted, by fixing on it the epithet *metaphysical*.¹⁵

Jonathan Edwards was profound and original; and it was perhaps because he was ahead of his time that his influence was short-lived, and his philosophy went down into oblivion before the rapid advance of a shallow and superficial rationalism.

II. RATIONALISM.

American rationalism exhausted itself in endless attacks on revealed religion. Its positive contribution to knowledge consisted in spreading broadcast some elementary principles of moral conduct; but it lacked original, constructive, and cohesive doctrines. It was more a product of the times than of human reason in quest of permanent truths. As it centered mostly around the nature and attributes of God, the movement is generally known under the name of Deism.

¹⁵ J. Edwards, *Freedom of the Will*, p. 85.

There is ample evidence to prove that its American exponents were largely influenced by European thinkers; yet, as the example of Ethan Allen clearly shows, rationalism in this country derived its main strength from its opposition to the stringent Calvinism of the early Puritans. And the foundations once shaken, deism could not but thrive on its systematic warfare on that cruel God who predestines many to evil and eternal perdition. Political ideals were also undergoing a change in the country; the vague aspirations for more freedom and greater liberty found their expression in many a formula whose Christian terms had no longer their original but merely a rationalistic meaning.

It was by a process of implicit reasoning that this change came gradually to have the upper hand in the minds of the people. Cotton Mather wrote and preached that God is a being "almighty, absolute, working all things according to the counsel of his own immutable will, for his own glory".¹⁶ So was the king recognized as the supreme ruler of the people by divine right. Samuel Willard, president of Harvard, warned the faithful "that they were bound to withstand those who seek to overthrow the doctrine of an absolute decree, that so they may establish an uncontrolled sovereignty in the will of man".¹⁷

But as the Stuart dynasty became unpopular, the doctrine of unlimited submission and non-resistance to the higher powers lost its hold upon the people. Jonathan Mayhew, a graduate of Harvard, preached in 1746 that rebellion was justifiable in vindicating natural and legal rights; that the hereditary divine right of kings is not derived from human reason, but is fabulous and chimerical. "The right reverend drones," he exclaims, "who preach the divine right of titles and the equity of sinecures, are not ministers of God, but pirates and highwaymen". As God comes to be looked upon no longer as a being who has revealed himself to man, giving him certain definite laws, demanding certain definite acts of worship, but is regarded as the great architect, the great legislator of the universe, a being infinitely remote from this world; and as man is set over and against him, a law unto

¹⁶ *Magnalia*, Vol. 2, p. 182.

¹⁷ Samuel Willard, *Body of Divinity*, Boston, 1726, p. 8.

himself discovered by the light of his natural reason; the theological conception of politics, the theory of divine rights, gives way to the theory of natural rights, vested not only in the king, but in the people as well. By a very natural progression it came to be considered as lodged in the people exclusively, the very doctrine that underlies our national government. Only the fact that rationalism remained an intellectual evolution, which did not degenerate into a moral revolution, saved this country from the excesses witnessed in France. And strange to say, the Colonial colleges, founded as they were for the avowed purpose of training godly men for the service of the Church, which task they had thus far fairly well fulfilled, came now to have a large share in the diffusion of rationalism. Instead of educating ministers of the Christian gospel, they threw their doors wide open to the new gospel of reason and natural religion, and turned out ministers of free thought.

Then as now Harvard was on the firing-line in the conflict that was waging between rationalism and revealed religion. In 1745 was founded at Harvard the first of those lectureships which have since increased in number: it was the Dudleian lectureship, established for the proving, explaining, and proper use and improvement of the principles of "natural" religion. President Edward Holyoke, Andrew Eliot, and President Samuel Langdon were three outspoken exponents of natural religion before the revolution. William Ellery Channing (1780-1842) kept up the tradition in a brilliant manner, that appealed most to the general public.

At Yale also complete liberty of thought was gradually taking the place of revealed religion. Samuel Johnson as an undergraduate at Yale was warned against reading Descartes, Locke, and Newton. However, when he himself became a tutor, he introduced the works of those authors into the college library. When he had become a follower of Berkeley, the latter, on Johnson's representation that Yale would soon become episcopal, donated to the college his library of 880 volumes. Ezra Stiles, in turn student, tutor, and rector, wrote in 1759: "Deism has got such a head in this age of licentious liberty that it would be in vain to try to stop it by hiding the deistical writings; and the only way left to conquer and de-

molish it is to come forth into the open field and dispute this matter on even footing. The evidences of revelation, in my opinion, are nearly as demonstrative as Newton's *principia*." Being strongly counteracted, atheism at Yale gave place for a while to seeming orthodoxy, until an explosion of freethinking was brought about with the advent of Voltaireian influence through Thomas Paine and Thomas Jefferson.

But before passing to those two great lights of deism, a word must be said of Benjamin Franklin and his influence through the College of Philadelphia. His hand shaped it; and in strong contrast with other Colonial colleges it required no religious test of its instructors. It went even so far as to bestow an honorary degree on the notorious Thomas Paine. Franklin did not value thinking for its own sake. The struggles of his early life had no doubt given him a distaste for speculation which led nowhere, and he wanted practical results above all. Hence his pertinent question: "What signifies philosophy that does not apply to some use?" Yet in his early youth, philosophical speculation fascinated him for a while. As he writes himself:

I was scarce fifteen when after doubting in turns of several points, as I found them disputed in different books, I began to doubt of revelation itself. Some books against deism fell into my hands; they were said to be the substance of sermons preached at Boyle's lectures. It happens that they wrought an effect on me quite contrary to what was intended by them; for the arguments of the deists which were quoted to be refuted, appeared to me much stronger than the refutation; in short, I soon became a thorough deist.¹⁸

And in 1728 he published his *Articles of Belief and Acts of Religion*, in which book are included his "First Principles" that throw a strange light on the intellectual chaos into which he had been led:

I believe there is one supreme, most perfect Being, Author and Father of the Gods themselves. For I believe that man is not the most perfect Being but one, rather that as there are many Degrees of Beings, his Inferiors, so there are many Degrees of Beings superior to him . . . But since there is in all Men something like a natural principle, which inclines them to Devotion, or the Worship of some unseen Power;

¹⁸ *Writings* (ed. Smyth), Vol. i, p. 295.

And since Men are endued with Reason superior to all other Animals, that we are in our world acquainted with;

Therefore I think it seems required of me, and my Duty as a Man, to pay Divine Regards to Something;

I conceive then that the Infinite has created many beings or Gods, vastly superior to Man, who can better conceive his Perfections than we, and return him a more rational and glorious praise. . . . It may be that these created Gods are immortal; or it may be that after many ages, they are changed, and others Supply their Places.

Howbeit I conceive that each of these is exceeding wise and good, and very powerful; and that each has made for himself one glorious Sun, attended with a beautiful and admirable System of Planets.¹⁹

The boldness of this new paganism was not pursued any further, but Franklin becomes and remains a moral philosopher, laying stress on those virtues that make for strong manhood and help us to triumph over the necessary evils of life. His ascetism however was mere dilettantism, and the supernatural had no part in it:

Philosophical self-denial is only refusing to do an action which you strongly desire because it is inconsistent with your health, fortunes, or circumstances in the world; or in other words, because it would cost you more than it was worth. You would lose by it as a man of pleasure.²⁰

Franklin's contemporary and political associate, Thomas Jefferson (1743-1826), has not enjoyed the wide vogue that came to the discoverer of electricity and the brilliant conversationalist of Passy; but his intellectual influence in the deistic camp was nevertheless profound. Together with Franklin he publicly protested that his views were not anti-Christian or atheistic, and he was no doubt sincere in his protest: he disbelieved in a revealed religion, but was convinced that natural religion, whose doctrines and duties were ascertained by the mere light of reason, was sufficient unto all human needs. The French literati of the time, Condorcet, Helvetius, etc., were his friends, and influenced his views to a very great extent. On all sides he was accused of atheism, more especially so after he had proposed to the legislature

¹⁹ *Writings*, Vol. ii, pp. 92-94.

²⁰ *Writings*, Vol. ii, p. 161.

of his native State his scheme for the University of Virginia: he would place the entire responsibility for religious training upon an ethical basis, where all sects could agree. Jefferson retorted with very unphilosophic vehemence that Massachusetts and Connecticut (whose clergy more especially had denounced him) were "the last retreats of monkish darkness and bigotry"; and "the pious young monks of Harvard and Yale" did not fare better at his hands. Political complications increased the intellectual turmoil in which Jefferson lived; he never found the opportunity to give systematic expression to his views; but his deism was of a very pronounced type, materialistic to a degree and scarcely distinguishable from atheism.

It was Thomas Jefferson who brought over Thomas Paine to America. If not a thinker of any depth, he possessed the faculty of popularizing deism amongst the masses. The hitherto more or less abstruse speculations of the college professors and the college graduates on the attributes of the deity and the nature and laws of the cosmos, were by dint of sharp wit, biting sarcasm, and superficial word-juggling, brought within reach of the common man. His latest historian gives Thomas Paine little credit for originality, and much credit for unsurpassed egotism.²¹ *The Age of Reason*, the best known work of this "cockney speculator of common sense,"²² had nevertheless a very wide influence. Simple to a degree is this system of "owlish wisdom":²³ Paine concludes that the Christian system of faith is a species of atheism, a sort of religious denial of God, for it includes the whimsical account of the creation, the strange story of Eve, the snake and the apple; the amphibious idea of a man-god; the corporeal idea of the death of a god; the mythological idea of a family of gods, and the Christian system of arithmetic that three are one and one is three.

The clergy attacked the *Age of Reason*; the colleges criticized it; the populace grew sick of it. But in the meantime the book had been spread broadcast over the land, as it was sold for a few pence the copy or given away gratis. The first edition, printed in France, was circulated through the

²¹ W. Riley, pp. 298-299.

²² Ibid., p. 304.

²³ Ibid., p. 302.

free-thinking societies affiliated with the Jacobin Club of Philadelphia. Within two decades it was to be found on the banks of the Genesee and Ohio; a friend of Abraham Lincoln reported that in Indiana it passed from hand to hand, furnishing food for the evening's discussion in tavern and village store.²⁴

The Frenchmen in the revolutionary struggle helped to impregnate the atmosphere not only with rationalism and materialism but with a subtle poison of sensuality. The older President Dwight of Yale described them as "men of polished manners, improved minds, and superior address who know how to insinuate the grossest sentiments in a delicate and inoffensive manner, and were at the same time friends and aids of the American cause. The English infidel, he tells us, has some reverence for the Creator, admits that man is an accountable being, and that there may be an existence hereafter; but the French infidel only despises the Creator, knows a priori that there is nothing beyond the grave, and holds that God exercises no moral government over man." The only Frenchmen whom in his travels he has found deserving of esteem and respect have been Catholics and loyalists. These observations are corroborated by President Jefferson, who wrote: "I have observed indeed generally, that while in Protestant countries the defections from the Platonic Christianity of the priests are to deism, in Catholic countries they are to atheism".

Philosophical speculation had taken its point of departure in this country from religious dogma, gradually had been led beyond it, and had now come to declare that religious dogma could no longer lay claim to the name of truth. While deism found a strong ally in the materialism of the day, buttressed as it was by some brilliant scientific discoveries, the realism of the Scotch school on the other hand, imported at an early date, was attracting an ever-increasing following to counterbalance the extremists of all kinds.

Notwithstanding the long and violent war waged by deism and materialism, a very large part of the population had re-

²⁴ The principal channel for the transmission of rationalistic opinion was said to be "Illuminism, a supposed combination of masonry and infidelity. As a branch of the French Grand Orient, the order of Illuminati, starting in 1786 in Portsmouth, Virginia, was reported in the year 1802 to have numbered 1,700 agents." W. Riley, p. 305.

mained at least outwardly faithful to old ideals, so that Benjamin Franklin could write in his "Information to Those who would remove to America": "In the New World religion under its various denominations is not only tolerated but respected and preached. Atheism is unknown there; infidelity rare and secret, so that persons may live to a great age in that country without having their piety shocked by meeting with either an atheist or an infidel."

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DISCIPLINE IN THE SEMINARY.

THE modern seminary instructs students sufficiently on what they are to do and teach in the priesthood. But something more than class-room instruction is necessary for their adequate equipment. It is not so simple and easy to preach the Gospel, to catechize children, to make pastoral visits, to help the dying. To perform these and other ministerial works effectively is not so easy that it is enough to learn how they are to be done. As in the apprenticeship to every other profession, exercise, practice, skill, training is necessary, so in the seminary, book-knowledge has to be supplemented with probationary work. It ought to be as preposterous to give an untrained young priest charge of a parish as to give an untrained civilian charge of a regiment.

There was, as we have seen, training in the Apostolic seminary under the direction of our Divine Lord Himself; but, though there were none, the practical work of the priesthood would demand it, and demand it all the more emphatically for the transcendent issues involved. The art of killing men is learned by long and laborious training in a military school; and, surely, the art of saving them is not less important. But "the children of this world are wiser in their generation than the children of light".

No doubt there is some training in ministerial work done in every seminary. Rites and ceremonies are duly practised; a few sermons are preached in the last two years of the course; the Divine Office is recited by subdeacons and deacons; and one or two out of each class hold the office of sacristan, while

the others have but the haziest ideas of the work in detail,—care of vestments, linen, sanctuary lamp, etc.

In the Ideal Seminary I contemplate, there would be two main divisions of official work,—Teaching and Training. Of these, the latter (in the wide sense explained below) would be held as much above the former as doing a work is above learning how to do it,—as virtue is above knowledge. How far we are from this estimate of Training may be judged from the meagre attention given to it at present, from the secondary place it holds in the curriculum, and from the implicit disregard of it by faculty and students alike.

Under the head of Training I include not only frequent practice of ministerial work, but also constant exercise in certain habits and practices, specially necessary for the development of a perfect priestly character. An example of those habits is fidelity, trustworthiness. It is hard to see how we can conscientiously promote a young man to the priesthood, for whose trustworthiness we cannot vouch. By doing so we expose the faithful to serious spiritual and temporal loss.

“But,” you say, “he was a pious student, regular, studious, docile, exemplary. What more would you have?” I would have trial and experience of his conduct whilst in charge of offices corresponding with those to be afterward entrusted to him. And if he failed, and after correction failed again, I would not promote him to Orders. “That is all right in theory,” you urge; “but in the actual management of a seminary it is impracticable. That young man’s bishop calls for his immediate ordination, and, for prudential reasons, must not be disappointed. The young man himself promises to do better; and being a deacon, and guilty of no serious moral fault,—being on the contrary, pious, etc., he has a sort of claim to be ordained priest. We must remember that men, not angels, are called to the Christian priesthood.”

In reply, I would say, that the bishop’s call, though backed by “prudential reasons”, does not make the deacon more eligible than he would be without it. Moreover, I think it would be a great blessing to the seminary and the Church to keep certain deacons, after their course, at ministerial work, under pastoral supervision, until they give solid assurance of

worthiness and efficiency in the priesthood. This would be only a partial reversion to early discipline; it would complete the moral and ministerial training of the seminary; it would give Ordinaries a better opportunity of knowing the young men; and it would effectively cure the tendency of senior students to bumpiousness and independence.

To return. Seminary training is ministerial and moral. Ministerial training consists chiefly in preaching, catechizing, and parochial visitation; moral, in fraternal charity, prudence, trustworthiness, strength, conscientiousness, and refinement. The most important of these exercises and habits will be the subject-matter of succeeding chapters; but before treating them in detail, it is necessary to say something of the advisability of those changes in the spirit and work of our seminaries which my system of training would demand. I need hardly say that I recommend no sudden, wholesale transformation,—nothing more, in fact, than acceptance by superiors of the principle of the *primary* importance of training, with the determination of introducing it gradually, year after year, until it comes to be recognized by all as the chief and crowning work of the seminary.

1. The seminary prepares students for the work of the priesthood. This work is summed up in *doing* and *teaching*. "Coepit Jesus facere et docere." But for the doing and teaching of anything there is need not only of knowledge how to do and teach it, but also of practice, facility, skill, so that the work be done well. May not the seminary, then, be reasonably expected to make adequate provision for the attainment of this, its main purpose?

2. Only by moral training is character developed; and, in the last analysis, character is the chief vital asset of the priest. In the average seminary there could be more adequate individual direction, supervision, probation, and correction. Tendencies and dispositions should not be overlooked, because, through lack of temptation or opportunity, they do not manifest themselves in conduct. Weaklings should have no claim to be held up as models, because they never break "Rule"; for it is one thing to stand straight when propped up with artificial supports, and quite a different thing to walk straight without them. A vessel that looks perfect in stays

is sometimes a bad sailor. One aim of the Ideal Seminary on the contrary is to develop conscientiousness, and thereby make students as circumspect and regular away from the seminary as in it, in the absence of superiors as before them, in the privacy of one's room as at the altar or in the pulpit.

3. Training is the best test of Vocation; and without it there is not sufficient evidence of fitness for Ordination. Zeal, punctuality, order, patience, unselfishness, the habit of steady, painstaking work, of truthfulness and fidelity and honesty,—these qualities (or the lack of them) become apparent, say in a Sunday school taught by seminarians, whereas in the seminary they would never be detected. And yet, without them, what are priests but hirelings?

4. The habit of utilizing so-called free time is very rarely acquired on the mission. The consequence is that idleness is the normal state of some priests, from which they move with pain and to which they return with relief and satisfaction. Such men cut down ecclesiastical duty to a minimum; and what they do is done unpunctually and perfunctorily. To save the Church from others like them, seminarians must not only be taught to set proper value on every moment of time, but they must be trained in the proper use of it. At present the irresponsible disposal of recreation, free days, and mid-winter and summer vacation, is supposed to be the inalienable right of students. There is a tradition among them that the mind, after an hour's study or class-work, needs fallowing, and that this consists, not in mental inertia, but in *ad libitum* mental or physical occupation. Let them be shown that the *ad libitum* element is not essential; on the contrary, that it is dangerous and unwise, and that they will recover mental power and balance equally well by applying their energies to some designated exercise with a bearing on their future priesthood. Let each seminarian, then, have some appropriate office or work that he may turn to during free time (vacation included), and from the spirit in which he will discharge the duty will be discovered more indications of his character than from a year's observation of him in the class-room and the chapel.

5. It would be alien to the suggestive purpose of this work to give all the reasons that might be adduced in proof of the

advisability of making Training the primary object of the seminary. I will therefore confine myself to one other consideration, namely, the consistency, solidity, equipoise of character, which moral training develops in clerical students. Intellectual work refines thought, elevates and purifies the imagination, and allays the passions. These are its only contributions to the formation of character; and they are substantially the same whether the work be sacred or profane. But Christlikeness—the essential endowment of every true priest—although helped by refined thought, a clean imagination, and stilled passions, is constituted of very different elements. Meekness, humble-heartedness, self-denial, charity, and zeal for souls even unto death, lifelong consecration to the doing of our Father's Will,—these are some of the characteristics or credentials which ought to be expected as a necessary condition for entering the priesthood. But how are they to be acquired? In the Confessional and by spiritual direction, you say. Neither nor both will do; and we who have experience of seminary life know that they will not do. A confessor gives advice; a director shows the way: who is to see that either is followed? What provision is made in the average seminary to help, guide, supervise, correct students in the arduous ascent of the spiritual life? None whatever. Surely, no better proof is needed to convince us of the advisability, if not of the necessity, of making formal training the most important work of every seminary; as its primary end, nay, its *raison d'être*, is to turn out Christlike priests.

No objection can be raised against the principle of seminary training, or against the practice of it, provided it be confined to the institution. But I can well foresee the many theoretic, prudential, and administrative reasons that may be urged against taking even senior students from the routine work of hall and chapel, and entrusting them with outside business or ministerial affairs. I will state and answer as briefly as possible the most important of these reasons.

I. "Nihil innovetur. Disturb not Camarina? Let well enough alone. Our seminaries are turning out good, zealous priests, by a well-tried system of discipline and education. Why change it?"

Simply to better it. Good as the present outcome un-

doubtedly is, we are bound to make it more competent and efficient, if we can do so. As to innovation, it should be remembered that the seminary in its present form is itself an innovation, ordered by the Council of Trent and urged by many provincial councils; yet resisted so strenuously because it was an innovation, that it took nearly a hundred years and perhaps as many failures before the saintly M. Olier was able to root it permanently in France. Change of doctrine or apostolic tradition is very different from modification of an ecclesiastical institution scarcely three hundred years old.

2. "There is no necessity for any more training than is at present given in our seminaries. As for outside work, most rectors would probably set their faces against it."

For an Ideal Seminary many things are necessary which are not found possible or convenient or beneficial in modern seminaries. But such a condition implies stagnation and decadence. An institution begins to decline when it no longer grows. A body that can not assimilate is hastening to dissolution. Therefore those rectors who turn their faces against training must admit either that they are becoming fossilized or else that the training I advocate is not conducive to legal results. In other words, they would not trust their purse with a man whom they did not know to be conscientious; yet such a man they declare fit to take charge of the temporalities and spiritualities of a parish.

3. "Students cannot be trusted."

There could be no stronger argument for the necessity of training in trustworthiness during their seminary course.

4. "Senior students need all their spare time for rubrics, dry Masses, examination, etc."

It is only seminaries that do not train in economy of time and prudent anticipation of work in which congestion and rush and worry before Ordination are ever possible. But the outside work which I require from students in their last year need not take more than an hour weekly from their free time. It will consist at the most of a few sermons in a parish church, and a few pastoral visits. In a deacon class of twenty, each will have to preach but twice during the whole year; and one visit during a term will be sufficient for the school, for the public institution, and for the parish.

5. "Finally, your parochial work would be too much of a distraction. It would interfere with the steady growth of the sacerdotal virtues, crowd the imagination with disturbing, if not dangerous images, and introduce much undesirable gossip into the seminary."

These are some of the usual objections raised against all untried systems or projects. The Rosary, Devotion to the Sacred Heart, and the Seminary itself, when first introduced, met with similar opposition. Prophecy is cheap, but perilous to those who have a reputation to lose, and extremely rash where Divine grace is one of the elements. The parochial work I advocate has the very emphatic sanction of Jesus Christ Himself, who sent out not only the twelve Apostles, but the seventy (two) disciples, on a trial mission. We cannot doubt that grace was given to them on those occasions to safeguard them against spiritual harm; and we may reasonably hope that it will be given to our young students also when engaged in similar service.

But apart from this consideration, do we not urge young priests to work some study into the curriculum of their daily duties? We therefore expect them to be able to turn their minds from the most distracting occupations to the calm consideration of some theological or Scriptural subject. And where, I would ask, will they have acquired the facile power of doing this except in the seminary?

As to growth in the sacerdotal virtues, it can never be relied on, much less perfected, without trial in the atmosphere and surroundings in which it is to be continued. A gardener often opens his glass cases to his flowers before he transplants them in the beds for which they are intended. A young horse is exercised in long reins before it is put between shafts. Common sense is not without use even in the administration of a seminary.

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RECENT CHRIST PROBLEMS.

IN April, 1909, *The Open Court* surprised its readers by an article entitled "The Aryan Ancestry of Jesus", written by Professor Paul Haupt, of the Johns Hopkins University, Baltimore. We were told that Jesus was born not in Bethlehem but in Nazareth of Galilee, at a time when most Galilæans were Medians and belonged to the Aryan race. Many readers did not seem to care whether Jesus was of Semitic or Aryan descent, whether he was a Jew or a Gentile; Wellhausen expressed his contempt for the whole discussion. Others felt rather sorry that the editor of the *Polychrome Bible* should come down from the high level of his scientific research to merely sensational literature; the same feeling prevailed a few weeks ago, when it was announced that Professor Haupt had discovered texts bearing on the question of women's rights in the first chapters of the Bible. Others again took up the subject seriously; among these we may name Professor Emile Burnouf, Professor Rudolf von Jhering, and Professor Wirth, and the question occasioned a lively controversy, in the pages of *The Open Court*, which lasted more than a year. It has been well summarized in *The Expository Times* for October, 1910.

The various writers appear to be at one as to the conclusion that Jesus was not born in Bethlehem. "The story of his birth in Bethlehem," writes the editor of *The Open Court*, "is conceded by the Higher Critics to be a later invention;" and how grateful the Christian reader ought to be to these gentlemen for their gracious concession. Professor William Benjamin Smith feels quite sure that "the tradition of Davidic descent and Bethlehem birth is not original". And here are the reasons for which Bethlehem is shorn of its glory of being the birthplace of the Christ: first, Jesus was brought up in Nazareth; our critics take it for granted that a man must be born in the place of his bringing up. Secondly, Jesus' birth does not correspond with the date of the enrolment under Quirinius; the learned writers do not seem to appreciate the numerous harmonies between the data of sacred and profane history constructed on this question, nor do they appear to understand that Jesus may have been born in Bethlehem at a

great many points of time outside the precise period to which they transfer the enrolment in question. Thirdly, it is absurd to suppose that the people would be sent back for enrolment to the place of their nativity, "as if Missourians," says Professor W. B. Smith, "should go back to Kentucky or Virginia every census-year"; it is a matter of course that the Palestinian laws at the time of our Lord agreed exactly with those of the Missourians.

And why was it ever supposed that Jesus was born in Bethlehem? Our recent critics are not so sure of this as they are about many other things. Naturally it might be supposed that tradition endeavored to connect Jesus as the Messias with the house and the lineage of David. But then it is not agreed that David was born in Bethlehem. Professor Haupt¹ considers the traditional connexion of David with Bethlehem as made up of misconceptions, seeing that David belonged to Hebron. According to Professor W. B. Smith, "Winckler despairs of separating actuality from genealogic-mythic constructions, and footing on Stucken's Astralmythen, he translates so much of the Davidic legend to the skies that it becomes almost indifferent where the minstrel king was born, or whether he was born at all"; but whatever little of real birth Winckler leaves to David, he transfers to the Negeb. And if David was not born in Bethlehem, why should tradition transfer Jesus' birth to Bethlehem?

If Jesus was not born in Bethlehem, where was He born? If He was born at all, He must have been born somewhere in Galilee. Galilee being preponderatingly Aryan He must have been of Aryan descent. Professor Haupt draws this conclusion, and so does Dr. Chamberlain. The latter gives us here an example of the method of progressive assertion well known to the critics. Here are the successive steps of the argument: "In religion and education Jesus was undoubtedly a Jew; in race he was most probably not". Three pages further: "there is not the slightest occasion" to assume that His parents were Jews. After another four pages: he who makes the assertion that Jesus was a Jew is "either ignorant or untruthful", and "the probability that Christ was no Jew,

¹ Orientalische Literaturzeitung, February, 1909.

that he had not a drop of pure Jewish blood in his veins, is so great that it almost amounts to a certainty". Turn another page: "that Jesus did not belong to the Jewish race may be considered as certain. Every other assertion is hypothetic." Dr. Chamberlain knew on page 211 what he knew on page 219; but the certainty of his knowledge increases by the method of progressive assertion.

What is worse, here our critical guides separate and leave us to our own devices. They bring us from Bethlehem to Galilee, and then they begin to quarrel among themselves as to the race of Jesus and the place of His birth. We have heard the conclusion of Professor Haupt and Dr. Chamberlain: Jesus was born in Galilee; therefore He was an Aryan. Now Dr. Smith unsettles us again: "The race-Babel of the Assyrian monarchy," he says, "on which Winckler lays so much stress, was even intensified in Galilee, which was a veritable witches' caldron, bubbling over with varied and violent contents." Hence the inference, "born in Galilee, therefore Aryan", is badly shaken. Dr. Carus, the editor of *The Open Court*, is more guarded in his conclusion: "Jesus was a Galilæan, and the Galilæans were a people of mixed blood." And what, if Jesus should prove to be a Jew after all the trouble of the critics?

The critics transfer the birth of Jesus from Bethlehem to Galilee, but cannot assign Him any definite race; can they point out any definite place as His birthplace? One is tempted to point out Nazareth, but Dr. Carus assures us that "we search in vain for a town or village of Nazareth in the time of Jesus". "Nazareth," he says, "nowhere mentioned in the Old Testament and absolutely unknown to geographers and historians at the time of Christ, was an insignificant place even in the Christian era." And Professor Smith adds that Nazareth "suddenly appears on the map as if it had fallen from the sky". In another place he says: "Neither Josephus, nor the Old Testament, nor the Talmud (for nearly a thousand years after Christ) knows anything of such a town."

But Professor Smith too has to be careful about his assertions. He is taken to task by Professor A. Kampmeier, who points out that Nazareth is mentioned in a Jewish elegy by Eleazar ha Kalir, 900 A. D., and that this notice goes

back to an older Midrash according to which there was a station for priests in Nazareth, who went to Jerusalem to do service in the temple. And again, does Professor Smith wish to wipe out of existence such towns as Dalmanutha, Magdala, and Chorazin on account of the silence of Josephus, the Old Testament, or the Talmud? But Professor Kampmeier does not understand; at present, no critic has any designs on the existence of Dalmanutha. If Dalmanutha ever becomes critically important enough to have its existence denied, then the argument from silence is at hand. The case is different with Nazareth; Jesus is said to have been brought up in Nazareth, so that there is an immediate call for the argument from silence; hence Nazareth did not exist. But if there existed no Nazareth, why were the followers of Jesus called Nazarenes? Dr. Carus is quite ready with his answer. They were called Nazarenes by mistake for Nazarites, because like the Nazarites of the Old Testament, they were given to the practice of asceticism; then, a place called Nazareth was invented by the fertile minds of the Jewish evangelists who wrote the Gospels, because in their day the followers of Jesus had somehow come to be called Nazarenes. It is rather strange that the fertile minds of the Jewish Old Testament writers had not invented a similar place or similar places called after the name of the Pharisees, or Sadducees, or Essenes, or even of the Nazarites.

What progress have we made thus far? Jesus was not born in Bethlehem, He was born in Galilee; His ancestry has become uncertain in spite of Dr. Haupt's contention that He was an Aryan; He was not born in Nazareth, because there existed no Nazareth. Where then was He born? Here is another rift between the critics. Dr. Carus has his answer ready at hand: "Jesus was probably born and raised in Capernaum, for the Gospels contain indications that he lived there, and that there dwelt his parents and his kin." Then he sweeps away a difficulty against his surmise with some emotion: "The visitor to Palestine finds churches built in commemoration of Jesus in Bethlehem and in Nazareth, but not in Capernaum. What a strange irony of fate." And a still stronger irony of logic.

Where does the rift come in? It is precisely where Dr. Carus's logic fails; Jesus was not born in Bethlehem, He was no Jew, He was not born in Nazareth, He was not born in Capernaum; the next step is that He was not born at all. Professor W. B. Smith has written a great book which has the rare merit of being done into German before it was published in English, and which puts all the foregoing questions out of court by the contention that Jesus was never born. *The Open Court* for January, 1910, published a summary of the work for the edification of its readers. Jesus means "Saviour"; the name is a title, not a personal name. Hence Professor Smith does not speak of Jesus, but of the Jesus. The notion of the Jesus is an Hebraization of the Greek *Soter* invoked by Socrates in the *Philebus*. And as *Soter* is one of the many titles of Zeus, our Lord is the Greek Zeus himself, under another title, associated with another place, undergoing new experiences. And had the Jews nothing to do with all this? Dr. Smith answers: "Judaism historized the Doctrine, just as the Jew has always historized whatever he touched." The process is simple enough. Some Jew or Jews, for instance, Mark or Matthew or anyone else, found the worship of "the Jesus" in existence, and therefore gave Jesus Himself a history: he had Him born in Bethlehem, brought up in Nazareth, and crucified at Jerusalem.

But the end is not yet. Professor Smith is not the first, nor the last, nor the most extravagant denier of the existence of Jesus. Dr. S. M. Deinard is not at all content with a Hebraized Greek Jesus. "I believe", he says, "that a vast number of facts can be marshalled in support of the theory that Christianity in its origin was nothing else than Buddhism passed through the alembic of the Judæo-Essenic mind, and adapted to the Jewish expectations of that day. Jesus would then be no other than Buddha himself, clothed in Jewish Messianic apparel." Of course, the weight of the early witnesses for an historical Christ simply disappears in the presence of the weighty "I believe" pronounced by Dr. Deinard.

Arthur Drews differs from the two foregoing theories. He published his *Christusmythe* toward the end of 1909, and had to bring out a fourth edition of the little work in 1910. The author's duties as Professor at the Polytechnicon in Karls-

ruhe did not prevent him from going from town to town in order to gain adherents to his peculiar views. Marburg, Kiel, Mannheim, Jena, Berlin, Plaven, were fortunate enough to attract Professor Drews's special attention. In Berlin the discussion was protracted through two nights, and the Professor appears to have felt his cause to be triumphant in spite of all the arguments advanced against his phantastic theory. He is convinced that there existed among the Hebrews a worship of Jesus before the time of Christ. Do we not read of Josue leading the Israelites into the Promised Land? And Josue is evidently the Sun. And among the pagan nations we find Attis and Adonis; we need no further proof that Adonis is intimately related to Jesus. Similar analogies are found in the other pagan religions of antiquity, even among the ancient Germans and Hindus. But finally, the history of Jesus freed from its elements of legend, poetry, and myth, and reduced to its primitive form, is nothing but the history of the Sun in his passage through the zodiac. Professor Drews is not very original in the arguments for his theory; but why exact originality of argument, if there be originality in the theory?

Dr. P. Jensen is not fully content with Professor Drews's explanation. In 1910 he published a work entitled *Hat der Jesus der Evangelien wirklich gelebt?* He derives Jesus from the Babylonian hero Gilgamesch. When he saw that his theory was received with contempt or silence, he endeavored to advertise his production by a course of popular lectures. But even here fortune did not smile upon him; his success was at best very mediocre. Even his arguments were attacked; in answer, Dr. Jensen did not strengthen his proofs, but weakened his conclusions. First, he grants the possibility that a personal Jesus may have existed; then he concedes an historical Jesus of some kind, but soon he unsays his say, and returns to his original position.

Perhaps we might stop here, but the reader would not know how this school of writers explains Christianity without Christ. Some time ago Kalthoff evolved Christianity out of the social movements which took place about the time of our Lord. Samuel Lublinski suggests a modified theory; he derives Christianity out of the ancient civilization, and

in this he agrees with Kalthoff. But instead of the social movements contemporaneous with Christ, he introduces the pagan mysteries and myths as the source of Christianity. At first, we find nature worship, then we pass on to myths and mysteries, and from these again to the Christian religion. But how is this last step explained? By an infiltration of paganism into Judaism. Everything serves its purpose; Plato and the *Stoa*, the Messias and the Jewish prophets, Adonis and Tammuz, and all the other Jewish and pagan elements are manipulated by means of additions and omissions so as to result into the Christian religion. All this took time, and the writer is willing to grant the needed time. Christianity proper did not appear till the reign of Adrian (117-138 A. D.), at the time of Bar-Kokab; only then did the Church invent Jesus, the sacraments, the diverse other rites, and separate from Judaism. And how does Lublinski explain the other persons mentioned in the Gospels? He has a universal solvent at hand. Mary, for instance, is a collective name; Mary the mother of Jesus, Mary Magdalene, Mary the sister of Lazarus, Mary Cleophas, etc., are one and the same mythological being, a goddess, who appears in the earlier books of the Bible as Mary the sister of Moses, and must be identified with Isis-Astarte. All this is very original, and very absurd; but Mr. Lublinski seems to feel that he has made a giant stride in the field of science. Does he not tell us that he devoted eight years of intense study and labor to this subject?

What is most painful to writers thus far quoted is the attitude of the so-called liberal school of theologians to their negative results. It is in vain to tell these theologians that the negative results are only the logical outcome of the liberal principles, that the mythical Jesus grows out of the so-called historical Jesus as the man grows out of the boy. Instead of agreeing with this inference, Bornemann, Jülicher, Weinel, von Soden, J. Weiss, Grützmacher, Dietze, and Chwolson have had the bad taste of disclaiming the conclusions of their would-be friends, and even of dealing heavy blows to the mythical Jesus. What is worse, such radical writers as Zimmern and Max Maurenbrecher have not kept an opportune silence, though they, at least, might be supposed to rejoice over the newly reached conclusions. Conservative theologians

may enjoy the sight of war among their ultra-progressive colleagues; but they have not wholly abstained from such a holy war. Karl Beth, Curt Delbrück, K. Dunkmann, Dietrich Vorwerk, C. Fillion, G. Hoberg, G. Klein, F. Meffert, and P. Mehlhorn, are a few of those who have defended not merely the historical, but also the dogmatic Jesus.

Among the popular answers to the arguments advanced in favor of the mythical Jesus, it has been pointed out that these arguments would do away with an historical Luther and an historical Bismarck. The contention that Christianity may be developed out of the expectations resulting from the Messianic prophecies is met with the fact that the desire of ecclesiastical reform did not dispense with the work of an historical St. Francis or an historical St. Charles, and that in spite of the most ardent patriotic aspirations of Ireland its present political position was not secured without the aid of an historical Daniel O'Connell. In brief, if the historical method of believers in a mythical Jesus be extended to other documents, whether sacred or profane, history will simply disappear from the map of human attainments.

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ECCLESIASTICAL ART AND SYMBOLISM.

THE duty of poetry is to convey to the mind and call up to the imagination thoughts and pictures that are beautiful and ennobling. As Shakespeare says:

As imagination bodies forth
The forms of things unknown, the poet's pen
Turns them to shapes, and gives to airy nothing
A local habitation and a name.

But this art is not confined to the poet's pen. The existence of poetry in the world dates back far before the age of letters, and was expressed in other ways than by metred line and rhythmic stanza. Poetry is the appeal of whatever is beautiful or elevating to the esthetic and moral sentiments of the soul, no matter whether the appeal be made by intellectual meaning, or expressed in outward form. Many a popular custom, much of the unwritten mythology and legendary lore,

is pregnant with soul-stirring poetry, no less than the measured lines of Milton, the pastorals of Burns, and the sweet-flowing idylls of Tennyson. To convey to others, by whatever means, whether by pen, by chisel, or by the brush, "those thoughts which do often lie too deep for tears", this is true poetry.

Moreover, painting, sculpture, and architecture possess this great and valuable advantage over written poetry—they have the power of giving, in a single flash, a perfect epic to the soul. To gaze up into the vast dome of St. Peter's at Rome, to behold the chaste exterior of Milan Cathedral, to survey the sacred scenes of the catacombs, or to look upon the inspired paintings of Rubens, Raphael, Fra Angelico, and others, is to fill the soul, in one short moment, with that feeling of sublimity which is gained by hours of patient reading of *Paradise Lost* or the *Inferno*. To peer, through the "dim religious light", into the fretted vaulting of a Gothic minster, "fills the intellect with a mysterious hint of knowledge not yet acquired, the heart with an inexplicable emotion, the soul with an intense yearning, and we close our eyes with reverence and devotion." There has been something more than merely met the eye.

It is the mind that sees: the outward eyes
Present the object, but the mind descries.

The Puritans were most narrow-minded in their condemnation of art, when it was ecclesiastical. They regarded it as a sacrament of the devil, whereby he entangled and ruined the souls of men. But even Milton felt the hallowing influences of art, for in his "*Il Pensero*" he sings the praise of architecture, painting, and music:

Let my due feet never fail
To walk the studious cloisters' pale,
And love the high embowered roof,
With antique pillars mossy proof,
And storied windows richly dight
Casting a dim religious light;
There let the pealing organ blow
To the full-voiced choir below,
In service high and anthem clear,
As may with sweetness through mine ear
Dissolve me into ecstacies,
And bring all heaven before mine eyes.

Art is the handmaid of religion: it teaches by the eye, informing the mind and refreshing the memory. The primitive Christians recognized this and adorned their churches with representations of the saints; and the apostles, prophets, and a noble host of saints still live in sculptured stone, mural fresco, paneled painting, and glistening glass. The practice of the primitive Church was to assign to each saint an appropriate symbol, some object connected with his life or death, some sign by which his figure might be readily recognized; for correct portraiture was unknown in those early days. Even the heathen world knew the value of symbolism; and we find St. Clement of Alexandria advising the Christians of his day to substitute for their pagan devices (engraved on stones and rings) certain Christian emblems, as the dove, the cross, the palm, and the anchor.

The early Church devised symbols to represent the Blessed Trinity—a triangle; the Holy Ghost—a dove, roll, or book; Hope—an anchor; Victory—a palm branch; the Incarnate Son—the sacred monogram (IHS and XP, the first letters of the words Jesus and Christ); the hand, arm, and eye of God the Father; the Agnus Dei; and the Good Shepherd. Symbolism in Christian art is religion taught by the language of pictures, etc. A familiar object—the lamb, dove, lion, serpent—is taken to teach some spiritual truth. Therefore the study and knowledge of symbolism are of no little importance to the antiquary and the ecclesiologist. The history of the nimbus—its varying shape and form; the symbolism of the colors used in the ritual of the Church; the uses of the crucifix; the various forms of the cross; the employment of allegorical figures; the emblematic use of animals and of flowers; and the ethical meaning of the many features of a church, and even the individual position of these features—are all of the highest importance, and “bear witness to the development of the ideas of Christian art; and to the spirituality, imagination, and ingenuity of those who devised this complex system of pictorial instruction and devout musings.”

The subject of Christian art and ecclesiastical symbolism covers an extensive field. It embraces the symbolism of the architecture and the furniture of the church; that of animals, of flowers, and of numbers; the emblems of the worthies of the

Old Testament, and of the saints of the Apostolic, the post-Apostolic, and the medieval ages; and it also includes the teaching by pictures—in windows, frescoes, sculptures, and paintings—of Bible history, Christian biography, and spiritual truths.

OLD TESTAMENT WORTHIES.

The patriarchs, prophets, priests, and kings of the Old Dispensation are chronicled in Christian art. We find Abraham represented holding the knife with which he was prepared to offer the sacrifice of his son Isaac. Noah bears a miniature ark, or the dove and olive branch; signifying the abating of the Flood. Aaron is vested in his priestly garments and holds either a censer or a rod in his hand; Daniel is, in allusion to his being cast into the lion's den, symbolized by the lion, and sometimes by a ram with four horns. We find Moses represented bearing the Tables of the Law. The prophet Jonah bears a large fish, or a ship. To Elijah is assigned a chariot, or a sword in his hand and a child near him. Elisha has a two-headed eagle on his shoulder. Amos appears as a shepherd with sheep. Isaiah bears a saw, the implement of his martyrdom. Ezekiel has a gate with towers in his hand. Jeremiah is represented bearing a rush. The symbol of Malachi is an angel; that of Zachariah the temple in building. And Joel is shown with a lion in the act of tearing him.

SAINTS OF THE APOSTOLIC AGE.

But the greatest interest and main importance of Christian symbolism is centred in the New Testament saints and scenes—the Holy Family, the beloved family circle at Bethany, those who so faithfully and tenderly administered to our Blessed Lord at His Passion and Death, the four Evangelists, the beloved Twelve, the visit of the Magi, etc.

All Christian thought first centres around the Holy Family at Bethlehem and at Nazareth. The forerunner of our Lord, St. John the Baptist, frequently figures in the art of all Christendom, and the Gospel history is closely followed. We find him clad in his coarse garment of camel's hair, bearing in his arms a lamb and a scroll (with the "Ecce Agnus Dei" on it), and a long staff with a small crosspiece near its top.

The crypt of Canterbury Cathedral contains a quaint painting of the Nativity of St. John the Baptist. St. Elizabeth lies on a couch with the infant forerunner in her arms, while St. Zachariah, the father, seated at a table, writes on a scroll the statement that the child's name shall be John.

Around the memory of the Blessed Virgin Mary much affection and devotion have ever been intertwined. Her Assumption and Coronation have been depicted by medieval artists quite as frequently as the Gospel story. She has been pictured with her parents, Joachim of Galilee and Anna of Bethlehem; with her husband, St. Joseph; and with the Holy Child. The branch of palm given to her, by the Archangel St. Michael, from the ascended Christ, to be borne before her bier; her girdle that she let down from heaven to convince the unbelieving St. Thomas of her Assumption; and the rose and the lily of the valley, are among her emblems.

St. Joseph has for his emblems a rod and lilies; also the saw, the hatchet, and the plane-tools of his trade. The rod and lilies are in allusion to the legend of the way in which the Blessed Virgin found her husband. Tradition states that she had in early life been dedicated to God and lived with other virgins in the Temple. The High Priest ordered all those Temple virgins who were of the proper age to get married, but Mary refused. The High Priest was in a perplexity. He was advised by a voice from the Ark of the Covenant that all the unmarried men of the House of David should bring their rods to the altar, and was promised that the rod of the destined bridegroom would bud, and the Spirit of God descend upon it. Although St. Joseph at first withdrew his rod, deeming himself too old to marry, he was chosen by God, and his rod budded, while the Holy Ghost descended upon it. Hence the symbol.

The Magi are associated with the Holy Family. Their visit to the Infant Saviour has ever been a favorite subject with inspired artists, and has been recorded in altar-pieces, mural paintings, medallions, and sculpture. The Magi are always represented as three in number and as kings, in fulfillment of the prophecy: "The Kings of Tarshish and of the Isles shall bring presents, and the Kings of Sheba and Seba shall offer gifts; yea, all kings shall fall down before Him,

and all Nations shall serve Him." Tradition assigns to each of the Magi a name and a conventional aspect. The aged Gaspar has a long gray beard; Melchior, a man in the prime of life, has a short brown beard; and Balthazar is a young beardless youth. Sometimes we find Balthazar depicted as a negro, symbolical of the race of Ham. According to the Sequence of Hereford Cathedral, the "Gifts" (the gold, frankincense, and myrrh) "mystically show that He to whom they offered gold was a king; to whom incense that he was a Priest; and by the myrrh is shown His Burial".

The family circle in that beloved home at Bethany must ever take a prominent place whenever one is considering those who were near and dear to our Blessed Lord during His life on earth. St. Mary of Bethany, St. Martha, and St. Lazarus were so intimately connected with the Saviour that it would indeed have been surprising if they had not found a place in the wealth of Christian art.

St. Mary of Bethany has in art always been recognized as identical with St. Mary Magdalene, the penitent who bathed Christ's feet with the hot tears of repentance and dried them with the tresses of her head. Complying with the ancient belief of the Church, painters have depicted her with long flowing golden hair, kneeling at the feet of Jesus; and she is always present in the final scenes of our Lord's life.

Tradition tells us that while St. Martha was preaching the Gospel at Aix, St. Mary, who retired to a cave and spent her days in meditation and communion with her Lord, preached to King René of Marseilles of the birth of his son, of his journey to Palestine, the death and resurrection of his wife, and the saving of his boy. The Musée de Clugny contains a representation of St. Mary preaching to the king.

St. Mary of Bethany is honored with many emblems. A very frequent one on the old English roodscreens is a box of ointment in her hand. Occasionally she is holding a vase, and not the casket, as in Caracci's painting. On the church chest at Denton in England she is shown holding a boat and an open book, in allusion to her voyage. Numerous artists have pictured the concluding years of her meditative life. In the Baptistry at Florence she is represented standing, covered with her flowing hair. In the celebrated painting by

Murillo she appears with a skull. Guido Reni has portrayed her holding a crucifix and an open book before her with a skull upon it.

The Great Physician she pursues,
Bearing the precious ointment cruse:
And by His only word is she
From manifold disease set free.
With heart dissolved in penitence,
And tears that flowed apace, she came,
And piety of deed;—and thence
She found the cure of sin and shame.

St. Martha is credited with miraculous powers at Aix; where, by the power of holy water and the cross, she vanquished a dragon and led it captive by her girdle until it was slain by the inhabitants. She gained many converts by her preaching and is said to have raised a drowned man to life. In allusion to her assiduous attention to domestic duties, she is symbolized by a ladle and keys at her girdle.

Painters have pictured the expulsion of SS. Mary, Martha, and Lazarus with St. Maximinus in an earless boat and their arrival at Marseilles, where St. Lazarus became the Bishop of Marseilles and St. Maximinus the Bishop of Aix. The episode of St. Martha and the dragon has been often represented in paintings; and Caracci has portrayed her with, as emblems, a holy-water vessel and asperges and a dragon at her feet.

St. Lazarus is believed to have been martyred at Marseilles. In the picture in the Baptistry at Florence he is represented robed in his episcopal vestments, but it is dubious whether he was ever Bishop of Marseilles. He is symbolized by a bier, in token of his resurrection from the grave. He is also represented swathed in grave-clothes, and sometimes by a boat in allusion to his voyage to Marseilles.

Of those who ministered to our Lord in His Passion, Death, and Burial, we shall speak of two saints; and it is significant that they represent each sex—St. Veronica and St. Joseph of Arimathea.

Pictures of the Passion always represent a woman holding a veil or handkerchief: this is the tender St. Veronica who, when she beheld the bleeding brow of our Lord, whilst on His way to Calvary, with true womanly compassion wiped the sacred face with the veil (or napkin) that was on her head;

and received it back from the gracious Saviour with the miraculous impress upon it of the Redeemer's face. This veil is still preserved in the Vatican. Some Biblical scholars have thought that St. Veronica was the woman whom our Lord had previously healed of the issue of blood. Be this as it may, many legends have clustered round her revered name.

St. Joseph of Arimathea is a figure always seen in the "Descent from the Cross". He was exiled with the family at Bethany. According to an early legend, he wandered through Gaul to England and founded (at Glastonbury) the first Christian church in Britain, where his pilgrim's staff rooted itself and blossomed into the Holy Thorn. He brought with him the spear that pierced Christ's side and the "Sangrael" (the cup used by our Lord at the Last Supper). The latter forms a foremost feature in the Arthurian legends. This cup and his staff are his emblems.

As to the Evangelists, their symbols are as varied as they are manifold. In the earliest representations no portraiture of them was attempted, except in the case of St. Matthew and St. John as they appear among the Apostles. They were depicted only by scrolls bearing their names. Later, a pleasing fancy exhibited them as four streams issuing from the Lamb and watering the thirsty hearts of the nations. They are represented as the rivers that watered Paradise (Pison, Gihon, Hiddekel, and Euphrates), turning the barren earth into a new Paradise by the Gospel message which they proclaimed. But the usual symbols of the Evangelists are the four emblematic creatures—the angel, lion, ox, and eagle—mentioned in Ezekiel's vision and in the Apocalyptic vision of St. John the Divine.

A scholarly Anglican, the late Bishop Wordsworth, wrote thus of these mystical symbols: "The Christian Church, looking at the origin of the four Gospels, and the attributes which God has in such rich measure been pleased to bestow upon them by His Holy Spirit, found a prophetic picture of them in the four living Cherubim, named from heavenly knowledge, seen by the prophet Ezekiel at the river of Chebar. Like them the Gospels are four in number; like them they are the chariot of God who sitteth between the Cherubim; like them they bear Him on a winged throne into all lands; like

them they move wherever the Spirit guides them; like them they are marvellously joined together, intertwined with coincidences and differences, wing interwoven with wing, and wheel interwoven with wheel; like them they are full of eyes and sparkle with heavenly light; like them they sweep from heaven to earth and from earth to heaven, and fly with lightning speed and with the noise of many waters."

As to the origin of these mysterious figures, the prophet Ezekiel seems to imply that they were not unlike the weird forms of Assyrian sculpture he had seen whilst a captive by the river Chebar. In the period in which Ezekiel lived, the eagle-headed figure stood for a divinity. It is possible therefore that the two pairs of mystic figures, lion and ox, man and eagle, represent the following qualities: Lion = strength, and Ox = strength made obedient; Man = reason, and the Eagle = reason made divine.

There is another interpretation of the meaning of these four living creatures of Ezekiel and the Revelation, which identifies them with the four ministries of the Primitive Church enumerated by St. Paul in Ephesians 4: 11. In this interpretation the lion symbolizes the Apostleship, the eagle the ministry of the Prophet, the man (the angel with the human face) the Evangelist ministry, and the ox the symbol of patient labor and endurance—the Pastoral ministry, in its threefold order of bishop, priest, and deacon. This certainly seems as intelligible a symbolism as that which identifies the Cherubim with the four Evangelists, as the lion naturally suggests strength or rule, the eagle prophetic gaze into heaven, and the man the ministry of Gospel truth by man to his fellow.

Some scholars hold that the lion belongs to St. Matthew; and the ox to St. Luke, who is probably as closely related to St. Paul spiritually as St. Mark to St. Peter. Many suppose that when St. Paul was three years in Arabia he saw our Lord's life on earth through the powers of the angels; and that St. Luke's Gospel is consequently to some extent the view of our Lord's life taken by the angels.

Ezekiel, who was a priest, and therefore likely to know something about the Ark, tells us (Ezek. 10: 14) that "the first face was the face of a cherub"; and then follow the

man, lion, and eagle. He adds (in verse 22) that "the likeness of their faces was the same faces, which I saw by the river Chebar". Turning back to Ezekiel 1:10, we find that the four faces are man, lion, ox, and eagle. It seems clear, from a comparison of these two visions of the same thing, that the face of a cherub is the face of an ox. This carries our mind at once to the Cherubim over the Mercy Seat; and to the golden calves at Bethel and Dan, which were probably imitations of the Cherubim over the Ark; and again to the golden calf of Aaron.

Now, if the idea of sacrifice appeals so strongly to the angelic nature that one of the angelic orders (the Cherubim) appears to Ezekiel in a form symbolic of sacrifice; and if as is probable, they in some mysterious way beyond our comprehension offer themselves eternally in union with the Eternal Sacrifice of the Son to the Father through the Spirit, we can see to some extent why, as St. Luke alone tells us, "there is Joy in the presence of the angels of God over one sinner that repenteth more than over ninety-and-nine just persons, who need no repentance". It is significant too that the Gospel of St. Luke is full of references to the angels.

We come across these mystical figures again in the Apocalyptic vision of St. John the Divine at Patmos, recorded in the Book of Revelation. The lion, calf, flying eagle, and a creature whose face was human, are all mentioned there. And in assigning these as prophetic emblems of the four Evangelists every possible variation of distribution is found in the early Christian writers. There is nothing approaching any consensus. Some give the lion to St. Matthew—as the Evangelist of the expected Messiah: the "Lion of the tribe of Judah"; others assign it to St. Mark, as his Gospel begins and ends with a roar—"the voice of one crying in the wilderness", and "He that believeth not shall be damned". Indeed there is no sort of agreement, not even in the assigning of the eagle to St. John. St. Irenaeus, the first writer to make any distribution, gives the man to St. Matthew, the eagle to St. Mark, the ox to St. Luke, and the lion to St. John. Again, there is ancient authority for assigning the ox to St. Mark. The Pseudo-Athanasius¹ gives the ox to St. Mark, and then

¹ *Synopsis Script.*

proceeds to assign the lion to St. Luke. It would appear as though these early writers were content to make a distribution of some sort, without any idea occurring to them that such distribution was to be governed by the distinguishing characteristics of the respective Gospels.

St. Jerome's order is that usually followed in the churches. And, according to the explanation of this great Doctor of the Church, the first face (that of a man) signifies St. Matthew, who begins to write as of a man—"The book of the generation of Jesus Christ, the Son of David". The second face signifies St. Mark, in whose Gospel is heard the voice of the lion roaring in the desert—"Prepare ye the way of the Lord". The third (that of a calf) prefigures St. Luke, who commences his Gospel history from the priest Zachariah. The fourth face symbolizes St. John who, having taken the wings of an eagle, speaks of God the Word.

This order—man, lion, ox, eagle—is the order observed by the prophet Ezekiel (1:10). And, though the Christian Apostle and Evangelist is (in Revelation 4:7) as worthy to be heard as the Old Testament seer, the passage in Ezekiel is welcome, because we recall that it was when St. Jerome was commenting on Ezekiel 1:10 that he gave the explanation quoted above, that is to say, St. Jerome took the order he found in Ezekiel, and applied the four symbols in turn to the four Gospels in their order.

St. Jerome was followed by St. Ambrose; but St. Augustine, recognizing that the lion belonged to St. Matthew, took it from St. Mark, who was thus left with the symbol of the man: the ox and eagle remaining with SS. Luke and John respectively. However, upon the relics of St. Mark being conveyed to Venice, early in the ninth century, the "Winged Lion" offered such an imposing standard that we cannot be surprised at Venice appropriating it on the authority of SS. Jerome and Ambrose; the arrangement of St. Jerome—originating in the manner we have noticed—thus becoming the stereotyped order.

The angel with the human face denotes St. Matthew, because he chiefly dwells on the human nature of our Lord. St. Mark is symbolized by the lion (the king of beasts), because his Gospel emphasizes the royal dignity of Christ,

also because he dwells very fully on the rising again of our Lord; as in legendary natural history of the Middle Ages it was a common belief that the young of the lion were born dead, and on the third day awakened to vitality by the breath of their sire. The ox (or calf), which was so generally used in Jewish sacrifices, symbolizes St. Luke, as he dwells particularly on the sacrificial aspect of our Lord's atonement and His eternal and divine priesthood. As the Evangelist and Apostle St. John bears us as on eagle's wings to behold the majesty and divine nature of Christ—to know the Incarnate Word revealed by him to man—and to comprehend the higher and sacramental teaching of Him who is the Word and Wisdom of God, to St. John has been given the emblem of the eagle, which soars heavenward, and can gaze unflinchingly at the "glowing orb of day". That the lion is appropriate to St. Mark as the "Evangelist of the Resurrection" is hardly correct, the fact being that St. Mark treats our Blessed Lord's resurrection at less length than any of the other Evangelists.

When, however, we come to the further consideration of how the symbols of ox and man may best be distributed between St. Mark and St. Luke, one is not surprised at a difference of opinion arising; the Sacred Ministry being so closely bound up with the Sacred Humanity, and the thought of our Blessed Lord's sacrifice with His office of the second and better Adam. Now, St. Mark's Gospel is eminently the Gospel of the Sacred Ministry. On the other hand, the Gospel of St. Luke sets forth our Lord as the Second Adam; it is the Gospel of the Incarnation, of the Holy Mother, the better Eve, of the Holy Childhood, of the genealogy traced to Adam. It is the Gospel in which Jesus is preëminently set forth as the friend and Saviour of all. However, custom has long associated the symbol of the ox with the Gospel of St. Luke, and yet it is surprising how little St. Luke has to say about our Lord's Sacrifice.

In conclusion, do we not find in St. Matthew's proclamation—that the long expected King and Deliverer has at length come—just what we might look for from Levi the publican, whose profession had been to collect taxes for the abhorred foreign yoke? In St. Mark's record, of the unfailing and unwearied devotion of the Sacred Ministry, do we not see

just that aspect of our Lord's character that would have impressed most him whom St. Paul and St. Barnabas took with them as "minister"; who failed them for a while; and concerning whom, later, St. Paul wrote to St. Timothy: "Take Mark and bring him with thee; for he is profitable unto me for the ministry"? Can we not discern in the all-embracing Gospel of St. Luke just the sort of Gospel that a "beloved" and Christian physician might have been expected to write?—a Gospel in which the Redeemer is portrayed as the friend of publicans, Samaritans, prodigals, penitents, lepers, and outcasts; as He who, by His Incarnation, has indeed so taken the Manhood into the Godhead that St. Paul could say: "We have not now a High Priest that cannot be touched with the feelings of our infirmities, but one who was in all points tempted like as we are; but, without sin."

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THE MORALITY AND THE LAWFULNESS OF VASECTOMY.¹

Is the Operation a Grave Mutilation—and what if it is not?

IN discussing the question of the lawfulness of Vasectomy the moralist is at once made aware of the far-reaching harm that may result from the introduction of an operation which furnishes a ready expedient for diminishing not so much vice as rather the effects of vice. It is the bad effect of a diseased libertinism—the procreation of children who, by inheritance or environment, are doomed to lower the standard of public morality and to raise the expenses of the Commonwealth in its efforts to lessen crime—that has aroused the agitation for the adoption of Vasectomy as a penalty or as a remedy in the case of those degenerates against whose excesses society needs to be defended. Obviously, the danger lies very near that personal immorality will receive a greater impulse in proportion as those hurtful consequences are eliminated which ordinarily result from the excesses of degenerates.

The indiscriminate adoption, therefore, and the licensed but unregulated use of Vasectomy would be a decided evil to society

¹ Some physicians prefer as more accurate the term Vasotomy.

as well as to the individual, and should accordingly be opposed by all right-thinking men, and especially by the clergy and the medical profession, in whose hands the promotion of sound morality largely lies.

But the dangers I have indicated, however real and proximate, do not give sufficient warrant for exaggerating the moral or the positive law of God and the Church, or for alleging reasons of analogy against the use of a dangerous but in many cases also salutary experiment, if these reasons do not harmonize with the demands of sound logic. We are in the habit of quoting theological authorities in the application of moral laws, and the method is by no means to be undervalued as a strengthening by precedent of logical reasoning; but the support of authority for a given conclusion requires both parity of cases and exact application of the principles involved to the case under discussion.

In the course of the articles on Vasectomy which have appeared in these pages, two points have been made clear. First, that a correct judgment regarding the morality of Vasectomy depends upon a complete and precise knowledge of the nature and physical effects of the operation. Some of the phases of the medical treatment had been overlooked by those who argued the case, and this oversight has led to somewhat defective conclusions. In the admirable paper by Dr. Austin O'Malley the facts of the operation have been plainly set forth. Still they may be variously estimated; and this also must affect the conclusions arrived at by the moralist.

I note but one phase of this estimate, since it is in a manner the cardinal point on which hinges the moral discussion of the lawfulness of the operation. It seems to have been taken for granted that the operation involves what moralists call a *grave mutilation*. Although opinions differ as to what precisely constitutes a mutilation forbidden by the moral law, moralists on the whole allow that the destruction of parts of an organ which does not hinder that organ from performing its more essential functions, is not a grave mutilation. I do not here refer to mutilations causing canonical irregularity merely on account of public decency.

Without deciding whether on mere grounds of equity and expediency, an operation like Vasectomy should not be per-



formed unless it be in the interests of health, private or public, or, in other words, to save life, it appears that the plea against the lawfulness of Vasectomy on the ground of its involving a grave mutilation is not so cogent as to force logical consent. Let us briefly examine the question.

From Dr. O'Malley's clear exposition of the method and effects of Vasectomy I draw the following conclusions: 1. That it cures some diseases which engender a strong tendency to material crime, such as homicidal mania, arising from sexual pathological erethism, etc. 2. That it superinduces sterility; although not necessarily permanent.

The grounds upon which the lawfulness of the operation has been questioned are chiefly three. These are closely interdependent, although they present distinct arguments from moral theology. It is said that Vasectomy is a violation of the moral law because: 1. it imports a grave mutilation; 2. it superinduces sterility, and thus 3. prevents and interferes with the right of the uncreated child to life.

IS IT A GRAVE MUTILATION?

1. As a surgical operation it is a very slight cutting² of the *vas deferens*, and involves no serious bodily mutilation. It would cause no canonical impediment or irregularity in promotion to Sacred Orders, such as would be caused by amputation of an arm, loss of an eye, or of both testicles.

2. Nor can it be said to be a grave mutilation if we accept the theological definition commonly admitted, and applicable to the present case. According to that definition a grave mutilation is a cutting-off or maiming of an important bodily organ so as to render it incapable of performing the normal functions for which it is intended by the Creator.³ Now Vasectomy does not incapacitate the organ of generation which is here in question. It prevents merely one of the effects (important indeed, but not essential) of the normal functions of that organ, namely, generation (in the supposed

² Dr. Laplace holds that a simple tying or ligating of the vessel is sufficient in most cases to obtain the desired effect, with the advantage that the regular function of the ligated duct may be more readily restored if necessary.

³ Abscissio aut vulnus quo membrum redditur inhabile ad actionem ponendum.—Toletus.

case, diseased generation). It closes the duct of the *vas deferens* and shuts off the spermatozoa, thus effectually impeding procreation. It leaves wholly intact the deferential and spermatic arteries, and the entire pampiniform plexus of veins leading to the *globus epididymis*. Thus it impairs the faculty of generation not by destroying the organism but by robbing it of one of its several important functions. It is as if a man were rendered color-blind by an operation which, though it did not sever the optic nerve so as to destroy and mutilate the eye, deprived it nevertheless of a function which is very important and an essential part of the purpose of its creation, namely, the correct sensing of color. Now, procreation lay, it is true, in the divine purpose when God created the organ of generation; yet actual generation is not an essential effect on which the legitimate use of that organ in man's present condition of our fallen race depends. If it were otherwise, the marriage act between sterile parties would be unlawful. But the Church sanctions marriages between parties who are known to be sterile, though she prohibits marriages between parties who are impotent. It is true that in the case of sterility the assumption is that this impediment may cease at some future time; and this possibility, however remote, exists also in the case of Vasectomy. The radical difference between impotence and sterility is that in the former case the organ of generation is unfitted as such (by natural defect or by mutilation) for its chief functions, whereas in the case of sterility only one of the normal effects which the organ produces, namely, actual procreation, is excluded. The organ of generation has other important functions besides the actual procreation of children. In man's fallen state it serves as a remedy against concupiscence by limiting its indulgence to the lawful uses of wedlock; or it still further limits its exercise and serves as a means of evangelical perfection by the restraints it imposes in voluntary celibacy and consecration of the body to the service of God. Hence these conditions, matrimony between sterile persons and the voluntary vow of celibacy, are perfectly lawful in the eyes of the Church, although both states place a permanent obstacle to procreation, since the capacity of the organ for that purpose is not an essential condition of its existence. If man had remained in the state of

absolute innocence in which he was created, he should not need the *remedium concupiscentiae* which marriage gives to him, besides the prospect of progeny; nor would celibacy be the same virtue, because there would not be the same concupiscence.

3. Finally, it is argued that Vasectomy by superinducing sterility interferes with, or prevents, the right of the uncreated child to life.

Allowing that where God has given the power to procreate, man under certain conditions is prohibited by the moral law from interfering with or preventing the begetting of a child, it may be questioned whether man has a right to give *certain diseased life*, as in the case of abnormal hereditary conditions, to a child. It is true that a child once in existence has a right to live; and no one may lawfully interfere with its life, except in self-defence, because God alone is master of human life. But we are not considering the right of the *unborn* child who has life in its mother's womb. We are considering an *un-created* life. If such a possible being has a right to existence, because the parent has the power of generating, and uses that power (albeit in a state of irresponsible impulse), then it would seem that the possible child has the right also to get that life not under compelling conditions of destruction, such as hereditary disease and degeneracy imply, but under conditions that make life worth living. If the offspring be an imbecile or a monster it is not morally responsible, but the purpose of its creation, which in man is a rational love and service of God, is hindered, and the child itself becomes a stumbling-block to its fellow-creatures. Creation is better than non-existence; but creation with an incurable bent to evil, whether it be unto sin or unto monstrosity or insanity, is not better than existence; and our Lord's saying of Judas that it were better he had never been born applies perhaps here in a definite sense, though of course not without placing the responsibility somewhere among those who caused such wrong.

It is, then, by no means a foregone conclusion that Vasectomy is an act which, since it causes sterility and prevents the birth of children however degenerate, is evil in itself; or that it is a grave mutilation which may not be authorized either by the individual or the State, unless it be for the purpose of saving life.

The question, then, whether a person may permit or authorize Vasectomy; or whether a physician may perform it on his patients, or on others against their will who are under the legitimate control of masters, or by direction of recognized public authority, may be answered in a general way in the affirmative, whenever there is a sufficient reason, not interfering with a clearly defined positive divine precept. Such a reason would be the *restoration of health which tends to the preservation of life or the prevention of degeneracy*.

It would not be lawful if performed for the purpose *merely* of preventing procreation, since that is a divinely ordained end of creation; and though it is not obligatory, nor the sole, nor essential effect of the use of the organ of generation, it is one which may not be frustrated except for a good end, such as the restoration or preservation of health, private or public.

Now, the prevention of abuse of the faculty which engenders a certain diseased progeny, with defective hereditary tendencies to crime, such as homicidal insanity, etc., is within the legitimate exercise of authority, i. e. the individual controlling or the State commissioned by the individuals to control the excesses of irresponsible parties. Hence the State may for such a purpose use its authority legitimately to prevent definite injury to the community.

It has been insisted upon with much emphasis that there are other remedies for this purpose and that they would make State interference—which might be easily abused where religious influence is not in position to check it—unnecessary. And this is the argument even of those who do not maintain the unlawfulness of Vasectomy on moral grounds, but simply deny the right of the State to interfere in such matters, on grounds of civic expediency.⁴ The remedies suggested are the frequent reception of the Sacraments, directive supervision and moral instruction, and in general change of environment. Now, these remedies are excellent, but practically they are not always accessible. They are not accessible, I venture to say, in the majority of cases where they are needed; and they will not be accessible for many a long year and in many a case. If we spoke for Catholics alone, the Sacraments, and especially

⁴ See *Is Sterilization of Habitual Criminals Justifiable?* By Charles Edward Nammack, M.D., LL.D., New York.

the confessional and the Holy Eucharist, would effect much. But Catholics are not the ones for whom the legislation in point is being proposed. They are a very un-Catholic proportion who need the law—the people who have grown up in dens of vice without discipline, religious or otherwise, and without education, except such as comes to them in schools that ignore God and the moral law.

In insisting on the fact that Vasectomy cannot be fairly classed among grave mutilations directly forbidden by the divine law, I have endeavored at the same time to give a summary of the practical conclusions to which the distinctions I have made lead. These conclusions would permit Vasectomy in any case where the chief purpose is the removal of a true evil in the physical and moral order. To perform it for the sole or chief purpose of preventing the birth of children, unless they are sure to be degenerates, would of course be against the moral law, since it would destroy, without sufficient reason, a function of the generative organ productive of good. Abuse of State authority in this direction would have to be counteracted by the same means that prevent other abuses.



Analecta.

AOTA PII PP. X.

Litterae Apostolicae.

PRO ARCHISODALITATE AB "HORA SANCTA" IN DIOECESI AUGUSTODUNENSI EXTENDITUR AD UNIVERSUM ORBEM TERRARUM FACULTAS AGGREGANDI EIUSDEM TITULI ATQUE INSTITUTI SOCIETATES IAM EIDEM SOCIETATI FACTA PRO GALLIA ET BELGIO.

PIUS PP. X.

Ad perpetuam rei memoriam. — Pias fidelium sodalitates, quae frugifero religionis pietatisque exemplo alios coetus ad sua opera imitanda excitaverint, privilegio libenti quidem animo donamus, ut has similes Consociationes sibi adiungere queant, et cum eis impetratas indulgentias participare. Inter illiusmodi confraternitates bene de Ecclesia meritas ea procul dubio videtur adnumeranda, quae ab "Hora Sancta" nuncupata atque in sacello Monialium a Visitatione, Paredi in oppido, vulgo "Paray-le-Monial" Dioeceseos Augustodunensis canonice instituta, a rec. me. Leone PP. XIII Decessore Nostro in Archisodalitatem usque ab anno MDCCCLXXXVI erecta fuit, et hoc praecipue aucta favore, ut ei alias eiusdem nominis Sodalitates tum in cuncta Gallia, tum in Belgio existentes sibi

aggregare liceret. Cum vero hae devotae Consociationes, postremis praesertim temporibus, in omnes orbis partes sint feliciter prolatae, et cum praedictae Archisodalitatis Moderatores enixas Nobis preces adhibuerint, ut iam ipsi concessam aggregandi facultatem, nunc pro toto terrarum orbe sibi extendere dignaremur, Nos persuasum habentes, id non minus in maiorem Dei gloriam quam in uberiorum animarum bonum semper esse cessurum, piis hisce votis censuimus obsecundandum. Quare officialibus et sodalibus praesentibus et futuris memoratae Archisodalitatis ab "Hora Sancta" in sacello Monialium a Visitatione Paredi erectae, intra fines Augustodunensis Dioeceseos, praesentium tenore Apostolica Auctoritate Nostra perpetuo concedimus ac largimur, ut, servata forma Constitutionis Clementis Papae VIII Decessoris Nostri aliisque Apostolicis Ordinationibus desuper editis, ubicumque gentium sint cognomines et eiusdem instituti Sodalitates, eas sibi aggregare licite queant, atque omnes et singulas indulgentias, quas ab S. Sede iam obtinuerint, et fas sit aliis impetriri, cum ipsis sodalitatibus communicare licite pariter possint ac valeant. Decernentes praesentes Litteras firmas, validas atque efficaces semper existere et fore, suosque plenarios atque integros effectus sortiri atque obtinere, illisque ad quos spectat, seu spectare poterit, plenissime suffragari, sicque in praemissis esse iudicandum, atque irritum fieri, et inane, si secus super his a quo quam quavis auctoritate scienter, vel ignoranter contigerit attentari. Non obstantibus contrariis quibuscumque.

Datum Romae apud S. Petrum sub annulo Piscatoris, die xxvii Martii MCMXI, Pontificatus Nostri anno octavo.

R. Card. MERRY DEL VAL,
a Secretis Status.

L. * S.

Epistola.

PISTOLA AD R. D. CAROLUM GRANNAN, QUI MIRABILI STUDIO
AD IUVANDUM AUGENDUMQUE URBANUM AMERICAE
LATINAE COLLEGII OPERAM NAVAT, UT AMERICAE ECCLE-
SIIS BONI SACERDOTES INSTITUANTUR.

Dilecte Fili, salutem et apostolicam benedictionem.—Scri-
bendi inde Nobis orta occasio unde tibi exquisitissimae cari-

tatis propositum, ex studio scilicet quo Americam Latinam complectimur, eiusque Ecclesiam vitam quam Christus Dominus humano attulit generi et habere cupimus et abundantius in dies habere. At vero quoties Ecclesiae eiusdem conditiones reputamus, toties triste illud subit Evangelii "*messis quidem multa, operarii autem pauci.*" Obversatur quippe animo vastus terrarum tractus ad excipiendum christiana sapientiae semen nondum satis subactus, ibique ingens multitudo hominum Apostolicos viros expostulantum cum numero frequentiores tum catholicae rei provehendae aptiores. Ad has sollicitudinis causas alia modo accedit, eaque inde petita unde deberet uberrimae iucunditatis fructus provenire: dicimus ex Urbano Americae Latinae Collegio, cuius res familiaris in iis versatur angustiis ut necessitas urgeat minuendi alumnorum frequentiam, quam porro (experto loquimur) huius regionis dioecesum rationes augendam exposcerent. Hinc probe intelliges, Dilecte Fili, quam gratum habuerimus nuncium initi a te consilii domesticis Collegii eiusdem difficultatibus effusam advocandi largitatem catholicorum ex Foederatis Americae civitatibus. Plenum quidem caritatis consilium, quod miserentis Dei beneficio inditum referimus, quum neque ulla afflugeat auxilii spes ex Americae Latinae catholicis, quorum subsidia distrahuntur in domestica instituta et recens conditis vix sufficiunt dioecesibus: neque Nos, licet cupientes et exoptantes, vocem cordis sinat excipere praesens Apostolicae Sedis tenuitas. Navitas egregia tua et prona ad gratificandum Americae Septentrionalis catholicorum indoles satis laetam in Nobis concitant expectationem. Profecto si Americae Latinae Ecclesia maiorem modo exigit vim sacerdotum cum virtute tum doctrina praestantium, eam sperare licet praesertim ex alma hac Urbe, catholicae Ecclesiae centro ac magistra veritatis, et ex sacris hisce palestris et castris in quibus adolescens Clerus, prope sepultra Apostolorum et Nostris pene sub oculis, comparatur nova quaedam veluti militia, ad bonum fidei certamen et ad parem virtutum omnium laudem. Quare "*rogantes enixe dominum messis, ut mittat operarios in messem suam*" tibi quidem, Dilecte Fili, gratulamur ob susceptam causam ex qua maxime pendent apud finitimos populos christiana rei vigor et incrementa: iis vero quos nactus fueris consiliorum tuorum adiutores, auctores sumus optime locatae beneficentiae,

quum eadem cedat in iuvandum augendumque Collegium quod experientia comprobavit, comprobat absolutissime ecclesiasticae disciplinae domicilium. — Auspex divinorum munera Nostraenque testis benevolentiae Apostolica sit Benedictio quam tibi, Dilekte Fili, amantissime in Domino impertimus.

Datum Romae apud Sanctum Petrum die v Aprilis MCMXI,
Pontificatus Nostri anno octavo.

PIUS PP. X.

S. CONGREGATIO CONSISTORIALIS.

I.

DUBIA DE STUDIORUM CURSU PERFICIENDO ET IURAMENTO PRAESTANDO ANTE SACRAM ORDINATIONEM.

Propositis dubiis quae sequuntur, scilicet: 1.^o utrum ad effectum sacrae ordinationis studiorum anni expleti dici possint ad festum Pentecostes seu SSmae Trinitatis; 2.^o utrum iuramentum praestandum ante susceptionem ss. ordinum, a Motu proprio "Sacrorum Antistitum" i septembbris 1910 praescriptum, emitendum sit ante singulos ss. ordines, vel solummodo ante s. subdiaconatum: haec S. Congregatio, die 24 martii 1911, respondit:

Ad 1^{um} *Negative*; sed requiri ut expleatur cursus scholasticus novem mensium cum examine finali feliciter emenso.

Ad 2^{um} Sufficere ut praestetur ante ineundum sacrum subdiaconatus ordinem, salvo Ordinarii iure illud denuo exigendi ante collationem singulorum ss. ordinum si ex qualibet causa necessarium vel utile ducat.

C. CARD. DE LAI, *Secretarius*.

Scipio Tecchi, *Adssessor*.

II.

DECLARATIO CIRCA DECRETUM DE SECRETO SERVANDO IN DESIGNANDIS AD SEDES EPISCOPALES.

Dubitibus nonnullis utrum decretum Sacrae Congregationis Consistorialis diei 2 Iulii 1910 *de secreto servando in designandis ad sedes episcopales*, ubi eadem vel similis forma designationis obtinet ac in foederatis Statibus Americae sep-

tentrionalis, extendatur dumtaxat ad dioeceses et provincias, quarum Antistites id postulaverint, an ad omnes ubi dicta forma in usu est; haec Sacra Congregatio declaravit ad omnes extendi.

Datum Romae, ex Secretaria Sacrae Congregationis Consistorialis, die 28 mensis Aprilis 1911.

C. Perosi, *Substitutus.*

S. CONGREGATIO CONCILII.

DECRETUM QUO CONSTITUTIO APOSTOLICA "ROMANOS PONTIFICES"¹ AD UNIVERSAS CANADENSIS DOMINII PROVINCIAS EXTENDITUR.

Inter alia quae in Concilio Quebecensi Primo, quod anno 1909 in Metropolitana ipsa Quebecensi Ecclesia celebratum est, Patribus eiusdem Concilii constituenda visa sunt, id etiam fuit, quod ipsi Apostolicae Sedi preces admovendas duxerunt, ut Constitutio, cuius initium "Romanos Pontifices" pro Anglia et Scotia VIII Idus Maii anno 1881 primum edita et deinde ad plurimas alias regiones extensa, ad omnes quoque Dominii Canadensis provincias, pro universis earum Ecclesiis extenderetur.

Cum autem in Plenariis Comitiis S. H. C. diebus 14 et 21 mensis Ianuarii nuper elapsi pro revisione eorum quae in eodem Concilio Quebecensi primo decreta sunt, habitis, Emi Patres petitam memoratae Constitutionis extensionem perutilem iudicaverint, ideoque votis hac super re ab eiusdem Concilii Patribus expressis suffragandum esse censuerint, res ab infrascripto S. H. C. Secretario ad SSimum Dominum Nostrum Pium PP. X delata est.

Sanctitas autem Sua in audientia diei 14 huius mensis, omnibus perpensis mature, oblatis precibus annuendum benigne censuit eamdemque Constitutionem "Romanos Pontifices" de Apostolicae potestatis plenitudine ad universas Canadensis Dominii provincias extendit.

Datum Romae, ex Sacra Congregatione Concilii, die 14 Martii anno 1911.

C. CARD. GENNARI, *Praefectus.*

B. Pompili, *Secretarius.*

¹ Vide *Acta Apostolicae Sedis*, vol. II, an. II, p. 254, Appendix.

S. CONGREGATIO INDICIOS.

DECRETUM.

Feria II, die 8 Maii 1911.

Sacra Congregatio Emorum ac Rmorum S. R. E. Cardinalium a SSmo Domino nostro Pio PP. X Sanctaque Sede Apostolica Indici librorum pravae doctrinae, eorumdemque proscriptioni, expurgationi ac permissioni in universa christiana republica praepositorum et delegatorum, habita in palatio Apostolico Vaticano die 8 Maii 1911, damnavit et damnat, proscriptis proscriptisque, atque in Indicem librorum prohibitorum referri mandavit et mandat quae sequuntur opera:

GABRIELE D'ANNUNZIO, *Omnes fabulae amatoriae* (Romanzi e Novelle).

— *Omnia opera dramatica.*

— *Prose scelte. Milano.*

P. A. S. *Catechismo di storia sacra. Cremona 1910.*

ANTONIO FOGAZZARO, *Leila, Romanzo. Milano 1911.*

IOANNES KONRAD ZENNER, *Die Psalmen nach dem Urtext.*

Ergänzt und herausgegeben von Hermann Wiesmann. I. Teil. Uebersetzung und Erklärung. Münster 1906.

MALACHIA ORMANIAN, *L'Église Arménienne: son histoire, sa doctrine, son régime, sa discipline, sa liturgie, son présent. Paris 1910.*

Itaque nemo cuiuscumque gradus et conditionis praedicta opera damnata atque proscripta; quocumque loco et quocumque idiomate, aut in posterum edere, aut edita legere vel retinere audeat, sub poenis in Indice librorum vetitorum indictis.

JOSEPH TURMEL et PETRUS BATIFFOL decreto S. Congregationis, edito die 2 Ianuarii 1911, quo quidam libri ab eis conscripti notati et in Indicem librorum prohibitorum inserti sunt, laudabiliter se subiecerunt. Etiam auctor *anonymus* libri inscripti *La vraie science des Écritures*, ab hac S. Congregatione eodem decreto diei 2 Ianuarii 1911 prohibiti, huic decreto laudabiliter se subiecit.

Quibus SSmo Domino nostro Pio Papae X per me infra scriptum Secretarium relatis, Sanctitas Sua decretum probavit, et promulgari praecepit. In quorum fidem, etc.

Datum Romae, die 9 Maii 1911.

F. CARD. DELLA VOLPE, *Praefectus.*

Thomas Esser, O. P., *a secretis.*

L. * S.

S. CONGREGATIO S. OFFICII.

DE MATRIMONIIS EORUM QUI A GENITORIBUS ACATHOLICIS VEL INFIDELIBUS NATI, SED IN ECCLESIA CATHOLICA BAPTIZATI, AB INFANTILI AETATE IN HAERESI VEL INFIDELITATE AUT SINE ULLA RELIGIONE ADOLEVERUNT.

Cum decreti *Ne temere* per Sacram Congregationem Concilii die 2 Augusti 1907 editi articulo XI § I expresse edicatur novis circa formam sponsalium et matrimonii statutis legibus teneri omnes in Catholica Ecclesia baptizatos et ad eam ex haeresi aut schismate conversos (*licet sive hi sive illi ab eadem postea defecerint*) quoties inter se sponsalia vel matrimonium ineant; quaesitum est: Quid dicendum de matrimoniis eorum qui a genitoribus acatholicis vel infidelibus nati, sed in Ecclesia Catholica baptizati, postea, ab infantili aetate, in haeresi seu infidelitate vel sine ulla religione adoleverunt, quoties cum parte acatholica vel infideli contraxerint?

Re in plenario conventu Supremae Sacrae Congregationis Sancti Officii habito feria IV die 15 labentis mensis mature perpensa, Emi ac Rmi DD. Cardinales Inquisitores Generales respondendum decreverunt: *Recurrendum esse in singulis casibus.*

Die vero sequenti SSmus D. N. D. Pius divina providentia PP. X, in solita audiencia R. P. D. Adssessori eiusdem Supremae Sacrae Congregationis impertita, relatam Sibi Emorum Patrum resolutionem approbare et confirmare dignatus est.

Datum Romae, ex Aedibus S. Officii, die 31 Martii 1911.

L. * S. Aloisius Castellano, S. R. et U. I. Notarius.

ROMAN CURIA.

PONTIFICAL APPOINTMENTS.

1 April: The Very Rev. Canon Edmund Surmont, Vicar General of the Archdiocese of Westminster, appointed Protonotary Apostolic *ad instar participantium*.

18 April: Messrs. Edward J. Dume and Peter Kernan, of the Archdiocese of Philadelphia, appointed Chamberlains of Cape and Sword.

29 April: Mr. Charles William Clifford, of the Diocese of Shrewsbury, appointed Chamberlain of Cape and Sword.

Studies and Conferences.

OUR ANALECTA.

The Roman documents for the month are:

PONTIFICAL ACTS: 1. The Archsodality of the "Holy Hour" at Paray-le-Monial, in the Diocese of Autun, is given the faculty of aggregating to itself societies of the same title and character throughout the world.

2. Letter from the Holy Father to the Very Rev. Charles Grannan commanding him for his zeal in the upbuilding of the Urban College of Latin America.

S. CONSISTORIAL CONGREGATION: 1. Answers questions regarding the course of studies in Seminaries and the taking before Ordination of the oath prescribed by the "Sacerorum Antistitum".

2. The secrecy to be observed in the matter of the deliberations over the choice of names for a vacant bishopric, extends to all dioceses and provinces where the method of selection is the same as in the United States.

S. CONGREGATION OF THE COUNCIL publishes a decree to the effect that the Apostolic Constitution "Romanos Pontifices" applies to all the provinces of the Dominion of Canada.

S. CONGREGATION OF THE HOLY OFFICE interprets the law in the case of marriage of those who, born of non-Catholic or infidel parents, but baptized in the Church, are brought up from infancy in heresy or infidelity or without any religion at all.

S. CONGREGATION OF THE INDEX records list of recently proscribed books, and announces the laudable submission of three authors who have repudiated their condemned publications.

ROMAN CURIA publishes official list of recent appointments.

QUID EX DISCUSSIONE DE VASECTOMIA INSTITUTA RESULTET.

Discussio de vasectomia instituta videtur ad finem feliciter convergere. Si quis attente legerit articulos in ultimo fasciculo¹ a D. Dre. O'Malley et me publicatos, videbit in sub-

¹ **ECCLESIASTICAL REVIEW**, May, 1911.

stantialibus medicum et theologum moralem iam manus sibi porrigere. Uterque argumentatur ex principio de duplicitate effectu alicuius actionis; consentiunt pariter in eo, quod iisdem iustis limitibus circumscribunt potestatem auctoritatis civilis super integritatem corporalem civium; sicut ego in articulo priore,² ita et Dr. O'Malley censet hanc operationem non habere rationem verae poenae, quod praecipue confirmatur eo, quod multi (22 pro centum) ex criminosis sterilizatis ultro petierunt operationem.

Quae adhuc restant divergentiae inter nos, sunt magis accidentales, vel omnino tolluntur eo quod ortae sint aut ex insufficienti informatione de methodo et effectibus vasectomiae, aut ex eo, quod alter alterius rationes vel statum quaestionis false intellexerit et interpretatus sit. Quae nunc afferam, spero nos ad plenum consensum perductura esse.

I. Status quaestionis mihi ab initio propositus erat, num liceat vasectomiam perficere *ad evitandam problem defec- tivam*?³ proinde non potest mihi in defectum imputari, si tantum ad hanc quaestionem respondi; et in responso negativo etiam Dr. O'Malley circiter consentit.

Quae ex medicorum relationibus et experimentis afferuntur de methodo et effectibus operationis huius, de variis casibus qui accidere possunt, theologi morales summa cum gratitudine acceptabunt; mihi saltem multam lucem attulerunt, quamvis argumentationem meam intactam relinquant. Non sum chirurgus, neque medici Europaei, qui rarissime tantum videntur vasectomiam perficere, neque in publico de eadem agere, tantum numerum experimentorum et effectuum ad manum habent; inde factum est, ut hucusque nil aliud sciremus de hac operatione, nisi quod in THE ECCLESIASTICAL REVIEW legimus. Si tam accurate instructi fuissemus, sicut per ultimum articulum nunc sumus, tum medici alia iudicia tulissent, tum theologi principia moralia magis ad singularia deducere potuissent. Medicorum erit etiam in posterum, theologis facta et effectus artis suae, prout vel certa vel probabilia sunt, pro-

² *Zeitschrift für Kath. Theologie*, I, p. 76; ECCL. REVIEW, May, p. 570.

³ Ansam enim dedit illa relatio ephemeridis helveticae, quam mihi sacerdos quidam ex Helvetia transmisera, ut sensum meum aperirem; ibi commendabatur vasectomia unice ad hunc finem. Cf. *Zeitschrift für Kath. Theologie*, 1911, p. 66.

ponere, non vero conqueri, quod moralistae false intellexerint data physicalia.

2. His suppositis potius Dr. O'Malley iudicium de argumentatione mea latum reformare debet, quia non satis atten-dit, quale mecum argumentum praecipuum sit. Sribit enim, vasectomiam esse quidem illicitam (excepto fortasse unico casu), sed non propter rationes a me allatas.—Sed postea ipse eodem argumento (ex dupli effectu actionis cuiusdam) uti-tur; hoc praecise est principale meum et unicum argumentum; quae ulterius attuli,⁴ et quae maxime impugnat, nil sunt nisi rationes confirmantes vel augentes, directae contra eos, qui vasectomiam mutilationem *levem tantum* esse dixerunt; scrip-tae sunt insuper in hypothesi, quod atrophia sequatur; et si quae ex his rationibus corrigendae sunt post meliorem infor-mationem chirurgorum, manet tamen argumentum principale in pleno robore.

Plane concedo, si facultas generandi etiam post plures annos restaurari potest, cadunt ea quae dixi de degeneratione, de similitudine cum castratione, etc. Sed valde desiderandum esset, a medicis in publicum afferri numerum quam maximum exemplorum, in quibus haec restauratio post certum tempus *cum effectu generationis secutae* feliciter peracta est, sicut ex-hibent magnum numerum casuum vasectomiae cum bono suc-cessu factae.⁵

3. Quoad singulos casus a Dr. O'Malley consideratos ple-rumque harmonice consentiemus.

In primo casu, ubi agitur de homine laborante pathologicis erethismis sexualibus vehementissimis, ortis ex anomalia aliqua corporali (scil. ex nimia productione sperminii), quae tolli potest per operationem, manifestum est, licere peragere vasec-

⁴ *Zeitschrift*, p. 73: "Uns will scheinen" (p. 75). "So hat also sicher der operative Eingriff." ECCL. REVIEW, May, p. 567: "This withdrawal," etc.

⁵ Ex argumentatione contra D. de Becker facta illud dictum contradictionem provocabit, secretiones, quae emittuntur post vasectomiam, esse *verum semen, quamvis non fertile*. Nam quis dixerit hodie (antiquitus utique etiam secre-tiones feminarum putabant esse verum semen) illas secretiones esse "verum semen", cum *verum semen* semper intelligatur fertile, vel saltem tale quod *potest esse fertile*, sicut in senibus, ubi naturalis connexio cum organo pro-ducente spermatozoa adest; si vero haec connexio scissa est, quivis illud liquidum dicet "secretionem variarum glandularum", non verum "semen"; ipse Dr. O'Malley vocat illud tantum "the liquid part of the semen" (p. 688). His vero non vellem affirmare, vasectomiam producere impedimentum impotentiae, praesertim si redintegrabilis est.

tomiam *ad sanandum patientem*, praesertim si semen talis patientis iam antea solet esse sterile. Sed vasectomia ad *hunc finem* adhibita fuit extra meum statum quaestionis; si talem casum cognovissem, eum tanquam exemplar attulisset loco illius de tuberculosa affectione testiculorum; omnino concordat cum meo principio, immo illustrat assertum, licitam esse talem actionem, si uterque effectus sequitur immediate ex actione. Quoad alterum casum non video cur Dr. O'Malley *probabiliter tantum* permittat vasectomiam. Ego aut certe concederem, aut certe negarem. Supponit medicus noster hominem sanae mentis, sed valde pronum ad homicidia vel crimina sexualia; si vasectomiae subjicitur, ita auctor articuli, bonus effectus directe resultans habetur, scil. quietatio patientis ex remotione uberioris productionis sperminii, qua excitata fuerant centra sexualia;—malus effectus, sterilizatio, non intenditur, sed permittitur.

Ad hunc casum ego responderem: Aut illa pronitas oritur (sicut in priori casu) ex anomalia corporali quae tolli potest per vasectomiam,—tunc *certe* licita est operatio; aut illa pronitas ad crimina non provenit ex aliqua anomalia corporali excitanti centra sexualia,—tunc non video, quomodo per vasectomiam tollatur, et videtur mihi directe intendi sterilizatio; et ad hunc effectum operatio licita non est.

Idem secundum meum iudicium valet de auctoritate publica.

Quod auctor dicit de juribus prolis *possibilis*, multam contradictionem inveniet; si infans “*possibilis tantum*” haberet aliquod ius, certe primum ius esset ius ad vitam, sine quo omnia alia iura nullius momenti essent. Sed quis unquam dixerit, infantem possibilem (aliud est de infanti jam concepto) habere ius ad vitam, ita ut ex parte parentum obligatio responderet? Si quis obligationem habet non dissipandi hereditatem vel fidei commissum, hanc obligationem non habet erga heredem possibilem, sed relate ad antecedentes, qui ei reliquerunt bona cum certo onere vel limitatione, ita ut sit dominus tantum inter limites a majoribus constitutos. Si quis vellet parentibus aliquam obligationem imponere relate ad prolem possibilem, magis argumentari deberet ex amore erga seipso, cum per prolem defectuosam magnum sibi onus et periculum creant, quod evitare possent per continentiam. Sed si verum est, quod Dr. O'Malley dicit, prolem in multis casibus non tam

per hereditarias dispositiones degenerari, sed potius per circumstantias et contubernium in quibus adolescit, etiam illa ratio non multum valet.

Plane consentimus in eo, quod vasectomia non habet rationem poenae, et quod auctoritas civilis suam competentiam transgreditur et ius individui laedit, si vasectomiam perficiendam curat invito paciente vel ad alium finem, quam ad sanitatem ipsius patientis.

Breviter ergo concludam quae resultant ex discussione instituta: Ad triplicem potissimum finem commendatur vasectomia—

- (1) ad puniendum crimen—ad hoc est inepta;
- (2) ad evitandam generationem prolis defectivae—ita est certo illicita ut probavimus, tum ex parte individui, tum ex parte reipublicae;
- (3) ad sanandum ipsum patientem—ita est certo licita, etsi sterilizatio ad tempus vel etiam perpetua sequatur.

ALBERT SCHMITT, S.J.

Innsbruck, Tyrol.

QUO NONOBSTANTE, LICITA DICENDA VIDETUR VASEOTOMIA..

I.

In mea responsione Rev. Patri Schmitt, S.J., scripseram in nota: "The question is not whether the depriving one of his generative power is or is not a *malum physicum* for the individual, but whether it is a *malum morale, peccatum*. In this sense R. F. Schmitt uses the words 'bad effect.'"

Verum est utique expressiones R. P. Schmitt circa hoc non fuisse omnino explicitas, et talem fuisse sensum ejus non mihi perfecte constitisse. Attamen, cum secundum disputationis regulas verba dubia semper sint interpretanda modo quo magis favent auctori qui illa adhibuit, talem esse supposui sensum, et si secus egisset, injuriam R. Patri intulisse credidisset: mihi enim omnino clarum videbatur "that the placing of a *malum physicum* is not always unlawful, and that it can, and often must, be incurred to obtain another desirable and good end."

Sed quod non sum ausus supponere, R. P. Schmitt ipse hoc:

sibi vindicat tanquam medullam et basim argumenti sui. Sic enim prima pars responsonis ejus resumitur:

Vasectomia dicenda est illicita quia habet duplificem effectum, unum bonum (*praeventionem degeneratae prolis*), et alterum *physice malum* (*privationem facultatis generativae*).

Atqui ad hoc ut operatio quae talem habet duplificem effectum licita dicenda sit, debent quatuor conditiones impleri: I. Actio debet esse in se indifferens. 2. Effectus bonus non debet esse attingibilis solummodo mediante effectu malo. 3. Effectus malus nequit intendi directe. 4. Debet adesse ratio gravis ponendi actionem.

Atqui rursus hae quatuor conditiones non verificantur in casu Vasectomiae, cum ista operatio directe intendat effectum *physice malum* tamquam medium ad finem bonum attingendum.

Ergo Vasectomia illicita est.

Ad quod argumentum respondeo falsum esse *malum physicum* nunquam posse intendi ad hoc ut bonum aliquod ex hoc eveniat.¹ Et affirmo illud principium “Malum non est faciendum ad hoc ut eveniat bonum” esse verum tantummodo quando agitur de peccato, de malo morali, vel de malo physico malitiam moralem involvente.

Etenim ablatio brachii mei est certe malum physicum; et tamen possum illud non solum permettere, sed etiam directe velle ad hoc ut salvem totum me ipsum.

Item mortem (quae est malum physicum) latronis me aggreditis, directe velle et intendere possum tamquam medium ad salvandam vitam meam.

Vel, uti vult R. P. Schmitt, “in casu damnificationis in quo effectus ex mea actione sequens est *malum physicum* alterius, scil. privatio alicujus boni”, si illud *malum physicum* est simul *malum morale*² nempe si est privatio injusta, utique actio mea causans illam privationem erit illicita, et ego ero peccator et

¹ Notetur semel pro semper a me non dici malum physicum intendi reduplicative quia est malum quid; sed illud quod est et scitur esse malum physicum directe intendi in quantum est medium aptum ad finem bonum attingendum.

² Nunquam dixi “effectum moraliter malum esse actionem alterius malam, cuius ego sum causa” ut videtur intellectisse R. P. Schmitt. Sed effectum *moraliter malum* (per oppositionem ad effectum *physice malum*) dixi illum qui ipse malus est in ordine morali, qui de se est materia peccati. Si enim effectus de se est indifferens in ordine morali, non sequitur illum intendere illicitum esse ex hoc solo quod talis effectus sit malus in ordine physico.

injustus si voluntarie et scienter hanc actionem posui. Sed si illud *malum physicum* non est simul malum morale, injustum quid, si v. g. habeo jus ad hoc bonum quo privo alterum, si istud bonum, cuius privatio erit *malum physicum* alterius, ad me pertinet, possum optime, legitime et sine ullo remorsu conscientiae eum qui bonum meum detinet illo eodem bono privare; et actio mea causans hanc privationem nullo modo poterit dici injusta et mala etiamsi omnino voluntarie et scienter ego tale malum physicum alteri intuli.

Amplius, Status potest capite plectere vel mutilare aliquem reum, et hoc *malum physicum* directe intendere ad hoc ut salvetur ordo publicus.

Et centum alii casus enumerari possent similes.

Videtur ergo dicendum *mala physica* in aliquibus casibus posse omnino directe intendi ad bonum attingendum vel salvandum. Et consequenter, neque suspendium, neque strangulatio, neque capitis abscissio neque quaecumque alia actio quae directe intendit sive mortem hominis sive mutilationem ejus, dici potest illicita ex hoc solo titulo quod effectum *solum physice malum* directe intendit tanquam medium ad aliud quid attingendum.

Oportet enim inter mala physica distinguere diversas categorias. Aliqua sunt quae essentialiter annexum habent aliquid intrinsece malum in ordine morali, v. g. aliquid injustum, uti mors innocentis qua talis, aliquid sacrilegi, uti destructio rei sacrae in odium Dei, deprivatio injusta boni cujusdam per furtum patrata, etc.

Illa, cum nequeant directe ponи nisi per actum essentialiter peccaminosum, nunquam directe intendi possunt licite, quia nunquam peccatum, malum morale est faciendum neque ad hoc ut eveniat bonum. Ad plus in quibusdam casibus permetti possunt, et ad hoc ut actio, ex qua sequitur tale *malum physicum simul et morale*, licite ponи possit, requiruntur quatuor conditiones de quibus supra.

Sed alia sunt mala physica quae aliquando mala moralia esse et aliquando non esse possunt: v. g.: mors hominis est malum physicum. Ut vidimus, mors hominis innocentis qua talis, cum annexam injustitiam essentialiter habeat, est necessario etiam mala moraliter.

Mors autem hominis rei et juste condemnati, etiamsi sit

malum physicum, tamen nullo modo est cum malo morali conjuncta, et consequenter licita erit strangulatio hanc mortem directe intendens et causans.

Idem dicendum de privatione membra: in aliquibus circumstantiis erit malum physicum simpliciter nullum peccaminosi involvens; contrarium aliis in casibus locum habebit. Consequenter aliquando licita, aliquando illicita evadet mutilatio ipsa.

Inter casus in quibus licita est mutilatio, omnes ponunt casum necessitatis salvandi proprium corpus; necnon casum quo mutilatio esset punitio. Nunc autem, in quaestione de Vasectomia, disputatur utrum deprivatio facultatis generativa in certis individuis, a Statu patrata, sit essentialiter mala quia est malum physicum connexum cum aliquo malo morali (injustitia in ordine naturali, uti dicebat Mgr. De Becker; vel injustitia in ordine supernaturali, uti affirmabat R. P. Rigby); aut econtra non sit essentialiter mala quia non connexa cum malo morali. Et adhuc sub judice lis est.

In articulis nostris hanc ultimam partem sustinuimus et contendimus: 1. Vasectomiam non esse de se, intrinsece illicitam; et 2. in aliquibus circumstantiis, Statum posse illam operari, quia praecise, in dictis circumstantiis, Vasectomia est actio ponens *malum simpliciter physicum*.

Unde in forma ad argumentum R. P. Schmitt: Ad hoc ut aliqua operatio habens duplē effectum, unum bonum, alterum *physice malum*, possit dici licita, requiruntur quatuor conditiones, quarum una est "talem effectum physice malum non debere directe intendi tanquam medium:" distinguo: si effectus physice malus necessario et essentialiter connectitur cum malo morali, concedo. Si non connectitur cum malo morali, nego. Atqui Vasectomia habet duplē effectum: unum bonum, alterum *physice malum*: contradistinguo: alterum physice malum et essentialiter connexum cum malo morali, nego. Alterum physice malum et cum malo morali non connexum in circumstantiis in quibus agitatur quaestio, concedo. Atqui rursus Vasectomia non implet illas quatuor conditiones: concedo et nego suppositum: est enim extra categoriam actionum ad quarum liceitatem requiruntur istae quatuor conditions. Ergo Vasectomia est illicita: nego consequens.

Ad hoc ut valeret argumentum R. Patris Schmitt, deberet probari vel nullum *malum physicum* posse unquam directe intendi, vel saltem malum physicum a Vasectomia intentum esse in hac categoria malorum quae nunquam licite intendi possunt directe. Hoc est punctum quaestione erga quod disputatio ab initio instituta fuit. Nos affirmavimus (et dedimus argumenta nostra) Vasectomiam esse licitam quia licitum est, in dictis circumstantiis, intendere directe illud malum physicum quae est ablato potestatis generativae.

R. P. Schmitt contrarium affirmat et in arguento suo afferat tanquam rationem probantem id praecise quod est in quaestione: malum physicum vel saltem tale malum physicum non posse directe intendi. Unde concludimus totum ejus arguento nihil omnino probare.

Quoad casum abortus quo R. P. Schmitt suum illustrat arguento, fuit olim duplex opinio, una affirmans legitimitatem abortus directe causantis mortem pueri et per consequens salutem matris; altera negans.

Ratio quae pro prima sententia afferebatur erat: infantem se gerere quasi latrunculum aggredientem vitam matris. Consequenter, cum liceat directe velle mortem inimici vitam nostram aggredientis, licere sequebatur directe occidere infantem ad salvandam matrem. Unde concludebant fautores istius opinionis Craniotomiam licitam esse.

Alii econtra negabant infantem posse considerari tanquam aggressorem vitae matris; et consequenter affirmabant illicitatem Craniotomiae. Quam secundam sententiam secutum est S. Officium in Decr. 31 Maii 1884, declarans "liceitatem Craniotomiae tuto doceri non posse."

Sed utraque sententia in eodem principio concordabat: "*malum physicum* non involvens malum morale, mortem inusti aggressoris v. g., posse omnino directe intendi licite."

Exemplum ergo R. P. Schmitt nihil illustrat quia non est ad rem. Si enim talis mors infantis in sinu matris intraret in dominium voluntarii, si esset volita, deberet dici essentialiter injusta, cum iste infans sit omnino innocens, cum nullo modo dici possit injustus aggressor. Et consequenter actio habens talem effectum *physice simul et moraliter malum* (Craniotomia v. g. intendens, causans directe istam mortem) omnino injusta et illicita evaderet.

Et si medico, uti recte adjungit R. P. Schmitt, non licet in hac suppositione praebere medicinam, neque auctoritati civili licebit tale quid praecipere; quia in utroque casu mors infantis esset aliquid malum non solum ordinis physici, sed etiam ordinis moralis; esset de se injusta et qua talis a nullo potest neque fieri neque praecipi, quia a nullo committi potest peccatum.

Sed cum Vasectomia, in dictis circumstantiis a Statu patrata, solum malum physicum et nullo modo malum morale tanquam effectum habeat, recte concludimus non eadem esse dicenda de Vasectomia ac de Abortu directe intento.

“Quamdiu,” dicit R. P. Schmitt, “ex incisione primario sequitur privatio facultatis generativae, quae certe est malum physicum, ita ut haec directe debeat intendi, et tantum per hanc obtinetur bonus effectus,—tamdiu ratio mihi dictat actionem fieri malam, non obstantibus rationibus gravissimis.”—Cur ratio hoc dictet non video. Non indicatur alia ratio nisi haec quod effectus intentus sit *malum physicum*. Sed videtur luce meridiana clarius hoc non esse titulum quo mala et illicita actio quaedam: repeto v. g. mortem rei juste condemnati est malum physicum directe intentum, et tamen nemo dicet strangulationem ejus esse malum quid et illicitum, “non obstantibus gravissimis rationibus”.

Uti optime praevidit R. P. Schmitt, nego simpliciter consequiam in argomento generali quod sic proponit: “Si non licet ad peccatum vitandum privare se physica facultate aliqua, neque licet hoc ob bonum inferioris ordinis; peccatum est malum ordinis supernaturalis, et quod ad hoc cavendum non licet, neque ad malum naturalis ordinis praecavendum licebit”.

Et revera, quamvis afferatur antecedens istius argumenti auctoritate Sti Thomae vestitum, non impedit quominus, teste eodem Sto Thoma, nulla sit consequentia. Affirmat enim ipse: 1. Illicitam esse mutilationem propter animae salutem (quae est ordinis supernaturalis).³ 2. Mutilationem esse licitam ad salvandum proprium corpus (quod est bonum ordinis naturalis).⁴

Quoad rationem allatam ad consequentiae legitimitatem istius enthymematis defendendam, in quaestione particulari de

³ 2. 2ae, qu. 65, a. I, ad 3um.

⁴ Loco cit., a. I, totum.

Vasectomia, nempe "praeter Vasectomiam alia adesse remedia": hoc est utique verum abstracte loquendo a conditionibus in quibus Societas invenitur. Sed hoc est praeter quaestionem. Solvenda quaestio est "utrum, in circumstantiis hodiernis, remedia a R. P. Schmitt indicata vel alia sint *practice efficacia*". Usque nunc non videtur (et R. P. Schmitt non probavit) praeter Vasectomiam media alia practica esse *solum per accidens insufficientia*; alia media existere practice possibilia in circumstantiis in quarum remedium applicari debent. Si hoc demonstraretur, utique libentissime concederem Vasectomiam illicitam esse, utpote parentem ratione sufficienti. Sed hoc, repeto, non fuit usque nunc demonstratum; et, uti dixi in ultima parte articuli mei mense Maio, istud mihi videtur esse quod elucidandum remanet ad hoc ut definitive judicetur de liceitate vel illiceitate Vasectomiae a Statu patratae.

II.

Alterum argumentum R. P. Schmitt, in articulo mensis Junii haec habet: "Vasectomia a republica perfici nequit *quia hoc excedit competentiam auctoritatis publicae*. Auctoritas publica habet certe et debet habere omnia jura quae ipsi necessaria sunt ad finem suum consequendum, i. e. ad bonum publicum *communi et libera conspiratione assequendum*; ⁵ sed etiam sola haec *jura* habet et in tantum quantum sunt necessaria. Debet ergo liberam actionem singulorum et liberum usum non supprimere sed tueri et ordinare".⁶

Istud novum argumentum R. P. Schmitt rursus non videtur intentum probare. — Status evidenter non habet altum dominium in cives, neque in vitam eorum, neque in eorum membra. Cives non sunt servi, non sunt res Status; sunt liberi et domini

⁵ Suppono intentionem R. P. Schmitt non esse: omnes cives (communi) ita conspirare debere ad bonum publicum ut adhibere possint media quae unicuique praeplicerent (libere), sine supervisione auctoritatis publicae. Esset principium simpliciter ordinis subversivum. Evidenter omnes cives in Statu debent ad bonum commune concurrere, et maxima quidem libertas eis relinquuntur; sed non absoluta libertas, omni lege et regula soluta. Cives debent dirigi in hoc communi conatu omnium ad felicitatem communem: et haec est praeceps pars auctoritatis illos conatus sic dirigere ut nullus in juribus suis injuste laedatur ab alio qui nimis libere istam conspirationem in bonum commune intelligerer, et simul nullus aliorum jura laedat.

⁶ Adjungit a me allatam comparationem Societatem inter et corpus humanum esse valde analogicam, cum corporis membra nullo personali jure gaudent. Hoc est verissimum; sed haec comparatio (a Sto Thoma allata) omnino apta est ad explicandum principium, "In conflictu jurium, pars toti cedat necesse est".

sui ipsius. Hoc est certissimum. Et nunquam diximus Statum posse ad libitum sive vitam, sive membra civis auferre, neque ad hoc ut procuret bonum publicum; Statum disponere posse de cive uti supremus ejus dominus.

Attamen civis non est monachus: vivit in societate. Jura privata civis possunt in conflictum venire cum juribus aliorum civium, sive in quantum sunt personae privatae (lites particulares), sive in quantum efformant aliquam communitatatem. Et sic se habet casus noster. Ex una parte, talis civis habet jus ad suam facultatem generativam; ex alia parte, talem hominem conservare hanc facultatem generativam est destructio Societatis quae tamen et ipsa jus habet ad existentiam. Quaestio non est ergo inter civem qui nihil haberet videndum cum Societate, et Societatem cujus auctoritas publica vellet commune bonum augere per mutilationem injustam alicujus privati.—Tunc utique dici deberet haec destructio civis jurium nihil aliud esse nisi injustitia qua tanquam medio uteretur Status pro bono publico; et hoc evidenter fieri non posset, cum “nullum malum (morale) licitum sit ad hoc ut eveniat bonum”.

In casu Vasectomiae agitur de cive cuius juris conservatio est destructio juris Societatis ad existentiam. Iste civis est nocivus Societati, et haec jus habet sese contra eum defendendi. Auctoritas publica operando Vasectomiam in certis individuis, nihil aliud facit nisi Societatem defendere contra illos qui, theologicamente culpabiles vel non, de facto tamen actibus suis aggrediuntur vitam Societatis. Est conflictus jurium, et Societas potest sine ulla injustitia in casu nostro, ad salvandam propriam vitam, destruere jus alicujus civis privati. Et in hoc casu, membra societatis civilis non possunt dici “deprimi cum laesione justitiae ad mera media”, ac si Vasectomia esset merum medium ad augendum bonum reipublicae jam existens, et non esset potius medium reprimendi id quod a certis individuis causatur ad ruinam Societatis.

Paucis verbis: Vasectomia ab auctoritate publica peracta est medium non simplicis progressus materialis, sed defensionis Societatis ad eam salvandam ab aggressionibus degeneratae proli.

Deinde repetit R. P. Schmitt: “Nunquam vero competit auctoritati publicae exigere actionem quae habet effectus

malum et bonum ita conjunctos vel subordinatos ut bonus non-nisi per intentionem mali obtineri posset". Hoc jam vidimus in primo argumento et inutile credo jam transacta recolere.

Quoad potestatem poenas infligendi, dicit R. P. Schmitt illam auctoritati publicae competere quia "non solum in hoc vel altero statu, sub his vel illis circumstantiis, ad hoc vel illud bonum publicum obtainendum necessaria est haec potestas, sed simpliciter ubicumque habentur homines capaces abusus libertatis, in quovis statu, ad ipsam existentiam et ordinatam activitatem auctoritatis publicae requiritur potestas coercitiva". "Eccontra in casu Vasectomiae, non agitur de ipsa existentia auctoritatis publicae, (*non directe evidenter, agitur enim de existentia Societatis ipsius ab Auctoritate publica gubernatae*) nec in omni statu et sub omnibus conditionibus tanta necessitas erit, nec agitur de bono quod aliis mediis obtineri non potest".

Relicta hac ultima ratione de qua jam supra dixi, non possum revera non mirari quomodo talis consequens sequatur ex tali antecedenti. "Potestas coercitiva est necessaria per se, simpliciter, ubique, Vasectomia non est necessaria semper et ubique. Ergo Vasectomia excedit competentiam auctoritatis civilis." Num auctoritas publica nullam potestatem habet quae sit *per accidens* necessaria in aliquibus contingentibus circumstantiis? V. g., reprimere bellum civile non est necessarium semper et ubique; non enim semper et ubique adest discordia civilis. Et tamen, in casu belli civilis, auctoritas publica illud reprimere non solum potest, sed et debet. Et idem dicendum est de Vasectomia quia ista est solum applicatio ad casum particularem potestatis generalis quam habet auctoritas publica reprimendi quidquid noxae et ruinae est Societati.

Etenim in Philosophia morali probatur Statui illam competere potestatem quae ei necessaria est ad hoc ut officium suum implere queat, quod est bene regere cives in finem societatis civilis, invigilare ad reipublicae prosperitatem illamque procurare. Et hoc est principium generale ex quo deducitur quaenam sit in specie auctoritas Statui competens.

Nec in quaestione de Vasectomia arguimus: "Status potest punire: ergo potest etiam Vasectomiam operari. Sed dicimus: i. Auctoritas publica habet jus defendendi Societatem contra illos qui huic Societati minantur. Atqui illi qui dicuntur

subjiciendi Vasectomiae⁷ aggrediuntur Societatem et semper magis magisque ei minantur. Ergo auctoritas civilis jus habet defendendi Societatem contra tales degeneratos.

2. Inter media quae afferri possunt, una est Vasectomy quae practice sola (ex hypothesi quam R. P. Schmitt vel alii usque nunc falsam esse non demonstrarunt) remedio esse potest. Atqui istud medium non est intrinsece malum, uti probatum est in articulis praecedentibus et supra contra argumentum R. P. Schmitt. Ergo Status potest illo medio uti ad bonum Societatis defendendum et salvandum.

Unde ultimatum, licita videtur Vasectomy a publica auctoritate acta in sotonicis degeneratis.

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San Antonio, Texas.

"QUID MIHI ET TIBI EST, MULIER."

To the Editor, THE ECCLESIASTICAL REVIEW.

The phrase has been interestingly presented in the REVIEW. In the June issue Father Reilly, O.P., questions the criticism by Father Drum, S.J., of the apposite narrative referred to by Father Weigand (April number, p. 483) on the authority of the *Theologische Monatschrift*. None of these three gentlemen specifies distinctly the original source of the narrative. This source, however, is given by Father Maas, S.J., as the Freiburger *Kath. Kirchenblatt*, 1877, page 386, in his *Life of Jesus Christ*, page 63, footnote (first edition). I suppose the story in the *Kirchenblatt* and that in the *Monatschrift* are identical. I think it would be interesting if the *Kirchenblatt* account could be presented to the readers of the REVIEW, in English translation. Would Father Maas be good enough to do this? I find such brief contributions as the REVIEW presents in its department of "Studies and Conferences" very attractive. Unlike a long paper, they deal with but one thing at a time, and call forth expressions of opinion from cultured and at times from expert readers of different minds and convictions and viewpoints.

STUDIOSUS.

⁷ Nempe saltem illi degenerati criminales quorum proles erit fons tam multorum et tantorum in Societate malorum; de aliis enim utrum et quinam sint disputandum est.

MYSTERY BEADS.

To the Editor, THE ECCLESIASTICAL REVIEW.

The W. J. Feeley Co., of Providence, R. I., has just got out some new Rosaries, which will attract any one's attention the moment he sees them.

The large beads on which we say the Our Father are not beads but medallions. Medallions are quite common now on expensive Rosaries, but these are an inch in diameter, so that the figures in the five Mysteries stand out clear and distinct.

We may call these Mystery beads, or, to be more exact, Joyful Mystery beads, or St. Luke's beads; as the Joyful Mysteries are sometimes called St. Luke's Mysteries, since they are recorded in his Gospel.

Children's beads or Converts' beads might be a good name for them; they will attract children by their beauty, and they will show converts at a glance that the Rosary is both a vocal and a mental prayer.

THE PREFACE TO THE ROSARY.

Someone has called the cross, the first large, and the three small beads, the preface to the Rosary. The crucifix on the beads before us is a work of art, two and a half inches long. On the back in large capitals we have, "I believe in God", to remind us that whilst holding the cross we recite the Creed. The medallion attached to the crucifix shows St. Dominic receiving the Rosary, and in small letters around the edge is the inscription, "Queen of the Rosary". On the back of this medallion we have in large clear capitals: "Our Father who art in heaven". The whole of the Lord's Prayer might be put on it; but then the letters should be small, and we would have to use our glasses. One critic said that he would rather sacrifice appearances, leave out the picture of St. Dominic, and put on the face of the medallion "The Five Joyful Mysteries", and on the back the Lord's Prayer.

THE FIVE PICTURE BEADS.

I do not know who the artists are that have been followed, but all the figures are familiar.

1. On the first medallion we see Gabriel speaking to Mary, and three rays coming down to represent the Holy Ghost.

The figure of the dove is not present—for want of room I suppose. But why should the Holy Ghost be represented as a dove at the Incarnation? On the banks of the Jordan He descended on Christ in the form of a dove, but on Annunciation day He was invisible. We might also ask why is He represented as a dove at Pentecost. He then manifested His Presence in two ways—as a mighty wind, and as a mighty furnace shooting out flaming tongues of fire, but not as a dove.

Around the edge in small letters the name of the mystery is given, the Annunciation. On the back in large raised capitals (all the lettering and all the figures are raised) are the words of Gabriel: "Hail, full of grace, the Lord is with thee" (Luke 1: 28).

2. Elizabeth is kneeling before Mary. On the back are the words she said: "Blessed art thou amongst women, and blessed is the fruit of thy womb" (Luke 1: 42).

3. Mary, Joseph, the Infant in the manger, and even the ox and the ass are here. On the back are the words of the angel to the shepherds: "This day is born to you a Saviour" (Luke 2: 11). The man kneeling before the crib has a shepherd's crook; but whether he is meant for a shepherd, or for St. Joseph, I do not know.

4. Mary is holding up the Divine Infant; St. Joseph is with her; the priest in the Temple is standing before them. On the back is the inscription: "They carried Him to Jerusalem to present Him to the Lord" (Luke 2: 22).

5. Our Saviour is speaking to one of the Doctors in the Temple, who is listening intently; he is holding a Scripture roll in his hand. Mary and Joseph, in the background, have just found the object of their search. The inscription on the back is: "After three days they found Him" (Luke 2: 46).

These beads tell the whole story. In spite of their size the beads do not take up more room in one's pocket than a large gentleman's watch.

There is one objection to these beads—the cost. If it were possible for some firm to make them cheaply, they ought to have a large sale.

J. F. S.

Criticisms and Notes.

GOD: HIS KNOWABILITY, ESSENCE, AND ATTRIBUTES. A Dogmatic Treatise prefaced by a Brief General Introduction to the Study of Dogmatic Theology. By the Rev. Joseph Pohle, Ph.D., D.D., former Professor of Apologetics in the Catholic University of America, now Professor of Dogma in the University of Breslau. Authorized version by Arthur Preuss. St. Louis, Mo.: B. Herder. 1911. Pp. 477.

Since the beginnings of the so-called Biblical Higher Criticism, a few decades ago, the tendency to discard dogmatic theology as an essential basis of religious belief has grown rapidly, not only in "Evangelical" circles but also among Catholics. The old Lutheran reformers had been tenacious of what they called the unadulterated word of God, found in their Bible; and on this they built their system of dogmatic teaching, however inconsistently it was maintained. But at present their use of the Bible has become a merely general basis of undefined humanitarian impulses. Thus Lutheranism and its offshoots have gone to seed as the final conclusion of the principle of private judgment. At the same time a modernizing Catholicism has adopted the old Lutheran principle and appeals to the universal conscience as the test of Revelation, with the inevitable result of an undefined, and therefore unsafe, basis of belief and of moral action. In view of this tendency the Sovereign Pontiff has recently emphasized the necessity of holding fast to the dogmatic teachings of the Church which contain and interpret for us the deposit of apostolic faith.

But whilst the teaching of dogmatic theology has become more than ever essential in warding off scepticism and defending Christian truths, there is no necessity for the insistence upon the extreme speculative method in teaching introduced by the Scholastics. The appeal by Protestants to the Bible, at the time of the so-called Reformation, had made it desirable for Catholic apologists to adopt the positive method of demonstration from Sacred Scripture, especially as interpreted by the great Fathers of the Church. That system led to the gradual combination of the speculative method with the appeal to the positive sources of faith; and the *Cursus Wirceburgensis* of the seventeenth century which paved a broad way in this direction, has had eminent imitators in our own day, such as Satolli, Lépicier, and others. Professor Pohle inclines even more distinctly toward the positive method of the exact sciences, and his work appeals therefore to the modern mind, whilst it sacrifices none of the

established principles and truths which he elucidates and applies in his demonstrations. He neither ignores nor belittles the services done to critical science by such philosophers as Kant, and points out the advantage of an unbiased viewpoint at the start of every inquiry into objective truth. This fact gives value to the treatise of a subject which does not lack exponents in the Catholic field.

In the process of developing the theme of the knowability, essence, and attributes of God, Dr. Pohle follows the recognized path which demonstrates how human reason acquires a consciousness of God's existence from the physical universe around him. He dissipates the theory of the innate idea of God evolved by Descartes, and points out that the Patristic teaching of Clement of Alexandria, Athanasius, Nazianzen, Augustine, and others, is by no means identical with the assumption of the great mathematician. Next, the author examines the supernatural sources of our knowledge of God, its qualities and limitations. Here he deals with the fallacies of Ontologism, and analyzes the different phases of its development from Malebranche, through its theistic champions, Ubachs, Branchereau, and the Abbé Fabre, down to the saintly Antonio Rosmini, whose unwitting departure from scholastic accuracy led him to ascribe to the *idea entis* certain qualities which belong only to the Absolute, thus opening the way to the Modernist and pantheistic concept of God revealing Himself in creation.

The indiscriminate zeal, meant to destroy rationalism as a result of theistic speculation, led to the false system of traditionalism and later to a wrong estimate of the essence of God in its relation to His attributes. These in turn are discussed under the head of God's infinity, unity, simplicity, and unicity. God, as the absolute truth, ontological, logical, and moral; His goodness, in which the author distinguishes the ethical from the moral, differentiated in the same manner as sanctity and benevolence; His categorical attributes of being; His attributes of divine life; divine knowledge—are topics developed with a rare clarity of expression and illustration. The chapters dealing with the divine attribute of omniscience and its different problems, how God knows the purely possible, the contingent, the free actions of the future, and the *scientia media* or the conditionally free acts of the future, are simple and satisfying. The compatibility of God's justice and mercy form the concluding articles of the volume.

A translation from the German of a work of this kind is itself a most hazardous undertaking, not only because the terminology is necessarily unconventional, but also because the genius of the German language, which lends itself to lengthy and involved reasoning, is very different from the directness that characterizes English

expression of thought. Yet Dr. Preuss has shown good judgment in accommodating himself to those to whom he proposes to make Dr. Pohle's work accessible. The translation is not only true throughout and judiciously condensed, but it adds to the author's references in text and notes such sources as are familiar in our literature. We are particularly pleased to see the frequent mention of the *Catholic Encyclopedia*, and such names as Rickaby, Clarke, Gil-martin, Shahan, Hull, and other English and American authorities, whose works are cited in confirmation of the German sources quoted by the author. We have no doubt that this edition of Dr. Pohle's *Dogmatic Theology* when completed will become a standard of reference for Catholic apologists in English-speaking countries. In the meantime we trust that the publishers will be enabled to bring out the remaining four volumes at an early date.

SCIENCE AND EDUCATION. By T. P. Keating, B.A., L.C.P. With an Introduction by the Rev. T. A. Finlay, M.A., National University, Dublin. New York, Cincinnati, Chicago: Benziger Bros. 1911. Pp. 130.

MANUAL OF CHRISTIAN PEDAGOGY. For the Use of Religious Teachers. By the Brothers of Mary, Dayton, Ohio. 1911. Pp. 122.

GRUNDLAGE UND AUSBILDUNG DES CHARAKTERS. Nach dem hl. Thomas von Aquin. Von Dr. Joseph Mausbach, Prof. Univers. Münster. St. Louis, Mo., London, und Freiburg, Brisg.: B. Herder. 1911. 98 Seiten.

KURZE GESCHICHTE DER PAEDAGOGIK. Zum Gebrauche an Bildungsanstalten fur Lehrer und Lehrerinnen. Von Dr. Friederich Bartholome, Schulrat in Paderborn. Illustrirt. St. Louis, Mo.: London, und Freiburg, Brisg.: B. Herder. 1911. 368 Seiten.

EDUCATION: HOW OLD THE NEW. By James J. Walsh, M.D., Ph.D., LL.D., Dean and Professor of History of Medicine, etc., Fordham University Press. 1910. Pp. 458.

Whilst the talent for educating and for teaching must be in great part a native gift, no one doubts that the training of the teacher is of immeasurable importance to his or her success as an educator. The knowledge of how the mind operates and how the bodily functions correspond to that operation facilitates the imparting of useful information and renders its possession practically serviceable. But the acquisition of information is only part of education. Complete and perfect culture must take in the heart and develop the will power

in the direction of the true good. This is the object of Catholic or Christian pedagogy as differentiated from the secular science of education advocated by Kant, Spencer, and the rationalist school of philosophers, who disregard the supernatural principles of religion. Mr. T. P. Keating develops his theory of education on the assumption that it implies an harmonious development of all the mental and bodily powers. It trains therefore the cognitive faculties, the social affections which make man a good and intelligent citizen; but it furthermore directs the higher sentiments which enable him to recognize and admire the beautiful, love the true, and seek the good in all things.

The author traces the mind in its first manifestations of the child, and its subsequent development through boyhood and youth. He notes the various phases of interaction of mind and body; the growth of the senses; the process from sensation to perception and imagination; the use of the memory and mental association. Next, the workings of the intellect, through attention, abstraction, generalization, with the formation of ideas, judgment, and reasoning, are separately analyzed. Thence the author proceeds to outline the scope of intellectual education, the government through the will of the inclinations, emotions, and affections, the shaping of the higher sentiments, and the accidental influences of environment.

Similar in scope, yet of a more directly practical character in its application to the life in the schoolroom of the religious teacher is the *Manual of Christian Pedagogy*. It proceeds to outline the object of education and emphasizes the excellence of the teaching profession. Chapters on physical education, education of the intellect, moral education, the passions of love and hatred, and the management of the will, offer the leading topics for reflection upon the duty of the teacher in his dealings with the child. The three last chapters of the manual are devoted to an exposition of the qualities of a good teacher, the duty of a religious teacher to apply himself to study, and the dispositions with which the religious teacher should labor in the education of youth. Each chapter concludes with a synopsis in analytical form of the chief thoughts contained therein. The book is a helpful guide to religious teachers. In connexion with it we mention here the *Polite Pupil* by the same authors. It inculcates good manners at home, at table, in school, in church, in public, in conversation, in recreation, and in business, and is designed for the use of Catholic Parochial and High Schools.

Professor Mausbach's work on the formation of character is intended chiefly for theological students of pedagogy. It consists of

five lectures delivered at the Catholic University of Münster. These treat of the basis of human character in its real and formal aspects, of the moral will power, its freedom, unity, firmness. The two final conferences discuss duty and inclination and the moral process by which the life of the senses is ennobled and fitted to a supernatural consecration. The author's style is clear and terse. For the rest, the work is planned on the academic method and largely critical; it is meant for the educated reader, familiar with Thomistic sources.

We have placed next in the order of our criticism the history of pedagogics by Dr. Bartholome, *Kurze Geschichte der Paedagogie*. It gives the student of pedagogy an admirable summary and survey of the educational methods and the history of their various originators from the days of Christ, whom the author presents as the model for all teachers and educators. After a brief sketch of the early catechetical schools, noting especially the educational activity of St. Jerome and St. Augustine, the author passes to the schools of the early Middle Ages. He pictures the development of the parish and monastic schools, the foundation of the cathedral schools, court schools under Alcuin, and the public schools, down to the era of Humanism and the Renascence. The treatment of the reform period, with the innovations introduced by the activity of Luther, Melanchthon, and Trotzendorf in Germany on the one hand, and the Council of Trent, the labors of Peter Canisius and of Charles Borromeo on the other, gives an excellent idea of the author's qualifications as an historian. He is throughout objective and free from that bias which has no place in an account of facts, especially in the field of pedagogical history. Thus we are spared those allusions and one-sided criticism into which writers with definite religious convictions are frequently betrayed when discussing the subject of educational methods or historical facts. As the volume was chiefly written for teachers in Germany, it deals of course preferably with educational conditions in that country. Nevertheless it serves as a model of such works in general as treat of the history of popular education.

Whilst Dr. Bartholome in surveying the field of pedagogy keeps to the exposition of general historical facts in their chronological order, Dr. Walsh has a more specific object in view in writing upon the history of educational development. He deals chiefly with higher education and contrasts the modern college and university, particularly in America, with the medieval institutions of learning. No doubt he surprises the average reader and dampens somewhat the

lofty pretensions of the modern scholar by his revelations showing that much of the vaunted advance in our education is but a return to the older methods which had been lost sight of in the struggles for religious ascendancy. "Such supposedly new phases as nature study and technical training and science, physical as well as ethical, are all old stories, though they have had negative phases during which it would be hard to trace them." Our versatile author accordingly undertakes "to translate into modern terms the meaning of these old periods of education". In this connexion he finds opportunity for dwelling especially upon the education in medical science, and upon the education given to women. The latter he shows to have been in some respects quite superior to that of our own day, and the credit for this superiority is due in large measure to the exalted position which has been accorded to womanhood under the ægis of the Church. The thirteenth and fourteenth centuries afford splendid examples of the refining influence of Christianity upon the culture of womankind. Other notable chapters in the book are—The College Man in Life; Origins in American Education; and a rather severe arraignment of our vaunted New England successes in the field of scholastic culture. For the rest, the volume offers a selection of pertinent instances demonstrating the efficiency of Catholic principles in popular education rather than a systematic development of their history. The book is a valuable addition to our literature of pedagogical apologetics.

CASES OF CONSCIENCE FOR ENGLISH-SPEAKING COUNTRIES.

Solved by the Rev. Thomas Slater, S.J., St. Beuno's College, St. Asaph. Vol. I. New York, Cincinnati, Chicago: Benziger Bros. 1911. Pp. 351.

Authors of text-books of Moral Theology have frequently added to their courses, as a practical help to the student, a manual of "Cases" in which the principles of moral science are illustrated by reference and application to the actual conditions encountered in the pastoral life. The advantage of a method which habituates the student to a concrete use of the scientific principles and rules laid down for the solution of difficulties that may at any time crop up in the direction of souls, needs no emphasizing. There are various methods in which "Cases" may be proposed and solved. Fathers Elbel, Lehmkuhl, and Génicot are three typical expositors of the forms followed in this matter. For class purposes we should prefer the first mentioned. P. Elbel places at the head of his *casus* by way of summary the separate principles and doctrines which form the basis of a tract in morals. These are numbered and referred

to as containing the reason of the solution that follows the difficulty proposed. This method gives the student the habit of looking not so much for an authoritative solution as for the grounds on which that solution is based. One of the chief difficulties in our theological education lies in the habit of quoting authorities and traditions, instead of getting at the root of the judgment embodied in the authority quoted. Reference to traditions is being run into the ground, and the habit of conjuring with names and formulas has become a parasitic growth in the theological field seriously threatening the healthy development of our apologetics. Legends in our hagiography, devotional practices that have lost all life and become mere perfunctory repetitions, symbols that lack all reference to truth, and theological phrases that have long been stripped of their original meaning, hamper at every turn the mind of the young student of morals. Moreover, there is abroad an unreasonable suspiciousness that sees the shades of Modernism in every new growth of intellect, and asks, not what God teaches through His Church, but what some one or other has said or what present churchmen are likely to approve as least calculated to disturb the even way of their habits of thought and action. For this reason it is good to lay stress, in our training of seminarists and of our catechists, upon truths and facts, upon principles and defined doctrines, rather than upon the sayings of men with great names whose judgments may be correct enough when applied to the circumstances under which they were rendered, but the correctness of which does not always guarantee the wisdom of the devotees who make these cut-and-dried judgments their own.

Father Slater helps the student chiefly by his simplicity in presenting the main principle involved in the case proposed. He does not do so by merely citing the judgments of older theologians in analogous cases, unless these embody direct applications of principles. For this he follows Lehmkuhl, Génicot, and others of the same school. In one respect he enters more fully into the needs of our English-speaking students by discussing the cases (proposed in Latin) in the vernacular. There are no embarrassing, lengthy quotations from ancient sources or references to inaccessible writers. It is a commonsense exposition of difficulties as they occur among English-speaking peoples, with application of recent decrees, and with references, besides those to SS. Thomas and Alphonsus, to recent works, including of course the author's own *Manual of Theology*. The book is one which the average working priest and student is apt to consult with more readiness than the erudite Latin text-books, with their endless reasonings and repetitions of opposing theological utterances, all overladen with academic or scholastic

formulas. Father Slater says "yes" and "no", or "it is wrong", "it is right", for some simple and cogent reason, and leaves the casuists to argue the matter out. The very headings indicate the practical sense in which these *casus* are handled. "Abuse of Probabilism", "A Spaniard with his *Bulla Crucifera*", "An Ambitious Lawyer", "The Philosophic Sin", "A Too Accommodating Matron", "A Police Agent", "Hypnotism in Medicine", "Anglican Vows", "Catholics at non-Catholic Secondary Schools", "A Proposed Corner in Wheat", "A Doctor's Predicament", "A Puzzled Doctor"—are some of the themes discussed with the simple directness desired by the average reader.

The chief merit therefore of Fr. Slater's *Cases of Conscience* is that it does not leave a person who consults the work perplexed, but solves the case definitely. To this is added the comfort of having the solution in terms that anyone who reads English can understand. The critical, speculative theologians will say that Fr. Slater's solutions are not full and scientific enough; that the author makes no allowance for different opinions which should be argued out. Perhaps so. We believe that he serves the men who most need help in such things and who have not the mind nor the time to discuss the intricacies of speculative theology. The book market is full, for the next three hundred years, of works to satisfy the cravings of the latter sort.

THE STORY OF THE MOUNTAIN. Mount St. Mary's College and Seminary, Emmitsburg, Maryland. Begun by Mary M. Meline, niece of President Butler, and continued by the Rev. Edw. F. X. McSweeney, S.T.D. Vol. I. Emmitsburg, Md.: The Weekly Chronicle. 1911.

HISTORY OF THE AMERICAN COLLEGE of the Roman Catholic Church of the United States, Rome, Italy. By the Right Rev. Mgr. Henry A. Brann, D.D., LL.D., Rector of St. Agnes's Church, New York. New York, Cincinnati, Chicago: Benziger Bros. 1911.

These two volumes tell in great part the educational history of the secular clergy in the United States during the past century. "For upward of a hundred years," writes Cardinal Gibbons in his Introduction to *The Story of the Mountain*, "this venerable seat of piety and learning has been at once the nursery and sanctuary in which many priestly vocations were carefully fostered and even more carefully developed. Indeed, she has sent out so many and so distinguished priests and prelates, that she is proudly called the Mother of Bishops."

Like many other ecclesiastical foundations in the United States, St. Mary's owes its existence to the intolerance of the revolutionary element in France. John Dubois was driven from St. Sulpice in Paris and came to Maryland as a secular priest. There are many edifying and pleasant incidents told of his life and missionary activity during the first years of his sojourn in America. The Sulpicians had located, where they are still, one mile west of Bishop Carroll's cathedral, and Father Dubois was anxious to be admitted to the company of St. Sulpice when his log-house became the home of the pioneer students of Mount St. Mary's. The first land for his school was purchased in the spring of 1805, and three years later he and his work were placed under the patronage of the Sulpician community at Baltimore, the students of Pigeon Hills being transferred to Emmitsburg. The actual date usually assigned for the commencement of Mt. St. Mary's Seminary, according to Fr. Bruté's account, is 28 April, 1807.

The first twenty-five years of the life of the College are full of interest to the student of the missionary history of our country. Primitive methods prevailed of necessity. Studies alternated with possum hunting, and powder and shot were essential items on the list of the rector's expenses, for the night-watches had to be kept by two armed students to prevent marauders and bigoted fanatics from injuring the College property. In 1813 there were sixty-four boarding students, six seminarians, and thirty other persons, including the faculty, at the College. In 1814 the first "child of the house" to ascend the altar was ordained. That was Father John Hickey, whose name is closely bound up with the subsequent history of the seminary. In 1824 the Seminary, newly built, was burnt down, and there follows a period of stress and strife to keep up the establishment.

The withdrawal of Saint Sulpice from control over the college and the reliefment of Father Dubois mark a crisis in the history of the Mountain. Father Bruté continues the struggle, and Father Egan, still quite a young priest, becomes president. He is followed by Fathers McGerry and John B. Purcell. Under the latter the College was incorporated with a somewhat awkward charter limitation. This was later on, in 1836, under President Butler, altered. The long incumbency of Dr. John J. McCaffrey witnessed an extraordinary development of the College and Seminary. The outbreak of the war between North and South caused serious reverses in the history of the institution, and the difficulties were not removed until the generosity of its alumni and friends throughout the United States, during the 'eighties, lifted the load of indebtedness, and allowed the College to begin a new life, which has been marked by steady growth in popularity and efficiency.

Of no less interest to a large section of our American secular clergy than the *Story of the Mountain* is the *History of the American College at Rome*. Monsignor Brann, the author, was one of its earliest students, though not of the original twelve who formed the College, less than a year before him, in October, 1860. We have therefore a record from a capable witness and participant in the chief incidents that make up the account from the very birth of the institution. Nevertheless Dr. Brann speaks with diffidence of certain phases in the story of his Alma Mater, about which there exist various traditions and views, none of which is however important enough to alter the main facts of the narrative. THE ECCLESIASTICAL REVIEW published some years ago the history of the American Colleges in Europe, among them that of the American Seminary at Rome, so that we need not enter here upon the detailed contents of Dr. Brann's account. The average reader will find most interesting that part of the volume which deals with the reminiscences of students in the early days of the College, such as those by Reuben Parsons, Fathers Brennan and Thomas McLoughlin. Beyond this it is of course a valuable record of facts, dates, and names, which the future historian will be able to refer to for information.

THE CATHOLIC ENCYCLOPEDIA. An International Work of Reference on the Constitution, Discipline, and History of the Catholic Church. Edited by Charles G. Herbermann, Ph.D., LL.D.; Edward A. Pace, Ph.D., D.D.; Condé B. Pallen, Ph.D., LL.D.; Thomas J. Shahan, D.D.; John Wynne, S.J.: assisted by numerous collaborators. In fifteen volumes. Volume X. New York: Robert Appleton Company.

The tenth volume of the *Catholic Encyclopedia* opens with three articles on the "Mass". The Rev. Dr. Hugh T. Henry, whose work in behalf of sane methods of church music reform cannot be overestimated, addresses himself in the article on the "Music of the Mass" with scholarly accuracy and explicitness to a study of the accompaniments of the texts in the *Ordinarium* and in what is currently known as the *Propria* of the Roman Missal. The abundant and discriminating reference literature which completes the article vouches for the thorough and all-sided treatment of a subject rendered somewhat difficult by the contentious interpretations given to some of its presentations by the adherents of different schools. The Rev. Dr. Adrian Fortescue follows with a brief article on the Nuptial Mass. Prof. Dr. Joseph Pohle devotes thirty-five columns to the theology and history of the Eucharistic Sacrifice. Dr. Pohle's recognized position as a theologian, and his familiarity with the

broad field of apologetics, and especially with the patristic literature on the subject, need no commendation, particularly since much of what the article here presents is taken from the third volume of his *Dogmatik*, a work which has gained for itself the approval of scholars in this field, and which is being made accessible to American students through Arthur Preuss's translation. This is not the place to discuss Dr. Pohle's views on such topics as the "Fruits of the Mass"; they are what we find in most other theological writers who enter on the subject, and present divergent opinions that are to be respected. We may however express our belief that the arguments which connect the intention, for which the priest is commonly offered a stipend, with the fruits or the value of the Mass, seem to us wholly artificial, however scientific they may be. As regards the bibliography given for sources and references, there is an undue preponderance of German works, to the neglect of pertinent authorities in English. The exhaustive discussion covering some ten articles, occasioned by Bishop Bellord's contention in the ECCLESIASTICAL REVIEW, is barely referred to in the text of Dr. Pohle's article. We might mention here that a like neglect of English sources frequently strikes the reader of articles written by Italian and French authors in the *Encyclopedia*.

Two well-written articles pertinent to the same subject and treating of "Bequests for Masses" as recognized under British Law, by R. S. Nolan, and "Devises and Bequests for Masses in the United States", by Walter George Smith, supplement the articles in other volumes dealing with the liturgy and devotional aspect of the Mass. Fr. Herbert Thurston has an excellent paper on the "Missal" in this volume.

Among the articles which attract and satisfy either by their conciseness or by the erudition they evince are the Abbot Gasquet's article on the suppression of English monasteries, Father Gietmann's articles on ecclesiastical art, especially the biographies, Georges Goyau's on Montalembert and Napoleon I, the Biblical articles by both Dr. Gigot and Father Drum, S.J., Father William Fanning, S.J., on Medicine and Canon Law, Gutberlet on Materialism, Father Holweck of St. Louis on Our Blessed Lady, Senfelder on Medicine. Metaphysics by Dr. William Turner, Monasticism by Roger Hudleston, O.S.B., Newman by Dr. Barry, Dr. James O'Driscoll on Oriental topics, and Father Bewerunge's article on the Neum, a subject which he manages to make not only intelligible but interesting to the lay reader to whom such topics rarely appeal. The articles on Missions in California, in Canada, and in the United States naturally somewhat overlap each other, but they are all well written and

throw some new light on a topic of much interest to American students of Christianity.

It would be impossible to do justice to the work by citing detailed excellences of the volume, which is worthy to take its place by the side of its predecessors. The illustrations in polychrome are particularly good, and the maps of Mexico and of the ecclesiastical provinces of Montreal, Ottawa, Toronto, and Kingston, show exceptional care in their topography and color design.

A HANDBOOK OF CHURCH MUSIC. By F. Clement O. Egerton
New York: Benziger Brothers. xiv-218 pp., leather. 1909.

The volume strives to be "a practical guide for all those having the charge of schools and choirs, and others who desire to restore plainsong to its proper place in the services of the Church". The author has had experience in training choir children, and offers suggestions of a practical nature to the trainers of children's voices, to choirmasters and singers. In the hands of a teacher who understands plainsong, the book could no doubt prove highly useful; but we think that a teacher who would try to learn his subject from the book itself would be discouraged by the condensed presentation of the matter which the multiplicity of topics treated in the volume probably made inevitable. The book is meant directly for England, as the Calendar (pp. 148-176) indicates; but the general features of the treatment, *mutatis mutandis*, would prove of service elsewhere. The Glossary (11 pages) is very good. Perhaps too much stress is laid on the importance of the modes of plainsong (pp. 26-28), which are "a certain care and an uncertain comfort" when treated theoretically, and the desired subtle familiarity with which can come only with long and almost unconscious use of them. Similarly, we think the question of Latin pronunciation slightly over-emphasized. For instance, what intelligible idea is associated with the direction that "Gn" is pronounced "somewhat as in 'gnat'" (p. 24). Our English dictionaries simply pronounce "gnat" as "nat", and let it go at that. Why worry, either, over the "h" in the words "mihi" and "nihil"? If indeed the MSS. sometimes spelled them "michi" and "nichil", are we to infer that the "ch" is quite equivalent to "k", and not perhaps to a guttural such as the "ch" in "loch"? If choirs, whether of children or of adults, come anywhere near the "Italian" pronunciation of Latin, they are to be congratulated. Small variations from the conventional standard may be tolerated, as we have to tolerate similar variations in our own English speech. The footnote, p. 36, is not correct in stating that the Solesmes ictus-sign, the episema, takes "in the Vatican editions . . . the form of

a horizontal line above or below the square notes, and a vertical line beneath the diamond notes". It has the same vertical position both for the square and for the diamond notes. A horizontal episma occurs, but its office is not to mark the ictus. The distinction between secondary and principal accents in the rhythm of hymns appears to be (e. g., pp. 58-9) an over-refinement for beginners to observe. By the way, the statement (p. 58) that "the metre of the *Te lucis* is iambic trimetre" is practically corrected in the Glossary, p. 179, where it is described as "iambic tetrametre". This is more intelligible to English non-classicists than the usual description of the metre as "iambic dimetre". But "trimetre" is obviously a slip of the pen. The section of Bibliography is helpful. Three periodicals devoted to Plainsong are noticed—over-hastily. The "Rassegna Gregoriana" is called a "bi-monthly", although it styles itself "pubblicazione mensile", and occasionally appeared as an issue for a single month. Also, the "Revue du Chant Grégorien" is said to be "published every two months", although itself declares that it appears "tous les mois", and came out sometimes as a single issue for one month, sometimes for three months in one issue, but ordinarily for two months in one issue. Of "Church Music" it is said that "it appears monthly"—which it never did. For one year it appeared quarterly, and for the other years bi-monthly. We may suspect a lack of familiarity with it as the basis of the remark that it was "of varying quality". In its pages *alone* appeared Dom Mocquereau's "Gregorian Rhythm", described by our author (p. 191) as "a work of the highest importance." It ran through all the numbers of "Church Music", except one. Mr. Egerton does not seem to be aware of the fact that it is identical with the volume he praises so highly, and recommends in its French dress, only, to English readers.

HISTORY OF CHURCH MUSIC. By Rev. Dr. Karl Weinmann. Translated from the German. New York: Fr. Pustet. 216 pp., 16mo., cloth.

The work is not a detailed history of Church music, "but a compendious exposition, showing the broad lines of development of Church music. This little treatise is not written, therefore, for the expert, but the interested layman whose enthusiasm is strong for 'Musica sacra', that point of crystallization of Church Liturgy and Art (Preface)". The author deals with Gregorian Chant (pp. 1-50), the German Hymn (pp. 50-73), the history of Polyphony, and the various schools of music (Netherlands, Roman, Neapolitan, Venetian), with chapters on the German and the English masters.

The period of restoration of Church music to saner and truly artistic ideals is dealt with under the headings "Kaspar Ett and Karl Proske" and "Franz Witt and the Cecilian Society". A final chapter deals with Instrumental Music (182-211). There is an excellent bibliography (6 pp.) and a serviceable alphabetical index of names. The volume is to be commended for its careful moderation of tone, broad survey of the field, attractive style of presentation. The translation is in correct, idiomatic English.

LA COMUNION FRECUENTE Y DIARIA y la primera Comunion segun las enseñanzas y prescripciones de Pio X. Comentarios Canonico-Morales sobre los decretos "Sacra Tridentina Synodus" y "Quam Singulari". Por el R.P. Juan B. Ferreres, S.J. Barcelona: Gustavo Gili. 1911. Pp. 295.

LASSET DIE KLEINEN ZU MIR KOMMEN! Die zeitige und häufige Kommunion der Kinder nach dem neuen Erst-Kommunion Dekrete. Von Emil Springer, S.J., Prof. Sem. Sarajevo. Mit Gutheissung der Ordin. Brixen. Innsbruck: Felizian Ranch. New York und Cincinnati: Fr. Fustet & Co. 1911. 96 Seiten.

THE CHILD PREPARED FOR FIRST COMMUNION. According to the Decree "Quam Singulari". By the Rev. F. M. Zulueta, S.J. New York, Cincinnati, Chicago: Benziger Bros. 1911. Pp. 58.

P. Juan B. Ferreres, whose studies in Moral Theology and Canon Law have made him a notable figure among Spanish ecclesiastical writers of to-day, presents in this volume, already in its third edition, a remarkable survey of the attitude of the great theologians of the past on the subject of frequent Communion. Beginning with St. Thomas and St. Bonaventure, the author gives a splendid array of testimonies, chiefly from the ranks of the sons of St. Ignatius, in favor of frequent Communion where the recipient has sorrow and a disposition to avoid grievous sin, as set forth in the Decree of Pius X. After tracing the sources of the Jansenist rigor in respect to the reception of Communion and indicating the authoritative attitude and action of the Church during the period between the Council of Trent and the present day, P. Ferreres explains the application of the decree on Daily Communion. The practice in various communities, the means by which frequent Communion is fostered, the privileges attaching to the same, are accurately stated. The second section of the volume is devoted to the Decree *Quam Singulari* dealing with the first Communion of children. Here, too, the ancient discipline, the causes of its disuse, with the incident controversies regarding the

advisability of admitting to Communion the children who have come to the use of discretion, are discussed in scholarly and systematic fashion. The third section contains directions for the practical application of the foregoing doctrine, examines the objections that may be alleged against frequent and early admission to Communion, and the approved methods of overcoming difficulties.

The volume addresses itself chiefly to priests and takes account of the opportunities and privileges of the members of the Eucharistic League.

Fr. Springer's volume, *Lasset die Kleinen*, is a fervent, albeit well-reasoned, appeal to pastors and parents to admit children to Holy Communion as early as the requirement of their being properly instructed and disposed for the reception of the Sacrament makes it possible. It contrasts the old practice and its results with the new law and its promises of grace, and eliminates the objections made by pastors who cling to the traditions hallowed by custom rather than the dictates of sound reason or expediency.

The Child Prepared for First Communion, by Father Zulueta, is a complement to his several tracts on frequent Communion. It aims at supplying a practical method of preparing children for their First Communion. It is not so much a Catechism as rather a succinct manual of instruction for parents, teachers, and others charged with the religious care of children. The matter includes directions regarding the manner of receiving and what is to be done for the children after First Communion in order to keep them in the habit of frequent Communion. The booklet differs therefore from the various Catechisms for little ones, published with a view of supplying the necessary matter of instruction for first Communion, although such matter is also included in a general way in Fr. Zulueta's manual.

Among the many Catechisms recently published partly for the use of First Communicants, partly for children of the lower grades in school and for classes of Perseverance, we may mention for the convenience of instructors the following:

The Chief Ideas of the Baltimore Catechism, by the Rev. John E. Mullett (Benziger Bros.). This is a genuine simplification of the Catechism and is based upon the principle adopted by the late Father John Furniss, C.S.S.R., in his teaching of children, namely, that there should be a single simple idea contained in each question and answer, and not a multiplicity of difficult ideas. His theory was that a distinct and simple idea will remain in a child's mind, whereas

a form of words, even when often repeated, will not remain. It is a very satisfactory text and will be all the more acceptable to teachers since it adheres to the Baltimore Catechism prescribed by our Plenary Council. The title *The Chief Ideas* may mislead some readers, as if it were meant to designate an excerpt of the more important doctrines from the Baltimore Catechism, whereas it means that the questions and answers are so presented as to offer one chief idea at a time to the child's intelligence.

The Sisters of Notre Dame in England began about eighteen years ago to issue a series of *Doctrine Explanations* (R. & T. Washbourne) which were based upon the English Penny Catechism. The object was to provide teachers with a method of rational instruction by which they could expand the matter entered under the catechetical question. The booklets were arranged in separate groups, dealing with the Commandments, the Sacraments, etc., Confession, Communion, Holy Mass, the Church, etc. The left page is devoted to *Questions*, the right page contains *Readings*, explanatory of the answer and adding light upon its meaning and bearing, from Scripture, history, and experience. It is a stimulating method which adapts itself to any form of catechetical instruction, according to the capacity of the pupils.

Another recent Catechism for the use of First Communicants is Pustet's. It is based on Deharbe's smaller manual of Christian instruction, which has approved itself to generations of teachers and is still used in many of the schools throughout the country.

With the same purpose of preparing young children who are to be admitted to First Communion, John Jos. McVey issues a small Catechism as part of the *Complete Course of Religious Instruction* prepared by the Brothers of the Christian Schools. The answers are brief and the words so simple as to require little explanation from the teacher.

Simultaneously with the *Catechism of Christian Doctrine for First Communicants* appears from the same source (McVey, Philadelphia) the *Catechism of Christian Doctrine No. 3*, which forms an introduction to the *Manual of Christian Doctrine*, an abridgment of the larger work consisting of three volumes: *Dogma*, *Moral*, and *Worship*. Thus we have a complete and consistent series of catechetical textbooks for the different grades of our schools. Needless to say they conform to the admirable system of the Institute of Brothers of the Christian Schools.

A COMPENDIUM OF CATECHETICAL INSTRUCTION. Part I: On Prayer. With an Appendix on the Virtues and Vices. Edited by the Rev. John Hagan, Vice-Rector of the Irish College, Rome. Two volumes. New York, Cincinnati, Chicago: Benziger Bros. 1910. Pp. 528.

The first of the two volumes on Prayer contains an introductory chapter on Prayer in General, and then takes up the "Our Father" in its separate petitions, and the "Hail Mary". The second volume, continuing the paging of the first, is published as an appendix, and contains chapters on Faith, Hope, Charity; on Sin, the Capital Vices; the Beatitudes.

The method of presenting these themes is to give first the teaching of the Roman Catechism, in aptly divided and nominated paragraphs. Then follows a series of questions and answers taken from the Catechism of Pius X covering the same matter. The third group of the Compendium consists of instructions in popular or homiletic form, on the subjects set forth in the catechetical preamble.

For study in the preparation of catechetical sermons or class instructions we can imagine nothing more satisfactory. The language is as clear as the doctrine is correct, and there is something especially comforting in the feeling that we gather here entirely from the Roman sources of orthodoxy. The volumes are finely printed and a comfort to the studious reader.

LANDS OF THE SOUTHERN CROSS. A Visit to South America.
By the Rev. Charles Warren Currier, Ph.D. Numerous illustrations.
Washington, D. C.: Spanish American Publication Society. Pp. 400.

Father Currier has become an authority on subjects connected with the civilization, religion, and literature of Spain, especially in its relation to America. Hence we welcome this new product from his pen, *Lands of the Southern Cross*. The volume comprises observations and studies made in a journey through Brazil, Uruguay, Argentina, Chile, Peru, Colombia, Panama, and the West Indies. It is an interesting as well as useful work for the traveler and the student of history, and gives us the Catholic aspect of a country about which much has been written unfairly by men who failed to understand the religious genius of the Latin races in its peculiar development among the Indian tribes. To these the Spaniards brought civilization, but they dominated the Red man whilst they themselves enjoyed an unrestrained liberty contrary to the traditions of their mother country.

THE PROPER OF THE MASS FOR SUNDAYS AND HOLIDAYS.

Vol. III. Set to Simple Music. By A. Edmonds Tozer, Mus. Doc. (Oxford and Durham), F. R. O. O., Knight of the Pontifical Order of St. Sylvester, etc. New York: J. Fischer & Bro.; London: Washbourne; Breitkopf & Haertel.

This third volume, devoted to "Missae pro aliquibus locis", completes the stately work of Dr. Tozer, and includes most of the feasts (naturally excepting those meant for week-days) found in the section of the Vatican Gradual entitled "Missae aliquibus in locis celebrandae" together with a very large number of feasts proper to America, Great Britain, Australia, Canada, etc. Volume III thus meets the needs of English-speaking countries in a very happy manner, in as brief a compass, and with as little cost, as possible. The three volumes of the work furnish choirs with an easy, agreeable, intelligent way in which the repeatedly affirmed need of singing the "Proper" portions of the Mass may be adequately met. The favorable reception accorded the former volumes makes it unnecessary here to indicate the features of Dr. Tozer's treatment. The hand of death has removed the highly capable author from the scene of his successful labors in the interest of the music of the Church. It is comforting to know that his crowning labor has now appeared in elegant form, at moderate price; and we may well hope that, as it represents no merely academic experiment, but a simple method of meeting the rubrical laws of the Church with respect to choirs—a method submitted by its author to the severe test of actual use in his own choir-experience—his work will be in use in all churches where the plainsong settings of the Proper offer too great difficulty.

**GRADUALE SACROSANCTAE ROMANAEC ECCLESIAE DE TEMPORE
ET DE SANOTIS SS. D. N. PII X. Pontificis Maximi Jussu Resti-
tutum et Editum. Oui addita sunt Festa Novissima. Editio altera
Ratisbonensis juxta Vaticanam. Ratisbonae, Romae, Neo Eboraci et
Cincinnati: Fr. Pustet. MCMXI.**

This complete edition of the Gradual (Vatican Edition) comprises also two supplements: one for "Missae propriae pro clero Romano" (26 pages, Imprimatur of 28 January, 1909), and one of "Missae pro aliquibus locis Statuum Foederatorum Americae" (12 pages, with Imprimatur of 28 January, 1911). The date of the Imprimatur will doubtless explain the fact that the feast of SS. Perpetua and Felicitas appears under date of 7 March (in the body of the Gradual, p. 392), although the feast was made a double and was transferred to 6 March (S. R. C., 24 August, 1909). The strict law

requiring all editions to conform exactly to the typical Vatican edition of 1908 will explain the very slight discrepancy—a discrepancy of no moment in the use of the Gradual. Probably the forthcoming Antiphonary will assign the feast to 6 March.

Great praise is due to the firm of Pustet for the elegant, artistic, and inexpensive form of this, the second Ratisbon edition of the Vatican Gradual. The format is highly attractive, the paper is extremely thin (making the volume of nearly 1000 pages less than an inch in thickness) and yet not transparent, the cream tint, heavy black impression, clearness in the typography, neatness in the form of the engraving—all combining to make the use of the volume easy and delightful. The binding is substantial and elegant, with rounded covers, full red edges, rubricated title-page, cloth markers, etc. All these details are noted here because they add both to the elegance and utility of the volume without appearing to make the price anything but very moderate (\$2.25). The addition of the American Supplement is worthy of commendation, as at least three of the feasts included are obligatory throughout the United States.

PROCESSIONALE ROMANUM. . . Accedit Appendix quae Benedictiones cum Processionibus conjunctas, aliaque similia. . . continet. Editio Quinta. Ratisbonae . . Neo Eboraci: Fr. Pustet. MCMXI. 108 pp., 12mo.

A beautifully printed volume, the chants being those of the Vatican edition. A selection from the Ritual, Missal, Pontifical, the volume presents in a handy form the texts and chants used in various liturgical processions, with careful index and an Appendix giving the "Missa in Litanis majoribus".

Literary Chat.

John Hannon has an article in the June number of *The Irish Monthly* entitled "Cardinal Manning's Oxford Tutor" which makes interesting reading. The tutor was Herman Merivale, not the well-known poet and translator of Schiller, nor the more recent writer of the same name, the author of *Bar, Stage, and Platform*, but the one who was son to the former and father to the latter. Of Herman Merivale, Professor of Political Economy at Oxford, and Manning's teacher, the Cardinal wrote: "I never knew in all my life a man so ready of speech or possessed of such intuitive knowledge." Although of a family of Irish poets he wrote very little verse. There is extant however one good poem by him which he gave to his son, who became a convert to the Catholic Church sometime before his death. The poem is worth transcribing.

It takes for its text certain cloister counsels. They are as follows:

"Fide Deo—Dic saepe preces—Peccare caveto.
 Sis humili—Pacem dilige—Magna fuge.
 Multa audi—Dic pauca—Tace secreta.
 Minorit parcito—Majori cedito—Ferto parem.
 Propria fac—Ne differ opus—Sis aequus ecquo.
 Serva pacta—Pati discē—Memento mori."

"Put thy trust in Him who made thee,
 Feel the presence of His eye,
 Ever when life's ills invade thee,
 Then most nigh.

"He has taught to erring mortals
 To his palace-gate the way;
 Prayer can reach those distant portals;
 Learn to pray.

"But since empty prayers avail not
 Heaven's eternal crown to win,
 Watching still, and striving fail not;
 Flee from sin.

"Be thou humble, 'tis His teaching
 Who the proudest can o'erthrow;
 Yet still list the fond beseeching
 Of the law.

"Follow Peace, and so ensue her;
 Fortune, with her changeful brow—
 Let the world's gay children woo her—
 Woo not thou.

"Swift to hear and slow to utter,
 Others' wisdom make thy own;
 What thy friends in secret mutter,
 Tell to none.

"With the weaker be forbearing
 With the stronger courteous be;
 With thine equal be thy bearing
 Kind and free.

"Do the work thy fortunes shape thee,
 Whereso'er thy lot be cast;
 Seize the hour that fain would 'scape thee
 Gliding past.

"See the poor and feeble righted,
 Shield them from the man of strife;
 Keep the word thou once hast plighted,
 As thy life.

"Learn to suffer; 'tis a training
 Time must teach the roughest breast;
 But the mild and uncomplaining
 Use it best.

"Last, that thou may'st smile unshrinking
 When the long dark hour draws nigh,
 When life's wearied pulse is sinking—
 Learn to die."

We have now the first two volumes of the Friar Saints Series (Longmans, Green & Co.) *St. Thomas Aquinas* by Father Placid Conway, O.P., and *St. Bonaventure* by Father Laurence Costelloe, O.F.M. They are concise biographical sketches, neatly bound, illustrated and judiciously edited with the purpose of presenting a handsome cast for edification and imitation to the modern reader. The account of St. Thomas's life is based on the biographical records of William de Tocco and Ptolomeo de Lucca. The biography of St. Bonaventure, whose life represents the ideal of the modern Franciscan in its simplicity, study of holiness, and generous sympathy, is taken chiefly from the tenth volume of the critical life of the Saint by the Quaracchi Fathers. The volumes of this excellent Series to follow in successive issues are St. Vincent Ferrer, St. Pius V, St. Antoninus of Florence, St. Raymund of Pennafort, and St. Louis Bertrand in the Dominican list. The Franciscan cursus is to contain St. Anthony of Padua, St. John Capistran, St. Bernardine of Siena, St. Leonard of Port Maurice, and St. Peter of Alcantra.

Prospective travelers to Egypt and the Holy Land will get a good deal of pleasant and instructive information from *The Purple East*, a volume of "Notes of Travel" by the Rev. J. J. Malone, an Australian parish priest who made in the spring of 1910 the tour which he describes. The incidents of the journey from Melbourne, via Ceylon, across the Arabian Sea, through the Suez Canal, to Luxor, Assouan, down the Nile and thence to Palestine, are told in diary fashion, wit and humor alternating with pathos in the record of his observations. The religious viewpoint is not lost sight of, and the descriptions of the holy places and shrines give the writer opportunities for genuine flights of rhetoric (W. P. Linehan, Melbourne).

The Story of Old Japan, by Joseph H. Longford, formerly English Consul at Nagasaki, and a resident for thirty-three years in Japan, is an interesting narrative, in logical sequence, of all the great periods of Japanese history from its beginnings to the accession of the present emperor. As it appeals throughout to sources of an authentic character, such as the Transactions of the Asiatic Society of Japan, the publications of the Hakluyt Society, the Japan Society of London, and the translation of Japanese classics by Dr. Aston, the account may be taken as trustworthy. For the history of the Church in Japan the author has drawn largely upon the Abbé de T.'s rare volume on the subject, published in 1707. To the clerical reader the most instructive part of the record is probably the history of Japanese persecutions, which in several cases was due to the misguided zeal of Catholic missionaries or the bickerings produced by rival religious communities (Longmans, Green & Co.).

The London *Month*, that most literary and trustworthy of Catholic periodicals in English, has an article in its May number by the Rev. J. R. Meagher on Catholic Social Action in Bergamo. It indicates that not all Italian communities are suffering from the blight of religious indolence. It appears that with the appointment in the first half of the nineteenth century of a certain Bishop, Mgr. Speranza, to the See of Bergamo, the diocesan clergy took on a new life of social and religious activity which has communicated itself to the people and makes them to-day not only a thoroughly Catholic but also a very prosperous body.

Bishop Speranza encouraged his clergy to "go to the people." He realized how much the clergy's sphere of influence would be widened if they took an intelligent and practical interest in the temporal needs of their parishioners. He was a Ketteler in his own degree, both in keenness and comprehensiveness of view. He urged the establishment of young men's circles, of working-men's societies. When, after the seizure of Rome in 1870, political action was

denied to Catholics, "the Confraternity of St. Aloysius, not content with remaining an institution merely devoted to the spiritual betterment of its members, took upon itself the task of enlightening and instructing the poor. It opened a lending library, edited and financed a newspaper, and organized a series of popular lectures on religion, ethics, social science, etc."

The movement begun in the city of Bergamo, under episcopal guidance, soon spread throughout the towns and villages of the diocese. Parish committees were formed, and where there was a lack of local directive talent the Central Committee sent a trustworthy representative to instruct the management. The Central Committee consists of thirty-eight elected members. A layman is its president, but he has an "ecclesiastical assistant", and the general secretary is a priest. It is divided into four sectional committees, as follows: 1. a committee to control the general work of organization, religious demonstration, education, and the press; 2. a committee charged with all economic and social development; 3. an electoral committee; 4. a young men's committee. It is the duty of the first sectional committee to organize the diocesan conferences which take place every summer.

There are evening classes and popular lectures. In the city, classes are held in sociology, business management, French and German, and there is a weekly lecture on the Life of Christ, etc. In the diocese there are ninety-seven centres where these classes are held. As a result the province of Bergamo has the least number of illiterates in Italy. Here too the *Non expedit* policy has been relaxed and the Bergamascs go to the polls and elect a Catholic candidate to the Chamber of Deputies. The Catholic electors are well drilled and organized, and they have a majority in the Provincial Council and in most of the Communal Councils. In Bergamo itself they command nearly two-thirds of the vote of the city and could of course have a perpetual majority in the Council; but they are too wise to avail themselves of this privilege, and deliberately elect a *sindaco* from among their opponents, thus conciliating while they control.

The Catholic Press of Bergamo is a healthy and active organization under the direction of the first sectional committee. It controls periodicals and newspapers, and has an official magazine of the ecclesiastical authorities, *La Vita dioecesana*. The different unions have their distinctive organs. Among them are the School-Teachers' Union; the Society of St. Cecilia, devoted to the reform of church music, with forty-five *scholae cantorum*; the Catholic Women's League; A Young Women's Protection Society; A Society for the Preservation of Religion in the Schools. This latter society is of special use in Italy where religious instruction is not given in the schools unless it is demanded by a majority vote of the parents. In Milan nearly half the schools are neutral, that is, no religion is taught in them. In Bergamo, owing to the efforts of the society just mentioned, religious instruction is given in every school in the province.

The *Catholic University Bulletin* for June has a good article by the Rev. James J. Fox on the subject of State authority, "Is the State a Divine Institution?" This is answered in the affirmative, without however endorsing the traditional divine right of rulers as indicated in the phrase "by the grace of God". Dr. Fox checks the extravagant interpretation of the statement that civil authority is derived from the people, by distinguishing the phrase. Civil authority is from the people "inasmuch as without the people it would not exist at all, and because it is the consistent element which, inhering in the whole social body, organizes it into a State. It is not from the people in the sense that it depends on the will of the community whether political authority shall exist or not."

Some Plain Sermons by the Rev. Thomas L. Kelly, of the Providence Diocese, is a collection of brief homilies suitable for instruction at the Masses on Sunday. They are tersely written in good English, full of meat of doctrine, and echoing the sentiments of the Church in the words of Sacred Scripture. The Foreword informs the reader in simple but pathetic language of a mishap which deprived the author, in the midst of his missionary labors, of the freedom of motion and speech.

The question how long the public ministry of our Lord actually lasted has been much discussed of late years. According to the Gnostic historians, whose views Dr. Belser reenforces by declaring the passage in St. John's Gospel (6:4) to be spurious, the period of Christ's doctrinal mission is limited to one year. These claim also the testimony of St. Irenaeus and other Fathers, whose words are however by no means conclusive. Eusebius expressly stands for the traditional period of three years and some months. The latest writer on the subject is the Benedictine John M. Pfäffisch (*Biblische Studien*, XVI, 3 and 4. Freiburg: Herder), who, after surveying the arguments on either side, concludes that the actual duration of the Public Life of Christ must be limited to two years; and that cogent proofs for more or less on either side are absolutely wanting.

The *Revue d'Histoire Ecclesiastique*, published by the University of Louvain, has (15 April) an appreciative biographical sketch by the editor-in-chief, M. A. Cauchie, of the learned Bollandist, Father Charles de Smedt, S.J., who died 4 March, at Brussels, where he had directed the great work of the *Acta Sanctorum* for thirty-four years. He entered the novitiate of the Jesuits at Tronchiennes in 1851, and after his ordination in 1863 was appointed professor of ecclesiastical history at Louvain. Later he became associate editor of the *Études* at Paris; served another five years as professor at Louvain, and after this apprenticeship took up the labors of the Bollandist work, in which he developed a marvelous ability both as critic and in research work.

Apart from his collaboration in the *Acta Sanctorum*, P. de Smedt published *Principes de la critique historique* (1883), the substance of which had appeared in serial form in the *Études* during 1869 and 1870. This work is no less remarkable for the candor with which its author chastises current historical writers than for the erudition it evidences. A volume of the same trend but having a more scholastic purpose and scope is his *Introductio generalis ad historiam ecclesiasticam*, which was first issued in 1876. Harnack is quoted in the *Theological Review* as having said that his country has produced nothing equal to it. Almost simultaneously with the *Introductio* appeared *Dissertationes selectae in primam aetatem historiae ecclesiasticae* (Gand, 1876). Then followed a series of monographs on ecclesiastico-historical and moral subjects, critical studies upon the works of St. Teresa, and hagiographical researches. His indefatigable labors produced among other *acta* the life of St. Hubert, the *Acta Sanctorum Hiberniae*, numerous editions and recensions of works out of print. He founded the *Analecta Bollandiana* and edited very valuable hagiographical catalogues. Beyond this his life was a constant source of edification by reason of his piety, his spirit of self-sacrifice, and the sweetness of his charity toward his brethren and those who came in contact with him. "Lux perpetua luceat ei."

The Abbé Pierre Bouvier writes a very instructive pamphlet entitled *Notion traditionnelle de la Vocation Sacerdotale* (Lethieulleux, Paris), in which he dissipates the traditional idea of limiting priestly vocation to that native attraction which ascetical writers point out as the infallible mark of a divine calling. He insists upon a vocation as the result of exercise of reason and will, where the object of the salvation of souls is deliberately aimed at as the

result of a reasonable appreciation of the excellence of a life of sacrifice or apostolic charity. This is indeed no new conception, for St. Ignatius speaks of it in his Exercises, and there are numerous examples of heroic priests who as the result of reflection have turned from a secular course and from eminent successes in the application of great talents, to the missionary work of the priesthood. Vocation, in the sense used by the Abbé Bouvier, corresponds to the act of being called, not always by an interior and conscious grace, but by legitimate superiors, among whom the deciding voice is given to the Bishop.

Three Fundamental Principles of the Spiritual Life is what the author, Fr. Moritz Meschler, S.J., calls "Christian asceticism in the waistcoat pocket." The three principles are: Prayer, Self-Denial, Love of the Divine Saviour. The book, if appropriately printed and bound in the form of a pocket manual, like "The Following of Christ", would be more attractive and serviceable.

The Catholic Summer School of America has issued a very attractive prospectus of its present twentieth session. The President, the Rev. D. J. Hickey, of Brooklyn, and the staff of Officers and Trustees of the School are evidently alive to the needs of that large class of Catholic students who seek not so much academic and technical instruction, as rather that broader education which helps us to maintain a Catholic tone in our cultured circles. The chief topics of the lectures are of a literary nature and illustrative of travel. But there are, we note with pleasure, a number of themes which deal more or less directly with the socialistic movement. About this our better classes of Catholics, no less than the working-people for whom they act as instructors, should be acquainted.

Among the lecturers who might be expected to deal with the subject are the Rev. W. S. Kress and the Rev. P. A. Halpin, the one discussing "Sociology" and the other "Christian Ethics". Other lecturers likely to touch these themes are P. Schwickerath, S.J., and Dr. James J. Walsh, in their respective treatment of "Some Aspects of the Reformation" and "The Church and Hospitals".

Dr. Charles Edward Nammack makes a strong plea in the *Medical Record* (11 February, 1911) against the assumption that mental and moral abnormalities in man are inherited, and hence rejects the theory of heredity which certain reform authorities make the basis of their plea for surgical operations that would sterilize criminals in State institutions. He also repudiates the idea that sterilization is a suitable punishment in such cases, and advocates in its stead the improvement of environment for the children of criminals by discipline and education. He sees the dawning of a better day for the incorrigible, the truant, and the vicious among the youth, in the probation system, parole, the indeterminate sentence, and reformatories for first offenders. These are more potent remedies than the passage of a law (of enforced vasectomy) which makes legal punishment take on the aspect of revenge and which is debasing alike to the victim and to the State.

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L'ARRABIATA. Novelle von Paul Heyse. Edited with Introduction, Notes, Exercises, and a Vocabulary by Steven T. Byington. Boston, New York, Chicago, and London: Ginn & Co. Pp. 82.

THE ECCLESIASTICAL REVIEW

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BISHOP KETTELER: SOCIAL REFORMER.

III. IN THE NATIONAL PARLIAMENT. 1848.

THE eventful year of 1848 drew on apace. The social and political tempest, which threatened to overthrow even the last remnants of the old order, snatched Ketteler from the quiet and seclusion of the country and set him down in the very vortex of public life. Though averse to all political strife, so fervid a soldier of Christ, so true a lover of liberty, could not well remain an inactive spectator of the momentous struggle; nor could his Catholic fellow-citizens well do without his energy and talents. After a spirited contest, he was elected to represent the district of Tecklenburg in the National Assembly at Frankfurt. From this period begins the third phase of his life.

“Only religious motives”, he wrote after the elections, “could induce me to step out of my spiritual calling for a season.”¹ The platform on which he was elected contained only one plank—liberty for all, but also for the Catholic Church. At Frankfurt he seldom rose to speak at the sessions in the Paulskirche, and at the meetings of the Catholic Club he took part in the debates only when questions relating to the Church or the School were discussed.

Ketteler had been at Frankfurt for three months without having attracted any particular attention, when, by accident, as it were, his name was suddenly heralded throughout the length and breadth of Germany and far beyond its confines. On the eighteenth of September the streets of Frankfurt were

¹ *Briefe*, p. 157.

the scene of bloody encounters between the revolutionaries and the Government troops. Toward nightfall two of the ablest and most aggressive of the conservative deputies, Fürst Lichnowski and General von Auerswald, as they were riding out of the city in the direction of Bockenheim, where the Regent of the Empire resided, were followed by a band of rioters. As the two deputies were unarmed they took refuge in a nearby wood, but were discovered by their pursuers, set upon, and literally torn and slashed to pieces. Auerswald died on the spot, but Lichnowski succumbed to his wounds during the night, in the Holy Ghost Hospital. When Ketteler came to the Hospital next morning at his usual hour to say Mass he was apprised of the dastardly crime. The impression it made on him was deep and lasting. "I saw these men," he said twenty years later in a sermon preached in the Cathedral of Freiburg, "on the evening before that terrible day in the full bloom of their manhood, and early in the morning of the following day I found them lifeless, lying horribly mutilated in their blood."

The funeral of the two murdered noblemen and the other victims of the street riots took place 21 September, Ketteler having been selected to preach the funeral oration in the cemetery. "It was a remarkably impressive and thrilling discourse," the *Allgemeine Zeitung* of Augsburg said in its report of the obsequies. "It is to be printed and distributed broadcast throughout the country." It was this speech, in fact, that revealed to August Reichensperger Ketteler's greatness. "It was powerful; it penetrated to the very marrow," he told his brother Peter.² Beside the open graves, facing the speaker and his jaws working with ill-suppressed rage, stood Robert Blum, the radical deputy and demagogue who was court-martialed and shot a few weeks later in Vienna for fighting at the head of the revolutionary mob.

The oration, which was published soon afterward in Leipsic and is included in Ketteler's collected sermons, belongs indeed to the best that sacred eloquence has to show. "It is a classic model of psychological disposition," says Pfülf. "It was not studied, but felt." A few extracts will show that Ketteler

² *Pastor*, August Reichensperger, I, p. 264.

had carefully studied the signs of the times, probed the ugly wounds of society to their depths, and was not afraid to point out the remedies to be applied if they were ever to heal.

Who are the murderers of our friends? Is it indeed those who have riddled their bodies with bullets? No, it is not they. It is the *thoughts* that bring forth good and wicked deeds on earth—and the thoughts that have brought forth these deeds are not the thoughts of our people. My lot is cast with the people; I know it in its pains and in its sorrows. I have devoted my whole life to the service of the people, and the more I have learned to know it, the more also I have learned to love it. No, I repeat again, it is not our noble, honest German people from whom this horrible deed has gone forth. The murderers are the men who sneer at Christ, Christianity and the Church before the people; who try to pluck the blessed message of Redemption out of the hearts of the people; who raise rebellion, revolution, to the dignity of a principle; who tell the people that it is not their duty to govern their passions, to subject their actions to the higher law of virtue . . . the murderers are the men who set themselves up as the lying idols of the people, in order that they may fall down and adore them.

On all sides I hear the cry for universal peace—and whose soul would not joyfully join in the cry?—and I see men ever more and more divided against themselves, the father against the son, the brother against the sister, the friend against the friend; I hear the cry for equality among men, an equality which the message of salvation has been teaching for thousands of years, and I see man striving frantically to raise himself above his fellow-man; I hear the beautiful, the sublime cry for brotherhood and love, a cry borne down to us from Heaven, and I see hatred and calumny and lying running riot among men; I hear the cry to hold out a helping hand to our poor suffering brother,—and who, so he has not plucked out both his eyes, can deny that his need is great, and who, that has not torn his heart out of his bosom, will not join with all his soul in this cry for help?—and I see avarice and covetousness increase, and pleasure-seeking grow more and more. I see men who call themselves “friends of the people” adding to the general distress, undermining the love of work, and setting their poor deluded brother at the pockets of his fellow-man, keeping their own money-bags tight-sealed the while; I hear the cry for liberty, and before me I see men murdered for having dared to utter an independent word; I hear the cry for humanity, and I see a brutality which fills me with horror.

O yes, I believe in the truth of all those sublime ideas that are stirring the world to its depths to-day; in my opinion not one is too high for mankind; I believe it is the duty of man to realize them all, and I love the age in which we live for its mighty wrestling for them, however far it is from attaining them. But there is only one means of realizing these sublime ideals—return to Him who brought them into the world, to the Son of God, Jesus Christ. Christ proclaimed those very doctrines which men, who have turned their backs on Him and deride Him, are now passing off as their own inventions; but He not only preached them—He practised them in His life, and showed us the only way to make them part and parcel of our own lives. He is the Way, the Truth, and the Life; outside of Him is error, and lying, and death. Through Him mankind can do all things, even the highest, the most ideal; without Him it can do nothing. With Him, in the Truth which He taught, on the Way which He pointed out, we can make a paradise of earth, we can wipe away the tears from the eyes of our poor suffering brother, we can establish the reign of love, of harmony and fraternity, of true humanity; we can—I say it from the deepest conviction of my soul—we can establish community of goods and everlasting peace, and at the same time live under the freest political institutions; without Him we shall perish disgracefully, miserably, the laughing-stock of succeeding generations. This is the solemn truth that speaks to us out of these graves; the history of the world bears it out. May we take it to heart!

It was on the same fateful eighteenth of September, whose evening hours, as Pfülf says, were polluted by the massacre of Auerswald and Lichnowski, that Ketteler delivered his first parliamentary speech in the Paulskirche. His inborn love of liberty and abhorrence of absolutism and bureaucracy found energetic expression. The vexed school question was under discussion and eight speakers were to be heard. The day was already far advanced when Ketteler, who was last on the list, arose to speak. He warned the State not to banish religion from the schools and pleaded eloquently for recognition of the rights of individual conscience in the matter of education. "The State", he said, amid the cheers of the assembly, "may demand a certain amount of intellectual culture from every citizen, and may insist that parents procure this culture for their children. Beyond this the State has no right to go; it has no right to determine at the outset what course

the father is to follow in the education of his children. That would be *tyranny*, that would be the most shameful *absolutism*."⁸

IV. 1848. AT THE FIRST CATHOLIC CONGRESS.

Two weeks later the first of the now famous German Catholic Congresses met in Mainz. The mass-meeting of 4 October was destined to become a landmark, not only in the history of the Katholikentage, but also in the history of the Catholic Church and of Catholic social reform work. Twenty-three deputies had come over from Frankfurt, among them Döllinger, August Reichensperger, Beda Weber, Professor Sepp, and Ketteler, all men of weight and name, prominent alike by their rank in life, their talents, and their zeal in the defence of the liberties of the Church. Döllinger, whose speech in August on the Liberty of the Church had been universally regarded as a masterpiece of logic, composition, and delivery, had been selected by the Catholic parliamentarians to be their spokesman. He was to report succinctly on the result of the Frankfurt discussion in regard to Church and school questions. The people of Mainz, however, would not hear of this arrangement and the Committee of Speakers at length prevailed on a number of deputies to speak at the mass-meeting, unprepared as they were. Ketteler spoke on the liberty of the Church, a subject ever uppermost in his mind. He did not deny that the times cast dismal shadows; but there was no reason to despair. "Liberty can indeed bring dreadful things, but it also brings the highest goods of humanity. . . . Religion has every reason to rejoice at liberty, for under the banner of liberty it will develop all the strength of its truth. . . . But just as religion needs liberty, so also liberty needs religion; if men do not return to religion they cannot stand liberty. . . ."

Here his discourse took a sudden, unexpected turn. He opened up before the astonished gaze of his hearers the outlook on a vast and practically unexplored region—*the social question*. "The Chairman has told you," he said, "how the religious societies should fulfil the tasks they have set themselves to do. Allow me to suggest a task for the immediate

⁸ *Stimmen aus Maria Laach*, Vol. 74.

future, the task of religion in regard to social conditions. The most difficult question, which no legislation, no form of Government has been able to solve, is the social question. The difficulty, the vastness, the urgency of this question fills me with the greatest joy. It is not indeed the distress, the wretchedness of my brothers—with whose condition I sympathize, God knows, from the bottom of my heart—that affords me this joy, but the fact that it must now become evident which Church bears within it the power of divine truth. The world will see that to the Catholic Church is reserved the definitive solution of the social question; for the State with all its legislative machinery has not the power to solve it.”

He appealed to his hearers to show forth in their lives the power of the Church by following in the footsteps of a Francis of Assisi, who gave away his last garment in perfectly voluntary poverty. “Works of love are the most convincing arguments. When men see that with us is the home of love, of an active Christian love that is ever ready to aid our suffering, needy brother, the truth of our faith will also be recognized. May the Catholic societies, in this respect also, show the world that the true spirit of Jesus Christ is not dead on the earth.”⁴

The impression made by Ketteler’s earnest and timely words was deep and permanent. The personal appearance of the speaker had not a little to do with this. “After Förster [the future prince-bishop of Breslau]”, Beda Weber, an eye-witness, wrote at the time, “Freiherr von Ketteler rose to speak, a tall, stalwart figure, with clean-cut features, indicative of fearless, inflexible energy, paired with the old-time Westphalian fidelity to God and Church, to emperor and empire. In this resolute mind the German nation in its entirety, in its history, in its Catholicism still lives on in the freshness of youth. . . . In the acquisitions of the March Revolution he sees the means of completing the dome of the German Church sooner and more magnificently than the dome of Cologne.⁵ Hence his words struck his hearers with such elemental force: they heard only the echo of their own hearts. When I think

⁴ Official Report, p. 51.

⁵ The Cathedral of Cologne was still unfinished when these words were written.

of Ketteler the orator, I always think of him as of one who is every inch a man. . . .”

In Frankfurt Ketteler had laid the foundations of his fame as an orator; in Mainz he became a prophet. He was the first to draw the attention of the Catholic world to the supreme importance of the social question and to the only means of solving it. Since this memorable fourth of October the social question has formed one of the principal topics of discussion at the Catholic Congresses, which have become the rallying-point of all the Catholic sociological work of Germany. If Ketteler had done nothing else, this fact would suffice to render his name immortal.

A splendid banquet brought the first Katholikentag to a close. The Pope, the German nation, the German Hierarchy were toasted amid loud proclamations. A master-butcher’s son arose and asked the guests to drink to the health of the honest tradesmen of Germany; a “democrat” from Treves arose and pleaded for a remembrance of the people,—“the people who are ready to die for liberty and for the Holy Faith”; last of all, Ketteler arose and proposed three cheers for—the poor. He reminded the banqueters of the many poor men and women of the city debarred from joys like theirs. “God’s Providence doles out to the one more, to the other less; but only in order to give us the opportunity of balancing the difference. Therefore I do not ask you to empty a glass of wine to the health of the poor: I invite you to work with heart and hand for the welfare of the poor, to stand by poverty with a helping hand.” When three thundering *Hochs* had been given in response to this unexpected toast, Ketteler passed round his hat and in a few minutes one hundred and twenty-five florins were collected and put into the hands of the president of the St. Vincent de Paul Society to be distributed among the poor.

V. 1848. THE SOCIAL QUESTIONS OF THE DAY.

When Ketteler returned to Frankfurt early in November, after a month’s vacation in the midst of his beloved parishioners of Hopsten, he was invited to preach a series of sermons in the Cathedral of Mainz. To this invitation we owe six magnificent discourses on the *Great Social Questions of the*

Day. In a truly lapidary style and with the calm clearness and precision characteristic of his mind, Ketteler treated the fundamental questions of the social order according to the teachings of the Church and her approved theologians, especially St. Thomas. Two sermons were devoted to the Catholic doctrine of the right of property, the third to the liberty of man, the fourth to man's destiny, the fifth to marriage and family life, the sixth to the authority of the Church. The sermons, which were published immediately after their delivery, made an impression nothing short of sensational.

A deputy from Frankfurt who happened to be in Mainz on 3 December, when Ketteler delivered his second sermon on the right of property, gives the following description of the impression produced:

To my joy I found the people of Mainz, even in the taverns, quite worked up over the sermon preached that day in the Cathedral by Freiherr von Ketteler, Westphalian deputy to the National Parliament, before a vast concourse of people. They were captivated to the last man by the persuasive eloquence of the speaker. He is a living proof of what great things one resolute mind can accomplish in the face of the greatest difficulties.⁶

At the Catholic Congress of Mainz (1892) the famous Swiss sociologist, Dr. Decurtins, drew attention to the fact that, when in 1848 the Communist Manifesto of the socialistic agitator Karl Marx was launched on the world, "Ketteler was one of the few men who recognized the full significance of the social movement then still in its infancy, and to him belongs the undying honor of having met the manifesto of the Communists with a programme of Christian sociology that stands unsurpassed to this day."⁷

In the very first sermon Ketteler calls the social question "the most important question of the day". In the second sermon he dwells at some length on this subject:

We cannot speak of our time, much less understand it, without ever and anon coming back upon our social conditions, and especially on the cleft between those who possess property and those who do

⁶ Hist. Polit. Blaetter, XXIII, p. 336.

⁷ Official Report of the Cath. Congress of Mainz, 1892.

not, on the condition of our poor brethren, on the means of coming to their relief. One may attach never so much importance to political questions, to the proper moulding of political life, but the real difficulty of our situation does not lie in them. Even with the best form of government we have not work, we have not clothing, we have not bread and shelter for our poor. Nay, the nearer political questions approach solution, the more manifest will it become that this has been the smallest part of our task, the more imperiously will the social question step into the foreground and clamor for solution. . . . If therefore we would understand the times in which we live, we must try to fathom the social question. He who understands it, understands our times; to him who does not understand it, both present and future are a puzzle. . . .

Whilst the leaders and seducers of the people aim only at getting hold of the reins of Government, the poor people themselves hope for a betterment of their material lot. The masses still believe in the promises of their leaders, believe that a new form of Government will free them from their present misery. But when once they are convinced of their error, when once they see that neither liberty of the press, nor the right of association, nor popular assemblies, nor clever turns of speech, nor popular sovereignty are able to feed the hungry, to clothe the naked, to comfort the sorrowful, to nurse the sick, they will wreak vengeance on their seducers and in despair stretch out their hands to other anchors of rescue.⁸

As the social question is intimately bound up with the question of private property, Ketteler proceeds to expose and defend the Catholic doctrine on this important matter.

I propose to set forth the Catholic doctrine on the right of private property as St. Thomas developed it six hundred years ago. Perhaps we shall find that centuries before our time the human mind, guided by faith, traced for us ways which, devoid of faith and left to itself, it seeks in vain to discover to-day.

In order to give complete expression to the theory of property, St. Thomas examines at the outset the relation of God to His creatures. Let us follow him in this inquiry.

St. Thomas lays down the principle that all creatures, and consequently all earthly goods, can, of their very nature, belong only to God. This proposition is a necessary corollary of the dogma that God drew forth all things, excepting Himself alone, out of nothing. God is therefore the true and sole proprietor of all things, and this

⁸ *Predigten*, II, p. 133.

right of God, because so intimately connected with the very existence of creatures, is inalienable, and no division, no ownership, no custom, no law can restrict this essential right of God—God possesses all rights, man none. Besides this essential and complete right of ownership, which can belong to God alone, St. Thomas recognizes a usufructuary right, and only in regard to this right of using and enjoying them does he concede to men a right to the goods of earth. Hence, when men speak of a natural right of ownership, there can be no question of true and complete proprietorship, but only of a usufructuary right. But from this it also follows that the usufructuary right itself can never be regarded as an unlimited right, a right to do with terrestrial goods what man pleases, but always and solely as a right to use these goods *as God wills and as He has ordained*. In the use of these goods man must recognize the order established by God, and at no time has he the right to alienate them from the purpose assigned to them by God. Now the purpose of all earthly things is expressed with equal clearness in the very nature of the things themselves and in the words addressed by God to the first of mankind after creation: “Behold, I have given you every herb-bearing seed upon the earth, and all trees that have in themselves seed of their own kind, to be your meat.”⁹

To God therefore belongs, to conclude with St. Thomas's own words, the sovereign proprietorship over all things. But in His Providence He has destined some of these things for the sustenance of man, and for this reason man also has a natural right of ownership, viz. the right to use things. Two very important conclusions follow from these premises.

In the first place, the Catholic doctrine of private property has nothing in common with the conception current in the world according to which man looks on himself as the unrestricted master of his possessions. The Church can never concede to man the right of using at his pleasure the goods of this world, and when she speaks of private property and protects it, she never loses sight of the three essential and constituent elements of her idea of property, viz. that the true and complete right of property pertains to God alone, that man's right is restricted to the usufruct, and that man is bound, in regard to this usufruct, to recognize the order established by God.

Secondly, this doctrine of the right of property, having its root and foundation in God, is possible only where there is living faith in God. It is only since the men who call themselves the friends of the people, although they steadily compass its ruin, and their spiritual progenitors have shaken mankind's faith in God, that the Godless

⁹ Gen. 1:29.

doctrine could gain ground which makes man the God of his possessions. Separated from God, men regarded themselves as the exclusive masters of their possessions and looked on them only as a means of satisfying their ever-increasing love of pleasure; separated from God, they set up sensual pleasures and the enjoyment of life as the end of their existence, and worldly goods as the means of attaining this end; and so of necessity a gulf was formed between the rich and the poor such as the Christian world had not known till then. While the rich man in his refined and pampered sensuality dissipates and wastes his substance, he suffers the poor man to languish for very lack of the barest necessities of life and robs him of what God intended for the nourishment of all. A mountain of injustice, like a heavy malediction, rests on property thus abused and diverted from its natural and supernatural purpose. Not the Catholic Church, but infidelity or atheism have brought about this state of things, and just as they have destroyed in the poor man the love of work, so are they destroying in the rich man the spirit of active charity.

The theory which we have been developing and which follows as a necessary consequence from the relation of God to His creatures, furnishes us with the real basis for determining the true nature of the Christian conception of property. Starting from this principle, let us advance a step farther. Man's right of ownership is, as we have seen, nothing but a right conceded to him by God to use the goods of earth as the Creator has ordained. Now the will of God in this matter can be accomplished in two ways. Men can either exercise their property, or rather usufructuary, rights in common, that is, administer the goods of earth in common and divide the profits (Communism); or they can possess them divided, so that each man has property rights over a specified portion of them and is at liberty to dispose of the profits derived from them.

Which of these two systems is destined for man? St. Thomas examines this question also and solves a problem which was to agitate the world six hundred years after him. Let us follow him step by step in his investigation. In the usufructuary right which must be conceded to man he distinguishes two things: first, the right of management and administration; and, secondly, the right of enjoying the profits. This division needs no justification. In the state in which they are presented to us by nature, the goods of earth cannot satisfy our wants. They must be prepared by man for consumption.

In regard to the management and administration of property, St. Thomas affirms that the individual right of ownership over the goods of earth must be upheld, and that for three reasons. In the first place, it is the only way to secure good management, for every one

takes better care of what belongs to himself than of that which he possesses jointly with others. Every one, he adds, shuns work and only too readily leaves to others what has been enjoined on all, as may be seen in a house in which there are many servants. It is not difficult to see the truth of this observation. If all goods were managed in common, or if a division took place at regularly recurring periods of time, or even if the right of inheritance were suppressed, good administration would be out of the question, improvement would be rendered impossible, and a powerful incentive to new discoveries would be removed. Each one would rely on the others, and laziness, so natural to man, having lost its counterpoise, would soon gain the upper hand and bring about a depreciation in the goods of the earth.

In the second place, says St. Thomas, the recognition of the right of private property can alone guarantee the order required for fruitful management; for if each one had to look out for all, general confusion would result. This truth also is incontestable. There is an incredible variety of human occupations all of which must find a special place in a general organization if all the wants of human nature are to be satisfied. This organization cannot be disturbed without danger to the well-being of humanity. Now, the essential element in this general organization of labor is precisely family property, determining as it does in a large measure the vocation of the members of the family and preventing sudden fluctuations, sudden transitions of great masses of men from one kind of work to another. To what endless confusion would labor be subjected if this powerful bond of social order were broken by continual divisions of property!

Finally, says St. Thomas, private property alone can preserve peace among men: for we know from experience how easily joint possession of property leads to disputes and quarrels. This reason is as profound as it is true. If under existing conditions brothers and sisters cannot agree when the paternal inheritance is to be divided, and if the inmates of one and the same house, who share with each other nothing but the air they breathe and the water they draw from the common well, fall out and quarrel, what would become of humanity if a new distribution of property and labor took place every day? Dissension and strife would be the order of the day.

Backed by these irrefragable arguments, St. Thomas upholds the right of private property as far as the care and management of goods is concerned, and thus stands, consonantly with the teaching of the Church and the Commandment of God—"Thou shalt not steal"—irreconcilably opposed to the Communism of our day. But

in regard to the enjoyment of the fruits derived from the administration of earthly goods, St. Thomas lays down a very different principle. Man, according to him, should never look upon these fruits as his exclusive property, but as the common property of all, and should therefore be ready to share them with others in their need. Hence the Apostle says: "Charge the rich of this world to give easily, to communicate to others."¹⁰

Thus, on the one hand, we see Christianity opposing the false doctrines of Communism, and on the other no less strenuously combating the false doctrine of the right of ownership, and setting up true Communism. God created nature to nourish all men, and this end must be attained. For this reason each one should put the fruits of his property at the disposition of all, in order to contribute, so far as in him lies, to the realization of this end.

We have now set forth to the best of our ability the ideas of St. Thomas on the right of property, and we felt justified in recognizing in them the doctrine of the Catholic Church herself.¹¹

Ketteler then goes on to show how the Catholic doctrine towers above the two contradictory and irreconcilable theories on the right of property which divide the world at present.

The false doctrine of the rigid right of ownership is a continual sin against nature, because it sees no injustice in using for the gratification of the most insatiable avarice and the most extravagant sensuality what God intended to be food and clothing for all men; because it kills the noblest sentiments in the human heart and engenders a callous disregard for the misery of others such as is hardly to be found even in the brute creation. The notorious dictum, "Property is robbery," is something more than a mere lie; besides a great lie, it contains a terrible truth. Scorn and derision will not dispose of it. We must destroy the truth that is in it, in order that it may become all lie again. As long as it contains even a particle of truth, it has power to overturn the whole order of the world. As deep calleth unto deep, so one sin against nature calls forth another. Out of the distorted right of ownership the false doctrine of Communism was begotten. Communism also is a sin against nature, for, under pretence of philanthropy, it would bring upon mankind the profoundest misery, destroy industry, order, and peace on earth, turn

¹⁰ I Tim. 17:18; Summa Theolog., II, II, Q. 66, A. 1 & 2.

¹¹ Predigten, II, pp. 120-127.

the hands of all against all and thus sweep away the very conditions of human existence.

In radiant letters above both these false doctrines stands the true teaching of the Catholic Church. She recognizes and makes her own what is true in each, she rejects what is false in both. She does not recognize in man an unconditional right of ownership over the goods of earth, but only the right to use them in the manner ordained by God. She safeguards the right of ownership by insisting that, in the interests of peace, order, and industry, the division of goods as it has developed among men must be acknowledged; she sanctifies Communism by making the fruits of property the common property of all.

I cannot leave this subject without pointing out in conclusion how harmoniously this conception of property fits into a higher plan of God's Providence, and how in this way all is unity and concord in the Divine order. Man is placed on earth to do the will of God. With his intellect he should make the thoughts of God his thoughts; with his will he should convert them into acts. The thoughts and desires of man should correspond to the prayer, "Thy will be done." But in order to give man the dignity and merit of self-determination, God gave him free-will, so that man acts humanly and his acts have a moral value only if he does the work of God on earth as a free, self-determining agent. God Himself respects the liberty of man and He does not care to take it away even if the creature uses it to his own undoing.

Let us apply these principles to our doctrine of the right of property. God created the earth with all it brings forth in order that man might derive sustenance from it. God could have attained this end by ordaining a compulsory distribution of goods; but that was not His intention. He wished to give full play to man's self-determination and free-will; He wished to hand His work over to man, to make a human work of it, that man by doing the work of God might become God-like. He permitted inequality in the acquisition and administration of goods, that man might become the dispenser of His gifts to His fellow-man. Thus was man to be drawn into the life of that love with which God provides for us, and by distributing his goods with the same love with which God intended them for all men, man was to share in the nature of God, which is love. If in the distribution of the goods of earth nothing depended on man's free-will, if all was compulsion, or if by police regulations or State legislation men could be forced to work for the welfare of their fellow-men, the most beautiful fountain of the noblest feelings of mankind would be dried up. For assuredly a life devoted to the works of self-sacrificing mercy and charity is a divine life. Consider

the life of a Sister of Charity and tell me whether there are not more courage, more beauty, and love, in such a life than perhaps in the life of a whole city. O that we should return to this life of love, and embrace all who need us in this love! Let us make the world subject to us by the power of this love and bring it back to the Cross from which it has turned away. Then, and only then, shall we preserve the faith; for faith in Christ can exist only where the charity of Christ is bound up with it. Let us overcome the world by works of love and lead it back to Christ, to the Catholic faith!¹²

In the second sermon Ketteler continues the development of the Christian theory of private property and shows in the first place that it is a postulate of right reason.

In order to arrive at the knowledge of truth, God has given us a twofold revelation, one natural, the other supernatural. We arrive at natural truths by the exercise of the natural powers of the soul, intellect and reason; at supernatural truths by the humble acceptance of all that He has told us through His ambassadors and by the help of grace merited for us by Christ. As both these revelations come from God, they cannot contradict one another, but only confirm and supplement one another. If we apply these principles to the theory of property which I have called the Christian theory, we can call it with equal reason the natural law of property; for, even if I have adduced in its support some words borrowed from supernatural revelation, I confined myself nevertheless in its development to purely natural arguments. Whoever admits the existence of God, the almighty Creator of heaven and earth, and admits furthermore that nature is destined to nourish all men, must, if he wishes to reason not merely like a Christian, but simply like a human being, accept in its entirety the doctrine I have expounded to you. But these truths are also amongst those which we draw from natural revelation, from the exercise of our reason; for only the fool says in his heart, "There is no God!"

The preacher then goes on to inquire into the cause of the errors on the right of property.

The two doctrines on the right of property which we find in the world are not only crimes against Christianity, but also against the natural law. A doctrine which makes man the God of his posses-

¹² *Predigten*, II, pp. 115 ff.

sions and gives him the right to use for the gratification of his inordinate love of pleasure the fruits of his property which he ought to share with his poor brethren, is not only un-Christian but also unnatural. Equally un-Christian and unnatural is the doctrine of Communism which wants all the goods of earth to be administered in common. . . .

I ask you how is it possible for doctrines which so manifestly contradict the most natural truths to arise and to spread far and wide? How is it possible that on the one hand we see rich men, in the face of the most elementary laws of nature and without a qualm of conscience, wasting their substance riotously, while the poor are starving and children degenerate? How is it possible for us to relish superfluities whilst our brothers are in want of the barest necessities of life? How is it possible that our hearts do not break in the midst of revelry and song when we think of the poor sick who in the heat of the fever are stretching out their hands for refreshment and no one is by to give it them? How is it possible that we can go through the streets of our cities with joy in our hearts, when at every step we meet poor children, human beings, images of God like ourselves, who grow up in the deepest moral and physical degradation—in their birth, in their youth, in their old age, the victims of the most heinous passions? How is it possible for men to become so inhuman? And, on the other hand, how is it possible that the poor and their Godless seducers, contrary to all natural right and all common sense, embrace the absurd theory of false Communism, and look to it for salvation, though it is so evident that it would drag all humanity down to its ruin?

To these questions there is only one answer: it is contained in that doctrine of Christianity of which a profound Christian thinker says that it is incomprehensible to reason, but at the same time so necessarily true that, if man refuses to accept it, he must ever remain a mystery to himself, viz. in the doctrine of *original sin* and its transmission to the whole human race.¹⁸ . . . The doctrine of original sin alone can throw the light of truth on our present situation. According to this doctrine men fell away from God, and in consequence of this apostasy their natural powers deteriorated. The intellect became darkened, the will prone to evil. The devil obtained a certain power over man, and grace alone, which the sacrifice of Christ merited for him, enables him to attain his primitive destiny.

This fundamental doctrine of all Christianity can alone explain how even the most obvious truths can be misunderstood, the noblest feelings disowned; how man can become so inhuman. As long as

¹⁸ Pascal, *Pensées*, III, 8.

Christianity bore up humanity, enlightened its mind, fortified its will to do good; as long as Christianity permeated the whole life of man, such theories of property were impossible, such a separation between rich and poor was inconceivable. But the history of the world and, above all, the present state of society clearly show what becomes of humanity without Christ, and without the help of that grace of which the Apostle says that its purpose is "to re-establish all things that are in heaven and on earth".¹⁴ Not reason, but passion, governs men and their social relations, and not reason, but the basest passions, have engendered the doctrines on the right of property which I have set forth.

Of course the children of this world will not admit this. They laugh at the doctrine of original sin and its consequences; they deny the origin and power of the passions and pretend that they are only the result of ignorance. According to them a better organization of the school would suffice to destroy the empire of the passions; and by a better organization of the school they understand in the first place the separation of the school from the Church and the diffusion of so-called general culture. As the flower finds in itself the principle of its development, so also it would suffice to put our glorious human nature on the way of true self-development, and forthwith passions and vices and crimes would disappear of their own accord from the earth and true brotherly love would be born again. This is the doctrine that is preached from the house-tops to-day; it is held up as the acme of wisdom.

But I ask you, what assertion strikes truth more insolently in the face than this? If it were true, it would follow that there must be two classes of men on earth—the men furnished with "general human culture", a race without passions, without vices, acting only conformably to the dictates of higher reason, and the men deprived of general culture, and in consequence the slaves of all kinds of passions and vices. Now I ask you, is this true? Or can you think of a more impudent lie? How can such assertions be made at a time when the most accurate statistics in France and Germany have proved that neither the degree of culture nor the degree of material well-being have the slightest influence on the number of crimes committed in a country. But why be at pains for proofs when daily experience speaks louder than statistical tables? Is the miser who heaps treasures upon treasures; is the young man who traverses the habitable globe, learns all the languages of men, knows all peoples, and sacrifices thousands a year to his pleasures without bestowing even a passing thought on his poor brothers; is the young girl who shines in

¹⁴ Eph. 1:10.

society, who makes a golden calf of her body and adores it and offers it sacrifice of gold and precious stones while she pitilessly leaves her poor sisters to die of want and exposure,—are all these perhaps too Christianly educated, or do they lack “general human culture”? Where is this boasted “general human culture” that makes the miser benevolent, that fills the breast of the profligate youth, the vain-glorious maiden, with true charity for their neighbor? Where is the doctrine, where is the book that can implant in the human heart the spirit of Christian renouncement, of self-denial? Show me, show me the generation imbued with true charity, reared without Christianity by your worldly wisdom alone, and I am ready to cast Christianity overboard with you. The world has separated itself from Christ; it has rejected Redemption in Christ; it has submitted to the dominion of its passions; this is the last, the profoundest, and truest reason of our social misery. It is not because he is ignorant and without “general human culture”, but because he has become the wretched slave of avarice and pleasure-seeking, that the rich man despises the command of God, “Thou shalt give of thy abundance to the poor”. And it is not because he did not learn his lessons well at school, but because he serves sloth like a slave, that the poor man stretches out his hand after the goods of others and despises the command of God, “Thou shalt not steal”. Guided by their sinful passions, men are no longer able to apprehend even the simplest natural truths that run counter to these passions. Apostasy from Christianity is the cause of our wretched state: if we shut our eyes to this truth we are undone. Just as the individual can make true progress only if he recognizes that he cannot fulfil the high purpose of his existence unless aided from without, so the world will not raise itself out of its present desperate state until it is convinced that, without external aid, it cannot solve the great problems which it must solve at any cost or relapse into barbarism.¹⁵

Where then are the remedies for our social ills? The world is powerless to heal them; Christianity alone can do this. Social and moral reform must go hand in hand. This was Ketteler's answer in 1848. Later on, as we shall see, his distrust of material-reform proposals disappeared, but he never lost sight of the supreme importance of “the interior reform of the heart”, on which he insists so much in the sermon we are analyzing.¹⁶

¹⁵ *Predigten*, II, pp. 136-142.

¹⁶ Cf. Goyau, *Ketteler*, p. 131.

For some time [he says] I have been attentively studying the proposals made by the world to check the onward march of pauperism, and I admit I have found none that would answer the purpose. As long as the authors do not venture beyond the commonplaces in which they clothe their proposals, one would almost believe them to be benefactors of the people who have discovered the secret of the multiplication of the loaves; but if we pass on to their practical proposals, we cannot help pitying them. One wishes to help us by a better apportionment of taxes, another by the founding of savings-banks, a third by a thorough organization of labor, a fourth by emigration; some propose protection, others free-trade; some clamor for the liberty of exercising any craft, others for the parcelling out of all landed property; others again for the proclamation of a Republic, which would, so they assure us, dispose of all our ills and bring back the Golden Age. Now these proposals are no doubt of more or less value, and some of them may prove quite effective, but for the healing of our social evils they are only a drop of water in the ocean. Many are well aware of this and propose as a last remedy the general distribution of property. Whether we shall ever put this proposal to the test we cannot foresee, but one thing is certain, that it would not make the poor rich, but the whole world poor. In fact, whoever looks at things with unclouded vision will frankly recognize that all the wisdom of the world is powerless and silent in the presence of this gigantic task.

But the more powerless the doctrine of the world is to help us, the more powerful is the doctrine of Christianity. It is precisely in social questions that the fulness of its power is manifested. An incident in the life of Jesus, related by the Evangelist St. Luke, will serve to illustrate the difference in the means proposed by Christianity and by the world: "One of the multitude said to Him: Master, speak to my brother that he divide the inheritance with me. But He said to him: Man, who hath appointed Me judge or divider over you?" From this incident the Saviour took occasion to warn those who stood about Him against covetousness, "for a man's life does not consist in the abundance of things which he possesses". He then told them the parable of the rich man who, when he had filled his barns after a plentiful harvest, said to his soul: "Soul, thou hast much goods laid up for many years; take thy rest, eat, drink, make good cheer. But God said to him: Thou fool, this night do they require thy soul of thee; and whose shall those things be which thou hast provided? So is he that layeth up treasures for himself, and is not rich toward God."¹⁷

¹⁷ Luke 12:13-21.

You see, my brethren, what answer Christ gives to those who, like the man in the Gospel, wish to become rich by a division of property, or who wish to better their social condition by purely exterior means. He is also in favor of a just distribution of goods, not by force however, but by the *interior regeneration of the heart*. That is the essential difference between the doctrine of Christianity and the doctrine of the world. The world has only external remedies, which do not reach down to the source of the evil ; Christianity heals the disease in its source, which is the human heart. Not poverty, but corruption of heart, is the source of our social misery. Material evils would be easy to heal, if only our hearts were other than they are. The two great evils of our soul are, on the one hand an insatiable thirst for enjoyment and possession, and on the other selfishness, which has destroyed charity in us. Rich and poor alike suffer from this disease. Of what use are new assessments of taxes or savings-banks, as long as these sentiments live on in our hearts? Against this corruption the world with all its theories is powerless, whereas Christianity directs all its efforts toward the reformation of the heart. I shall try to show you from some passages in the Gospel how our Lord sets about the accomplishment of this task ; how He enters step by step into our soul ; how He penetrates into it from all sides, by all avenues, as it were, in order to free it from the twofold malady of cupidity and selfishness.

In the passage to which I have already called your attention our Saviour shows us the transitoriness of the goods of earth and the folly of the man who heaped treasures upon treasures only to leave them at the very moment when he was about to begin to enjoy them. Elsewhere he cries out : " Lay not up to yourself treasures on earth, where the rust and the moth consume, and where thieves break through and steal ; but lay up to yourselves treasures in heaven, where neither the rust nor the moth doth consume, and where thieves do not break through, nor steal ; for where thy treasure is, there is thy heart also." ¹⁸ Here again it is the heart with its covetousness and self-seeking that He wishes to heal. Here again He shows us the folly of seeking happiness in perishable goods ; but He adds to His doctrine a powerful motive of action by pointing to the recompense reserved for the proper use of the goods of this world.

But the Saviour goes further still. He knows that a sublime idea takes hold of the soul more powerfully than even the hope of the highest rewards, and He holds up to the soul wallowing in avarice the glorious picture of perfection. " If thou wilt be perfect," He says, " go sell what thou hast, and give to the poor, and thou shalt

¹⁸ Matth. 6:19-21.

have treasure in heaven; and come, follow Me. . . . And everyone that hath left house, or brethren, or sisters, or father, or mother, or wife, or children, or lands for My Name's sake, shall receive an hundredfold, and shall possess life everlasting.”¹⁹ Truly a doctrine to heal the wounds of the soul! To the insatiable avarice of fallen man Christ opposes the poverty of man redeemed and made perfect; with what success the Church shows us in the lives of so many of her saints.

And again we see the Saviour proceeding still further in His efforts to cure us of our selfishness, when He says: “Thou shalt love the Lord thy God with thy whole heart, and with thy whole soul, and with thy whole mind. This is the greatest and the first commandment. And the second is like to this: Thou shalt love thy neighbor as thyself.”²⁰ And if we ask Him who is our neighbor, He brings us to the wounded man on the road from Jerusalem to Jericho and teaches us that every beggar by the wayside, every sick man on his bed of suffering, is our neighbor.

O my brethren, let us follow this teaching but for a single day and all social evils will vanish as if by enchantment; let us, rich and poor, love our neighbor as ourselves but for one day, and the face of the earth will be renewed. Would to God we had a true comprehension of the teachings of Christ!

But what shall I say to those other words of the Saviour: “Amen I say to you, as long as you did it to one of these My least brethren, you did it to Me.”²¹ “He that receiveth you, receiveth Me, and he that receiveth Me receiveth Him that sent Me. . . . And whosoever shall give to drink to one of these little ones a cup of cold water only in the name of a disciple, amen I say to you, he shall not lose his reward.”²²

Who can describe the power these words have to destroy selfishness in us? Who can tell how many tears these words have dried, how many more they will dry hereafter? With them the Saviour has bound to the bedside of the sick poor that host of virgins who love Him in them. All the love that men owe Him, He has turned to the service of the poor and the sick.

Still, the Saviour knew the heart of man; He knew how firmly cupidity and selfishness were rooted in it, and what violent efforts would be needed to eradicate them. Hence He confronts those who do not wish to be influenced by higher motives with the day of judgment and eternal punishment. He rehearses for them a scene that will be enacted in that awful hour when He shall come in all His

¹⁹ Matth. 19:21-29.

²⁰ Matth. 22:37-39.

²¹ Matth. 25:40.

²² Matth. 10:40, 42.

majesty and glory to separate the sheep from the goats, when He shall say to them that shall be on His left-hand: "Depart from Me, you accursed, into everlasting fire, which was prepared for the devil and his angels. For I was hungry and you gave Me not to eat; I was thirsty and you gave Me not to drink; I was a stranger and you took Me not in; naked and you covered Me not; sick and in prison, and you did not visit Me. Then they shall answer Him, saying: Lord, when did we see Thee hungry or thirsty, or a stranger, or naked, or sick, or in prison, and did not minister to Thee? Then He shall answer them, saying: Amen I say to you, as long as you did it not to one of these least, neither did you do it to Me. And these shall go into everlasting punishment."²³

But for him who should be tempted to shut his heart even to this solemn warning our Lord has recourse to a last remedy: He tears away the barriers from the place of eternal pains and invites the wretch to look. On earth He showed us the rich profligate, clothed in purple and fine linen, seated at sumptuous feasts, and the beggar Lazarus who stretched out his hands in vain for the crumbs that fell from the rich man's table, and whose sores the dogs came and licked. And now He shows them to us in eternity—Lazarus in Abraham's bosom, the rich profligate buried in hell. We hear him cry: "Father Abraham, have mercy on me, and send Lazarus that he may dip the tip of his finger in water, to cool my tongue, for I am tormented in this flame. And Abraham said to him: Son, remember that thou didst receive good things in thy lifetime, and likewise Lazarus evil things; but now he is comforted, and thou art tormented. And besides all this, between us and you there is fixed a great chaos, so that they who would pass hence to you, cannot, nor thence come thither."²⁴

Such is a brief résumé of the doctrines by which Christ seeks to destroy in our souls the roots of all our social evils, selfishness and avarice. He takes the egotist to the place of eternal punishment and shows him Dives in the flames thirsting for a drop of water; He takes him to the Judgment and proclaims the words into his ears: "Depart from Me, you accursed one, into everlasting fire"; He takes him to the rich man, who, when he has amassed many treasures and is about to enjoy them, hears the words: "Thou fool, this night do they require thy soul of thee". He shows him the treasures of earth rusty and moth-eaten and despoiled by thieves; He holds up to him the ways of perfection; He teaches him to love his brother as himself and to see a brother in every man; He puts Himself in the place of the poor man and transfers to the poor the love men owe to Him.

²³ Matth. 25:41-46.

²⁴ Luke 16:19-26.

Such is the power of the Christian teaching, such the impotence of the teachings of the world in the face of social evils. But far more powerful still is Christianity, far more impotent the world *in life* for the healing of these evils.

In order to heal the social evils it is not enough to feed and clothe a few poor men more and to send a few dollars more by our servants to the Bureau of Public Charities: that is but the smallest part of our duty. We must bridge over the vast abyss that yawns between the rich and the poor; we must heal the deep-rooted moral corruption into which so many of our poor brethren have fallen, who have lost all faith, all hope, all love of God and their neighbor; we must relieve the spiritual poverty of the poor. It is with the poor as with the rich—the source of social evils springs within their own hearts. Just as covetousness, self-indulgence, egotism have estranged the rich from the poor, even so covetousness, self-indulgence, egotism, joined to corporal misery, have excited the hatred of the poor against the rich. Instead of looking for the sources of their wretchedness where they are really to be found, they persist in seeing in the rich alone the abettors of their ills. It is with the poor as with the rest of men—they see the mote in the eye of the rich, but they do not see the beam in their own eye; and hence we see in so many of our poor brethren a frightful degree of moral corruption, where hatred of their fellow-men, avarice, pleasure-seeking, and aversion to labor go hand-in-hand with the direst distress. Maxims and counsels, however excellent, are of as little avail as occasional succors, which are accepted and dissipated with the thought that much more by far, nay all, is due to them. Here there is need of a new force to heal their heart, the force of life and charity. The poor must be made to feel that there is such a thing as a practical charity that thinks of them, before they will believe in the theory of charity. To this end we must extend our search for poverty and the poor into their most hidden recesses, discover the sources of their misery, share their pains and their tears; no degradation, no squalor must make us recoil; we must bear to be misunderstood, repulsed, rewarded with ingratitude. Borne up by charity, we must renew our attacks until we have broken the thick ice-crust under which the heart of the poor is often buried and flood it with love.

Just as God does not treat the sinner—and we are all sinners—only according to His justice, but overcomes his indifference by the superabundance of His love, so we, imitating God, must vanquish our fellow-men by excess of charity. This is, according to my conviction and experience, the only way to change the heart of the great masses of the poor.²⁵

²⁵ *Predigten*, II, pp. 142 ff.

After vividly contrasting the pretended friends of the people, the Socialistic agitators, "the men of the hollow phrases", with the true friends of the people—Jesus Christ, who practised what He taught, and His followers in all ages—the preacher humbly, supplicatingly concluded: "Would to God I had gained to-day even *one* soul and *one* life for the love of Jesus and the comfort of the poor!"

The day after this sermon he received a letter, with an enclosure of sixty florins, which ran as follows: "It is fitting that you, most esteemed and amiable preacher of God's word, should see the fruits of your preaching, in order that you may know how deeply your words have penetrated into the hearts and reins of your hearers." Ketteler handed over the money to the Sisters of Charity for the erection of an orphan asylum.

There are some exceptionally fine passages in the sermon on "The Christian Idea of Human Liberty." For example, the following characterization of the materialistic atheism of our day:

It has been reserved for our time to repeat on earth the crime of the Angel who, with full knowledge of his relation to God, dared to revolt against Him; we have in our midst not one or a few atheists, but a whole generation of atheists. As long as the stones exist of which these walls are built, as long as the sun shines upon the face of the earth and proclaims the glory of Him who made it, as long as the dew drops from heaven to refreshen the flowers of the field, as long as the heavenly dew of grace sinks into the soul of man to waken it to divine life and divine love, such a cold-blooded, diabolical doctrine has not come forth out of the mouth of man.²⁶

And how beautifully he speaks of the soul's testimony of its own immortality in the sermon on "Man's Destiny":

If faith in immortality, in a future life, is an illusion, how could such an illusion have ever arisen and been believed? How comes it that we do not graze contentedly like dumb cattle on the earth, but that amidst all the bustle of life there is a restless longing in the heart of man, like the longing after a beloved home? How comes it that at all times the greatest and profoundest minds have clung to this faith, that noble natures, pure souls, above all, proclaim it en-

²⁶ *Predigten*, II, p. 162.

thusiastically? When in the autumn and the springtime we watch the flocks of birds passing swiftly over our heads, what means the longing that draws us away to other lands? When at night we raise our eyes to the twinkling stars on the firmament, so far, so high above us, what means the swelling and straining of our heart, as though it would tear itself free from the body to seek a tearless home beyond the seas? It is the soul's testimony that we dwell in exile here, that we are destined for another, a better fatherland.²⁷

In the same sermon he shows the delusiveness of the Socialistic dream of universal happiness here below:

I hear it said that poverty is to disappear and that all are to be placed in a position to enjoy the pleasures of life. Granted that the impossible will happen and that poverty will be no more, is poverty the only evil that bars the way to the enjoyment of life? The vast army of those who are burdened with mental and bodily diseases, who are confined to the sick-room for years, or even for a whole lifetime, what is their destiny? what consolation can we give them? Our so-called friends of the people in the marketplace do not push their way to the beds of the sick; that is our duty. What consolation do they give us to take to the sufferers?

I have often marveled at the wonderful strength the doctrines of Christianity are capable of imparting to the soul of man amidst the most excruciating and unintermitting sufferings. No more palpable proof of the divine power and truth of Christianity, it seems to me, can be found than the cheerfulness it is able to infuse into the souls of the afflicted. Standing beside the bed of such silent sufferers, I could not but wonder and adore. In their poverty, misery, and nameless pains I never heard a word of complaint; they were filled with an interior joy such as I had never observed in the worldly-minded amidst all their pleasures. All I had ever seen and heard in the world of courage, strength, resoluteness, paled before the courage and strength with which I beheld Christian souls bearing up under their sufferings. . . . Bring the teachers of materialism to the bedside of the sick, to the dying, to the grave—and the flood of their eloquence will dry up. Nature cannot be so unnatural as to give life to creatures that cannot attain their destiny. As long as there is one sick man and one sufferer on this earth, who cannot partake of material pleasures, yet feels that he is made for happiness, our soul must acknowledge that she is created for a higher existence than that traced out by the materialistic social economist.²⁸

²⁷ *Predigten*, II, p. 176.

²⁸ *Predigten*, II, pp. 178-180.

From Mainz, Ketteler hastened back to Hopsten to spend the Christmas festival with his flock. Frankfurt had seen the last of him. At the 156th Session of the National Parliament, on 22 January, 1849, President Simson made the official announcement that Pastor von Ketteler had definitely resigned his seat.

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THE SEMINARIST INSTRUCTED IN PREACHING, CATECHIZING
AND PASTORAL VISITATION.

I. PREACHING.

A N Ideal Seminary not only trains but exercises students in pastoral work. To do this adequately it should have charge of a neighboring parish, in which the preaching and visitation would be done by the senior class (deacons), while the sub-senior class would have charge of the sacristy, the altar and the sanctuary, and also teach in the Sunday-school. I admit that I have not seen this experiment tried; and no doubt its complete success would depend on ideal conditions. But even partial success would be a gain, and, if at all possible, it ought to be tried.

Its great advantage would be the training in zealous pastoral work it would secure to seminarians before their Ordination. For they are apt to have false notions of zeal, which only some such training will eradicate.

They hear a priest spoken of enthusiastically for his eloquence, or administrative ability, or church building, or some other brilliant quality. Their imaginations are dazzled, and their vanity or ambition is excited, and they think that the desire they conceive of excelling in such works is a proof of zeal. They hear of another priest who never preached a "big sermon", but whose simple, forcible explanation of the Gospel crowds his Confessional on Saturdays, has reformed evil-doers, and brought peace and happiness to many disorderly homes. For the life and work of such a priest they have no admiration. It is too obscure and commonplace. It is not in touch with the world around him. It has no dazzling effects, does not influence non-Catholics, is never noticed in

the press, will never be remembered by posterity. Without some practical experience of pastoral drudgery those seminarians find it very difficult to believe that this latter priest, rather than the former, shows unequivocal signs of true zeal, and that without some such signs magnificent church work counts for very little. They have yet to learn the significance of the Hidden Life of Nazareth and the lesson of the obscure Galilean ministry.

But in no other work is those young men's idea of zeal more erroneous than in preaching and catechizing. It is natural and laudable that we desire to acquit ourselves perfectly in every public work in which we are engaged. Such desire, however, should not be permitted to interfere with the primary end of the work. We preach to bring Jesus Christ home to the minds and hearts of the people. If they are not spiritually better after than they were before our sermon, they may possibly be to blame, but it is more likely that we have culpably failed in a principal duty of our ministry. Therefore we must ask ourselves, not what will they say of this discourse, but what will they do in consequence of it. To make them do something is to be our end; while "apte, distinete, ornate dicere" is to be the means by which we are to attain it. If we make the end secondary to the means, we virtually preach self instead of Jesus Christ—a profanation of the Christian pulpit, unfortunately not unknown among us.

Seminarians ought to be thoroughly exercised in the preparation and delivery of sermons before Ordination, in order that, while addressing the people afterward, their attention be less occupied with the form and more with the purpose and aim of their words, to impress spiritual truth on their hearers. Only so far as they have come to look on a sermon as exclusively a work of zeal, are they prepared or worthy to carry on the tradition of apostolic preaching. Here individual training is absolutely necessary. There must be trenchant and minute correction of faults in the collection and arrangement of matter, as well as in composition, memorizing, and delivery. A student's docility and responsiveness to this correction will gauge accurately the development of the apostolic spirit in him. The self-conceit of limited knowledge and acquirement is a mental disease from which ecclesiastics

approaching Ordination are not wholly free. When it manifests itself by sullenness or resentment at correction of mistakes, the best remedy is to give another subject, and have another sermon written and delivered.

No appropriate grace or distinction of style should be lacking in a sermon. Slovenliness in speaking of the Incarnate Word is akin to slovenliness in care of the Tabernacle in which He dwells. Yet it is not altogether slovenliness, as much as defect of literary training, that explains the inartistic character of many of our sermons. Narration, description, and emotional appeal are not prominent features of our preaching, although without them it is difficult to rouse and sustain interest and to move the will effectively to some definite line of conduct. A preacher who speaks to the intellect alone by abstract exposition and reasoning may produce notional, but he will not easily produce real, conviction. He throws too much strain on the attention of his hearers, and in the end leaves them very much as he found them. Naturally, they will not be eager to hear him again.

Preachers of this class were never trained in imaginative and emotional composition. They either had no practice in original literary work in the seminary, or it was wholly expository, and even this was confined to a sermon or two toward the end of their course. In some seminaries, indeed, there is a "literature class", but the work done in it is mostly analytical. There are no exercises in composition, and its highest achievement is to enable students to talk smugly of "the divine (!) art of the drama", &c.

Instead of such inappropriate work, what I would recommend is a well-graded course of composition, beginning at entrance and continued up to the fourth year's Theology. The subjects will be taken principally from the Bible, which, as everyone knows, supplies abundant and sublime examples of every form of composition, narration, description, exposition, argumentation, and persuasion. This "letter written by the Almighty to His people" is the depository of His revealed Word, which the priest is called to impress on the minds and hearts of the faithful. Hence the reverence due to it demands that it be intimately familiar to all those Divinely commissioned to expound it. No diction, phrase-

ology, imagery, force, can be so suited to the delivery of the Divine Message as those in which it was originally revealed by the Inspiration of the Holy Ghost. No literary form appeals so forcibly to the popular mind as the concrete words and the crisp, direct sentences of the Bible. Surely, then, it is unseemly and unwise to take seminarians into the unhealthy atmosphere of modern literature in search of a model for sermon-writing. The groundwork and mechanism of pulpit style, I admit, must be modern. The words must be in common use; the sentences may be longer and present more fulness of allied thought; delicate shades of connexion must be accurately expressed; imagery must be adapted to Western taste; logical order, of which the Semitic mind was heedless, must be observed; lastly, the style of the preacher must be the expression of his own and not of another's personality.

But distinct from all these conditions of modern composition is the *spirit* of Bible style, which I would have every seminarian study and imitate. This spirit eludes definition, or even adequate description, but the following are some of its main characteristics:

1. The inspired writer views life from the Divine standpoint. Therefore his style is elevating, sublime, transcendental.

2. Revelation is flashed on his soul in pictures. Therefore he abounds in imagery. The visible symbolizes the invisible.

3. For the same reason he is concrete, direct, and severely simple. He does not reason, but he transmits the mind and will of Jehovah. "Ego, quae audivi ab eo (Patre), haec loquor vobis. . . . Sicut docuit me Pater, haec loquor." (John 8: 26, 28.)

4. The inspired writer is masterful, authoritative, decisive. There is no hollow ring in his words. Every utterance breathes profoundest conviction of the objective reality of his inspiration. The man is merged in the prophet. He teaches *sicut potestatem habens*.

5. Yet the prophet's soul is tense with human emotions, and therefore emotion is one of the most marked characteristics of his style.

With these characteristics a sermon would bear a strong resemblance to a discourse of our Divine Lord. It would be

inspiring and elevating; it would abound in imagery; it would be concrete, direct, simple; it would be authoritative and emotional. Nay more, it would have the effect of a beautiful mosaic, so frequent would be the Scripture passages to which it would give appropriate setting.

Let the literature class of the seminary, then, aim at this object,—to train students in the spirit of Bible style and expression. To do this, I would suggest the following outline of work:

1. (A) *Narration*. For first and second years' Philosophy. (a) Reading and interpretation of successive Scripture narratives. (b) Oral, (c) written paraphrases. (B) *Description*. Paraphrases of Bible descriptions, (a) of places, (b) of persons and personal characters, (c) of mental states.

2. *Exposition and Argumentation*, accompanied with Narration and Description. For first and second years' Theology. (a) The discourses of our Divine Lord; (b) His parables; (c) doctrinal teaching of St. Paul. (These to be expounded in original compositions with the aid of theology.)

3. *Emotion and Persuasion*. For third year's Theology. (a) Study of emotional passages in the Prophets, Book of Psalms, and the Gospels; (b) their reproduction in connexion with the teaching of Jesus; (c) exercises on Scripture themes in all five forms of composition.

This preparatory work admits of various modifications; but this matters little if the literary spirit of the Bible be imbibed by assiduous study and practice, and that spirit be expressed more and more faithfully in each of the forms of composition. It may happen that a seminary has no literature class, in which case the student will have to do all the work by himself. Usually such voluntary exercises are soon discontinued; but it is found that perseverance in them is fairly assured when two or three earnest students form a club or society for mutual help in the performance of them.

But however difficult, the work has to be done, for I am profoundly convinced that, apart from spiritual endowments, nothing is more needed or will be more helpful for the full efficiency of the Catholic pulpit than a modified and adapted Scripture style for the teaching of revealed truth. Hellenize the matter as you will, but keep the form Semitic.

II. CATECHIZING.

Catechetical training in the seminary consists chiefly in Sunday-school work. There is no reason why this should not begin when students enter theology, and continue during the rest of their course. If they teach the prayer class the first year, the Confession class the second, the Communion class the third, and the Confirmation class the fourth, the experience acquired will be of the greatest advantage to them on the mission, and the practical knowledge of the nature and qualities of zeal that will result from the work will be far more comprehensive and inspiring than any they could ever derive from books or instructions.

To carry out this idea the seminary must be given the entire charge of a neighboring Sunday-school, and the pastor must coöperate cordially with his young assistants. The direction and superintendence however must be in the hands of the professor of homiletics. And very close and keen-sighted must the superintendence be, otherwise much of the advantages of the work will be lost. The catechist will have to be warned over and over against speaking above the heads of his class, using words they do not understand, losing his temper, not keeping discipline, etc. All necessary corrections of teachers, I need not say, are to be made in private; and the catechist's manner of receiving them will be a sure indication of the sincerity of his zeal, and, possibly, also of his vocation. A little sensitiveness may be overlooked, but sullenness, stubbornness, intractableness, and disregard of admonition should be adequately punished. It must be remembered, however, that few are born teachers; and of those, few have any attraction for the teaching of dull or backward or uninteresting children, and still less for the drudgery of endless repetition which is absolutely necessary in the lower grades. Manifest goodwill, therefore, joined to earnest, even though unsuccessful, effort, should be liberally encouraged; for there is true zeal behind such goodwill, and in course of time zeal will acquire the ability and skill which nature has not granted.

The chief difficulty in Sunday-school teaching—as I know by experience—is to get the teacher to give a practical turn to each lesson—that is, to apply it for the regulation of life

and conduct. It takes time and patience to convince him that he has done only the least part of his duty when he has impressed a revealed truth on the memory and understanding of the child. A truth so impressed may leave the learner where he was, without moral or spiritual betterment. When this happens, the Sunday-school fails in what should be its final aim—the shaping of the child-character in a Christian mold.

Imagine a seminarian, regardless, or perhaps ignorant, of this aim, ordained and in charge of a Confirmation class. How will he prepare them? There will be much fuss for the reception of the bishop—little or none for the Holy Ghost. There will be daily drill in the Catechism, especially in the questions the bishop is in the habit of asking, but never a word about moral preparation, about the life to be led afterward, the use to be made of the Gifts of the Holy Ghost, how His Twelve Fruits are to be matured, etc.

It is such conception of the teaching of Christian doctrine and such preparation for the Sacraments that account for the low standard of religious and moral life sometimes found in parishes. And the seminary is not without blame for this if, while spending weeks over the Mesha Stele and the Code of Hammurabi, it neglects to exercise students not only in the moral instruction, but still more in the moral training, of the young. "*Haec oportuit facere, et illa non omitttere.*" The impersonal, theoretic, mechanical teaching of religion is not adequate for the present-day conditions of Catholic life—at least in this country. It would never have been anywhere adequate had it not been vivified and perfected by the home training of the saintly Catholic mothers of the past.

Another great difficulty in conducting a seminary Sunday-school is lack of interest and coöperation on the part of parents in the work done for them. The only way of overcoming this difficulty is to get control of the parish, so as to be able to educate fathers and mothers in their joint responsibility for the religious training of their children.

The seminary Sunday-school will bring to light not only faults of character in students, but also serious errors that, left uncorrected, would do much harm in the priesthood. I will mention a few of them.

1. Clerical students toward the end of their course are apt to aspire to become Burkes, Lacordaires, Bossuets, not to speak of Chrysostoms and Pauls. The aspiration would be harmless enough were it not too often accompanied with contempt for catechetical work, unwillingness to engage in it, shirking it for imaginary reasons, and when obliged, doing it in desultory, slipshod fashion. Those students are evidently lacking in the first quality of a great preacher—humility; and until they acquire it, no matter what their abilities be—and in such men they are not always of the first order—it would be a crime against religion to ordain them. Yet they have been ordained and set over parishes, which they have neglected to go about preaching “big” sermons, while their Sunday-school was taught (?) by a few devout ladies with much zeal, but no ability, for the work.

2. Other students, though full of zeal for Sunday-school work, think any kind of talk is good enough for a child, because the child is not critical and does not know the difference. Hence they talk at random, use long, learned words, explain affective prayer to the infant class, and, higher up, “the communication of idioms” (as they call it), the physical causality of the Sacraments, the distinction between efficacious and sufficient grace, and the doctrine of Probabilism. The imprudence of such unsuitable teaching is evident to every one except to him who is guilty of it; and it might remain uncorrected years after his ordination were it not for the opportunity for calling his attention to it supplied by the Sunday-school.

3. Young teachers are liable not to reflect on the impression their appearance, voice, manner, conduct, and personal character is making on each individual in their class. Yet the result of their work depends largely on the quality of that impression—liking or disliking, attraction or repulsion, love or hatred. A child’s judgment of its teacher is very keen, very decisive, very intense, and very seldom wrong. Strange to say, it is developed enough to make allowance for physical defects, if they be pushed into the background by lovable moral qualities. He (the teacher) may be red-haired and plain-featured and, in general, “so funny”, but if he be kind, and manly, and sympathetic, and tells nice stories, and shows

particular attention to each, and is always pleasant and sweet-tempered, and "so good", and "knows such lots of things", then indeed is he taken to the child-heart, and cherished and loved as only the young can love.

It is necessary, then, that a Sunday-school teacher should take much pains to avoid everything that would be likely to create prejudice against him in his class.

4. But there is something far more serious that he must avoid, something that also is usually the result of thoughtlessness, although not altogether free from blame. It is the inconsistency which children sometimes perceive between his teaching and his practice. He tells them to repress anger, and he gives way to it himself. He inculcates respect and decorum in church, and he chats and laughs with other teachers during Sunday-school. He shows them how to genuflect before the altar, and he himself turns his side to it and makes the reverence to the opposite window. He tells them to be punctual, and he comes late every Sunday. When instructing them how to pray, he bids them go slowly and pronounce every word distinctly, yet when he recites the public prayers before and after school he rushes through them at a mile-a-minute speed. Lastly, every one knows that a teacher should not have favorites, yet notwithstanding, he shows evident partiality for one or other members of his class. All these things may be considered very trivial, but if we look back to our own school days I think some of us, at least, will find that they were noticed then, and made much of, and considerably discounted the influence of moral teaching on us.

III. PASTORAL VISITATION.

Apostolic priests bring Jesus Christ into the home, the school, the public institution—wherever they go. They represent Him; that is, make Him present, partly as His ambassadors, but chiefly by their likeness to Him. Their manner, conversation, conduct—their character, however individual it may be, brings our Divine Saviour vividly to the minds of the people; nay more, inspires a feeling of His presence, as if the words He once spoke were sensibly realized. "Ubi sunt duo vel tres congregati in nomine meo, ibi sum in medio eorum." (Matt. 18: 20.) He Himself went about among the people, conversed with them, ate with them, lodged in

their humble homes, insisted on having their children around Him. Nor does His presence seem to have been a restraint on those with whom He sat at table or lived in social intimacy. There is much significance, as well as much useful suggestion, in the perfect ease shown by the Apostles and disciples in His company, in His presence at the marriage feast of Cana, in His self-invitation to the house of Zacchaeus, and in His eating and drinking with Pharisees, publicans, and sinners.

Pastoral visitation is altogether too much neglected; but it is better that it should be neglected than abused. A priest who is welcomed in society as a *bon vivant*, or a *raconteur*, or a singer, or a musician, or anything else than a representative of his Divine Master, had better stay at home and meditate on the end of an un-Christlike pastor of souls. But immense good can be done in a parish by a true priest going through it frequently from house to house, not as a censor or preacher, but as a kind, anxious father, sympathizing with those in trouble, cheering the despondent, comforting the sick, winning the confidence of poor sinners, and especially making friends of the children. The happiness of the work would be ample reward for the labor; but our Divine Master has a greater in store for those who do it faithfully. “*Venite, benedicti Patris mei . . . Infirmus (enim eram), et visitastis me: in carcere eram, et venistis ad me.*” (Matt. 25: 36.)

Still greater good, although on a smaller scale, is done by frequent pastoral visitation of the parish schools and of local hospitals, asylums, and prisons. But the work will be done poorly, if it be done at all, when no attention is called to it in the seminary, and there has been no training in it, because it would disturb discipline and even senior students could not be trusted with it. This latter reason I consider an admission of failure in the fundamental work of the institution—to make students trustworthy. In truth, it is hard to see how a student can be conscientiously promoted to the priesthood without some test like this of his reliability to do faithful parish work. Self-control and zealous work on the mission cannot be inferred from regularity and piety under close seminary supervision.

Partly, then, for training in trustworthiness and zeal, and partly to give a taste for the work and an idea of its import-

ance, I would have the seniors of the fourth year who are deacons or sub-deacons sent out, two and two, once a week, on pastoral visitation. This will entail no interference with class-work, if the time appointed for it be the mid-week half-holiday usually given for a walk in the country or other recreation. The places to be visited are the parish, the schools, and the hospitals, or similar institutions. As I have said in a preceding chapter, the seminary charge of a parish would give ideal opportunity for exercising students in pastoral and ecclesiastical functions. Where such opportunity is not provided, some difficulty may arise in getting the permission and cordial coöperation of a neighboring pastor for this uncanonical invasion of his parish. To conciliate him and to respect his rights, the visitors should give him a written report of the work done, directing his attention to abuses or scandals that call for pastoral action.

I do not know a better preparation for this pastoral visitation than the careful reading and study of the tenth chapter of St. Matthew's Gospel, where our Divine Lord instructs the Apostles before sending them on their first mission. To comply with the *spirit* of that instruction is all that our students need to make their visitation truly apostolic. However, their first experiments are apt to be crude and unsatisfactory; therefore I give a few practical suggestions which will help to save them from the most obvious mistakes. More complete information will be found in any work on Pastoral Theology.

I. *The Parish.* 1. Keep in mind that your visit is pastoral, not social. Hence, no politics, literature, art, music, discussion of economic questions, gossip, etc. Announce the object of your call in all simplicity: to become acquainted with Catholic life, as a preparation for future work in the priesthood; or to urge parents to coöperate with the Sunday-school in the religious education and training of their children.

2. Practise tact in changing the conversation when someone begins to make suggestions for the better administration of the parish, or to ventilate grievances against the pastor, or to talk ill of neighbors. Silence with change of subject need give no offence, and will be sufficient rebuke for such uncharitableness.

3. Be careful not to wound the *amour propre* of any one, and, in particular, of parents in the presence of their children. Win these latter by kindly notice and attention, but do not examine them in the Catechism or scold them for not attending Sunday-school. Make your visit so pleasant to all that they will regret its shortness and be glad when you call again.

4. Look for evidences of Catholic life in the homes you visit. Any Catholic pictures, books, magazines, newspapers, Holy Water font, Crucifix? Is there a Bible? For ornament or use? If you see any of these, notice them and congratulate the family on them. In this case you may also suggest other Catholic emblems, without fear of giving offense. But if the pictures, books, magazines, and newspapers are all secular, say nothing at your first visit; and before you call again take advice as to what you ought to do. Probably you will be recommended to refer the matter to the pastor.

5. Beware of giving an official look to your visit by taking notes or asking statistical questions. Undertake no church collections, and positively decline to receive pew-rents or other parochial moneys. Let each day's visiting be confined to two or three calls, none of which should exceed half an hour.

II. *The School.* Next to the clerical seminary comes the Catholic school in vital importance to the Church. The future of her priesthood depends on the former; the future of her laity, on the latter. Both institutions need the closest ecclesiastical supervision, whether the teachers be secular or religious. There is an earthward gravitation in the moral, as well as in the physical, order, and teachers, however ideally equipped and ideally efficient, if left for a whole term absolutely independent of supervision, will show signs of slackening energy. They will not prepare their class-work as well as at the beginning; interest and enthusiasm will flag; attention to the slow and backward will have grown remiss; class papers will be less carefully corrected. Nature is running along the line of least resistance. This growing remissness is found as much in the religious as in the secular teaching of the school. Therefore, constant, painstaking, authoritative supervision is necessary for both, and necessary in all teaching institutions not conducted by priests; for I would have it very distinctly understood that my words apply as much to the academy and college, male and female, and even to the novitiate of the lay congregation, as to the parochial school.

It may seem impracticable to train seminarians before ordination in this school supervision. I admit the difficulty and the possible abuse of the experiment; yet I am convinced that it ought to be tried. Surely a deacon, approaching his ordination and already trained in trustworthiness, may be safely confided to some zealous pastor, who will take him from room to room in the parochial school and let him see how the work of visitation is done. And I have no doubt that the same pastor will gladly give the young man an opportunity of explaining the day's lesson to a class, and even give him entire charge of it, if he has time to undertake it.

1. The first thing the visitor has to look to is that the end of Catholic education be carried out in the school. That end is to educate and train the children in the knowledge and practice of an intelligent Christian life. Do they show a bright, docile, healthy spirit? Are they obedient and attached to their teachers? Are they clean and neat in person and dress, orderly and refined in their habits, interested in their lessons? What evidence is there of training in mutual kindness, forbearance, courtesy, helpfulness?

2. The next object of observation is the religious influence of the school. There is a Crucifix, of course, with some religious pictures, and a Holy Water font at the entrance. Do the children seem to realize their use and to be benefited spiritually by them? Is prayer a living influence or a dead form? Do the children seem to take kindly to it? Are they taught to pray in a devotional manner? Is the teacher's character a real help to the religious and moral training of his charge? Is he obeyed willingly and promptly? Is he respected, esteemed, loved, too severe, or too indulgent? etc.

3. Instruction. The grouping of the Christian Doctrine and Religion classes will be so arranged as to enable the pastor (or assistant) to give an instruction in each once a week. He will leave the hearing of recitations for the most part to the teachers, and confine himself to a review of the lessons memorized since his last instruction. He will illustrate the matter of these lessons by appropriate examples, bring it in touch with the feelings and conscience, and draw from it obvious practical conclusions. Meanwhile the teachers in the other classes will occupy any spare time after the recitations

in explaining hard words, paraphrasing the answers, and showing illustrative pictures. Fuller explanations are best left to the pastor.

The practical result of these instructions will depend almost wholly on the care with which they are prepared and the earnestness of their delivery. It would be a fatal mistake to think that any kind of talk will do for the children. Pious platitudes and generalities are food neither for old nor young. Catechists know by experience that it is more difficult to speak intelligibly and interestingly to the young than to the old. Hence the need of more careful preparation.

4. Development of character. Training in this most important department of Catholic education devolves chiefly on the pastor, but it can be discharged only partially in the school. The main work has to be done at home by coöperation with parents, and largely through their influence and example. Teachers, however, must share in the work by advice and correction, and they must be required to report to the pastor all serious defects and delinquencies of pupils. When he visits the school he will, from time to time, praise publicly those children who are well conducted, but only in extreme cases will he correct the disorderly in presence of their classmates. Kindly, private admonition will, as a rule, be more effective.

III. *Public Institutions.* It should be thought that the charity which urged a priest to leave all things that he might win souls to Jesus Christ could be relied on without other pressure to make him visit frequently the sick and poor, the orphan and outcast, the prisoner and the insane, in Catholic or state institutions. Yet there are reasons to fear that the work is sometimes limited to weekly Mass and the administration of the last Sacraments, with a week-day appointment once a year for Easter Confession and Communion. If this be so, all obligation must be expunged from the words of Jesus Christ in reference to the Last Judgment: "Discedite a me maledicti in ignem aeternum: . . . infirmus (enim eram), et in carcere, et non visitastis me." (Matt. 25: 43.) "But," it may be said, "this duty of visitation is sufficiently discharged by the religious ministrations mentioned above." Possibly it may be so, but I should not think it safe to stake my hope of salvation by acting on such an interpretation.

The apostolic priest, however, will care to know only the Will of his beloved Master, and he will do it promptly and gladly, without thought of the consequences of refusal. "Charitas enim Christi urget nos." "Perfecta charitas foras mittit timorem." Therefore seminarians ought to be trained in this work of charity. For this purpose arrangements ought to be made with the directors of charitable institutions to admit two or three of them on stated days to visit Catholic inmates.

The visitor's own charity and prudence will best prompt what to say. He will introduce himself as one sent by the Church, our common Mother, to visit a brother member, who is as dear to her as the saint in the cloister or the monarch on his throne. He will let the patient or inmate speak freely of his sickness or trouble, will be chary of advice, and avoid sermonizing, and, much more, scolding or terrorizing. He will make no presents and will undertake no commissions. Finally, he will read and explain briefly an appropriate passage from the New Testament. He will see that each has a Rosary and wears the Scapular of Our Lady.

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THE SACRIFICE OF THE MASS.

I.

WHILE giving evidence of much learning and research, the article on the Holy Mass in the tenth volume of *The Catholic Encyclopedia* is distinctly unsatisfactory where it deals with the nature of the Sacrifice. True, it sums up correctly enough the current teaching of theologians, and so far as this, one has no fault to find with it. Nor should one find fault with the writer of the article for following, as he has done, the current teaching. It is the current teaching itself that is at fault. This may seem a bold thing to say, but the point is not whether it is bold, but whether it is true.

"Until the controversies of the sixteenth century", writes the Rev. Dr. Mortimer, "brought into question the doctrine of the Eucharistic Sacrifice, no serious attempt was made by

the theologians of the Church to investigate the *nature* of the sacrifice itself.”¹ “When, however, the storm of Protestantism burst upon the Church in the sixteenth century with a denial of any sacrificial character in the Eucharist, the attention of theologians was directed, as never before, to the work of defining the term ‘sacrifice’ and of proving that the Eucharist fulfilled this definition.”² Before the sixteenth century the whole Christian world believed the Mass to be one and the same with the Sacrifice which Christ began at the Last Supper and finished on Calvary. It was believed to be not other than the Sacrifice of the Cross, not distinct from it, but the continuation and offering over again in every place and time of the One Sacrifice once offered. “Our High Priest,” says St. John Chrysostom, “it was who offered up that Sacrifice which cleanses us. That same Sacrifice do we also offer up now, which was then offered up—that Sacrifice which cannot be exhausted.”³ St. Augustine says that “the Sacrifice of our Ransom was offered up” for the soul of his mother, Monica.⁴ In the twelfth century, Alger the Scholastic declares that “If our daily Sacrifice were other than that once offered in Christ, it would not be true but superfluous.”⁵ And that the reference is to the Sacrifice of Calvary is plain from the context, as well as from the teaching of his contemporary, the Venerable Peter of Cluny, who tells us that the Church “offers for herself Him who offered Himself for her, and what He did once by dying she does evermore by offering”;⁶ and that, “This is our Sacrifice, this the holocaust of the evangelical Law, of the New Testament, of the New People, which was once offered on the Cross by the Son of God and Son of Man, and instituted and ordered to be offered by the same evermore on the altar for His people. For it is not that a different sacrifice is offered now from that which then was offered, but that whereof it is said, *Christ was offered once* (Hebr. 9: 28), He hath left to His Church evermore to be offered up.”⁷ St. Thomas of Aquin sums up the whole

¹ *The Eucharistic Sacrifice*, p. 179.

² Ib., p. 205.

³ *In. Hebr. hom.* 17, n. 3.

⁴ *Confessions*, bk. 9, ch. 12, n. 32.

⁵ Migne, P. L., tom. 180, col. 786.

⁶ Ib., tom. 189, col. 789.

⁷ Ib., col. 798.

tradition of the Church Catholic on the subject when he says: "The Sacrifice that is offered daily in the Church is not other than the Sacrifice which Christ Himself offered, but is the commemoration of it."⁸

At the very dawn of the Reformation we find the same teaching and belief of the Church set forth clearly in the *Assertio Septem Sacramentorum* (pp. 30, 31), which bears the name of Henry VIII, but is probably the work of Cardinal Fisher. "On the Cross", we there read, "[Christ] consummated the Sacrifice which He began in the Supper. And therefore the commemoration of the whole thing, to wit, of the consecration in the Supper and the oblation on the Cross, is celebrated and represented together in the Sacrament of the Mass, and therefore the Death is more truly represented than the Supper". What is more, this unchanging faith of the Church in the formal identity of the Sacrifice of the Mass with that of Calvary is to be found in all our catechisms, beginning with the Catechism of the Council of Trent which affirms the Mass to be "one and the same Sacrifice with that of the Cross". It is found also in all manuals of Catholic instruction other than the text-books of theology used in seminaries. Thus Father Schouppé, S.J., in his *Abridged Course of Religious Instruction*, voices the tradition of the Church from the beginning when he declares the Mass to be "the unbloody continuation throughout all ages and generations of the bloody Sacrifice which was offered on Mount Calvary"; and Bishop Hayes in his *Sincere Christian*, when he says that, "If the Mass were a distinct sacrifice from that of the Cross . . . the Mass might justly be said to be injurious to it; but as it is the selfsame", it cannot; and Wetzer and Welte's *Encyclopedic Dictionary of Catholic Theology*, which teaches that "in the New Law there is but one Sacrifice, that this one and only Sacrifice was offered but once, on the Cross, and that it was there it was consummated", and that "The Holy Mass is numerically the same (*sacrificium numero idem*) as the Sacrifice of Christ on the Cross".

I have said advisedly that this traditional belief of the Church is found in all handbooks of Christian doctrine other

⁸ 3a, q. 22, a. 3, ad 2.

than formal treatises on theology. In these treatises, which embody the scientific exposition of the doctrine of the Mass given by the great bulk of post-Reformation theologians, we meet with a new conception of the Eucharistic Sacrifice as being other than that once offered by Christ upon Calvary and containing within itself, as celebrated on our altars, all the essential elements of a sacrifice.

Now, sacrifice in its essential concept is a liturgical offering and immolation. These two enter into the very notion of sacrifice as the formal constituent element of it; for the priest is but the efficient cause of the latreutical action which we call sacrifice, and the victim, that which is offered and immolated, is the material element. It follows that the latreutical action itself, which comprises both a liturgical offering and immolation, is, strictly and properly speaking, the sacrifice. This is the ancient and true notion. Thus St. Augustine⁹ says: "To be immolated is to die for God. The word is borrowed from the ritual of sacrifice. Whatever is sacrificed is slain for God." And St. Thomas of Aquin, after declaring that "every sacrifice is an offering, but not conversely",¹⁰ goes on to say: "The word *offering* is common to all things that are made over to the worship of God. Hence if anything is so made over to divine worship that it is to be consumed in the sacred rite of which it is the material element, it is both an offering and a sacrifice. . . . But if it is so made over to divine worship that it remains whole, or is devoted to the use of the priests, it is an offering, not a sacrifice".¹¹ Suarez,¹² after citing the words of St. Thomas, that "A sacrifice is properly so called when something is done to the thing offered", says: "But what that is which is to be done he does not define nor describe, but simply sets forth by means of examples, 'As when animals were slain and burnt, and bread is blessed, and broken, and eaten'". Had he read on into the next article he would have found the words quoted above, which plainly define what that is which is to be done to the thing offered, viz. that it "is to be consumed in

⁹ Serm. 299, n. 3.

¹⁰ 2a 2ae, q. 85, a. 3, ad 3um.

¹¹ Ib., q. 86, a. 1.

¹² *De Sacrif. Missae*, q. 83, a. 1, n. 5.

the sacred rite whereof it is the material element". This teaching is founded on the Old Testament, where God Himself lays down the law and ritual of sacrifice. And of course we have here the only true notion. It is God's place, not ours, to define what sacrifice is, for He is to be worshipped after the manner that pleases Him, not after human caprice. "All things whatever", says Bellarmine, "that are called sacrifices in Scripture had necessarily to be destroyed; things that had life, by slaying; things without life, if solids, such as flour, salt, incense, by burning; if liquids, such as blood, wine, or water, by pouring them out on the ground."¹³ And Outram in his classic work *De Sacrificiis*: "Those things that were so offered to God before the altar, or placed on the sacred table in the outer court, that they should be consumed in due ritual form, the Jews reckoned as sacrifices. Accordingly sacrifice, in their view, may be defined as an offering consumed in due ritual form."¹⁴ For the rest, one has only to read for oneself Leviticus, Chapters 1-10, and 16, 17, to see what sacrifice is and how it is to be offered according to the law laid down by God. As for the "shew-bread" or "loaves of proposition" mentioned in Chapter 24, it appears to have been a true meal-offering like that described in Ch. 2, whereof the "memorial" with frankincense was burnt upon the altar; else it would have been no sacrifice in the strict sense, though it did serve as a sacred meal for Aaron and his sons (v. 9). I accept, then, as true the definition of sacrifice given by Father Joseph Rickaby, S.J., in his *Oxford and Cambridge Conferences*, p. 298, premising that when any other than a living thing was offered it was by way of substitute, for the living thing was the victim *par excellence*: "A sacrifice is a religious rite, whereby a living thing is offered to God and slain, in acknowledgment of God's supreme dominion as Lord of life and death, and also in atonement for his sin for whom the sacrifice is offered, who confesses that he deserves to die, and gives the life of this living thing in substitution for his own." These last words apply more properly to the sacrifices of the olden time.

¹³ *De Missa*, lib. 1, c. 2.

¹⁴ Ib., p. 82.

Now, inasmuch as the Mass is, according to the belief that has been handed down in the Church from the beginning, not other than the Sacrifice of the Cross, not distinct from it, not a new sacrifice, but the continuation, i. e. the offering over again in every place and time of the One Sacrifice once offered, it follows necessarily that the formal constituent of the Mass is not other than that of the Sacrifice of Calvary. The formal constituent it is that makes the sacrifice, so that if there be but one and the same sacrifice there can be but one and the same formal constituent. This is what Thomassin means when he says:¹⁵ "If it be established that the Sacrifice of the Eucharist is the same as that of the Cross, it will be proved by the same means that in the Eucharist a true sacrifice is offered, for no one ever questioned the Sacrifice of the Cross." To put the thing in another way. It is the unchanging faith of our Church, which finds expression in all our catechisms and in all our manuals of Christian Doctrine, that the Mass is essentially the same as the Sacrifice of Calvary, and "differs only in the manner of offering", as the Council of Trent has it—not, observe, in the immolation, nor in the offering, but in the manner of offering, "now offering by the ministry of His priests". But liturgical offering and immolation are the very essence of the religious rite known as sacrifice; they are the formal constituent element of it. It follows that the Mass is a sacrifice in virtue of the liturgical offering once made by Christ Himself, and the death on the Cross which that liturgical offering made a true immolation, investing it with a sacrificial character.

I note here as significant the way St. Thomas answers an objection to his thesis that Christ is a Priest forever. The objection is that Christ's passion and death were the sacrifice which He offered, and that "having risen from the dead He dieth now no more". If the formal constituent of the Eucharistic Sacrifice were other than that of Calvary, the obvious and proper way to meet this objection would be to point out that Christ is styled a Priest forever after the order of Melchisedec, and that though the death on the Cross, by which the Sacrifice of Calvary was consummated, cannot be repeated, Christ offers evermore the Eucharistic Sacrifice by the

¹⁵ *De Incarnat. Verbi*, l. 10, c. 17.

hands of His priests. But this is St. Thomas's answer: "To what is urged in the second place, I reply that though the passion and death of Christ are not to be repeated, yet the efficacy of the Sacrifice once offered endureth evermore."¹⁶ This is but another way of saying what he says in the words already quoted, that the Sacrifice which is daily offered up in the Church is not other than that which Christ Himself offered, and so has the same formal constituent.

Sacrifice is the supreme act of external worship. As such it lies in the world of sense, and is necessarily a religious rite or ceremony. The salient features of the rite, as outlined in Leviticus, are four: (1) the offering and consecration of the living victim; (2) the immolation; (3) the ceremonial offering, or formal handing over to God of the victim slain by the carrying of the blood into the sanctuary and the pouring-out or sprinkling of it about the altar; (4) the feast upon the sacrifice. The first three, as we gather from the specific directions given by God Himself, are essential parts of the sacrifice; the last is understood to be only an integral part. Moreover, and this is to be noted particularly, ALL FOUR ARE PARTS OF ONE AND THE SAME SACRIFICE. Therefore, when "the Word was made flesh", and "by one Sacrifice perfected forever them that are sanctified" (Heb. 10: 14), He fulfilled as Anti-type the law laid down by Himself, which "had the shadow of the good things to come". And so He made, in due ritual form, the offering and consecration of Himself as Victim in the Last Supper, was immolated on the Cross, and left His Body and Blood to be offered up evermore on the altars of the Church and given as food to the people. And the offering and consecration in the Supper, the immolation on the Cross, the liturgical offering, or handing over to God upon our altars of the Body pierced for us and the Blood poured out for us—these three are essential parts of the One Sacrifice of our Eternal High Priest. Therefore, according to the law of sacrifice laid down by Himself, and His express purpose in instituting His Sacrifice, the offering and consecration in the Supper are an essential part of the One Sacrifice, and the immolation on Calvary is an essential part of the One Sacri-

¹⁶ 3a. q. 22, a. 5.

fice, and the liturgical offering in the Mass is an essential part of the One Sacrifice.

From this it follows that the death on the Cross would not have been at all a sacrifice without the offering and consecration in the Supper, continued by Christ's own institution in the Mass. For sacrifice is essentially a religious rite, and lies in the world of sense. But in the world of sense, in the world so far as the senses discern it, the death on Calvary, by itself and apart from what took place at the Supper and what takes place in the Mass, was not a religious rite at all. It was, in form of law, an execution; in fact, a judicial murder. Furthermore, the shadow which the coming Sacrifice cast before in the Old Testament enables us to see that it was not over and done on Calvary; for the ceremonial handing over to God upon Christian altars of the Victim there slain, and the dispensing from these same altars of the same Victim whereby "the handwriting of the decree that was against us" is "blotted out", are still going on, and will go on to the end of time. So Holy Church declares in the very act of offering the Sacrifice, that "As often as this commemorative Sacrifice is celebrated, the work of our redemption is carried on":¹⁷ and most earnestly prays the Lord Jesus Christ, "who didst offer Thyself on the Cross a spotless and willing Victim to God the Father, that the most holy offering of the same Sacrifice may obtain for us pardon for our sins and everlasting glory."¹⁸

The Mass is, in the eyes of the Church that offers it, not a new sacrifice, not a sacrifice other than that of Calvary, but the offering again of the same Sacrifice once offered on the Cross. I have said that St. Thomas puts in a nutshell the ancient and unchanging faith of the Church when he declares that the Sacrifice which is offered daily on our altars is not other than that which Christ Himself offered. It was only after the Reformation, as I have also intimated, that the Mass came to be conceived of as other than the Sacrifice of Calvary. Cardinal Cajetan, the most renowned commentator of St. Thomas, notes the rise of the new and erroneous notion, where-

¹⁷ Secret of the Mass: Ninth Sunday after Pentecost.

¹⁸ Post Comm. of the Mass: Feast of the Spear and Nails.

he says: "Observe that there is an error on this head in that the Sacrifice of the Altar is deemed to be a different sacrifice from that which Christ offered on the Cross, when in truth it is the self-same, just as it is the self-same Body of Christ and the self-same Blood of Christ that are on the altar; but there is a difference in the manner of offering."¹⁹

It was especially with a view to meet the objections of the founders of Protestantism that Catholic theologians began to put forward theories about the Mass which logically and necessarily led to its being conceived of as other than the Sacrifice of our Ransom. They too readily conceded to their adversaries that the Sacrifice of our Ransom was over and done, and so sought to establish the existence of another sacrifice in the Mass; whereas, according to the law of sacrifice laid down by the Word of God Himself in the Old Testament and His institution in the New, as witnessed to by the age-long tradition of the Church Catholic in the East and West, the Sacrifice of our Ransom, far from being done and over, is still offered up in every place from the rising of the sun to its going down.

Since the Reformation theological science has been at sixes and sevens on this point. It has been at sea, and, I make bold to say, will never fetch port until the helm is put down once more. Theories must be built on the lines of Scripture and Tradition; else they are built on the sand. In the next part it will be shown that existing theories of the sacrificial idea in the Mass, besides defects incidental to them severally, do all of them conflict with the traditional faith of the Church in this, that they make the Mass other than the Sacrifice of our Ransom.

II.

Is the Mass the same sacrifice as that of the Cross? Yes, the Mass is the same sacrifice as that of the Cross.—*Catechism of the Council of Baltimore.*

Is the Mass a different sacrifice from that of the Cross? No.—*Butler's Catechism.*

Are the Sacrifice of Calvary and the Sacrifice of the Mass the same? Yes, there is the same priest, Jesus Christ; the same victim, Jesus Christ; and the same thing done.—*Bishop Bellord's Catechism.*

¹⁹ *Opusc.*, t. 2, tract. 2, de Euch., c. 9.

We, therefore, confess that the Sacrifice of the Mass is one and the same Sacrifice with that of the Cross.—*Catechism of the Council of Trent.*

These words of the Catechism embody the unchanging faith of the Church from the beginning, in East and West. On the other hand, the current teaching of theologians is that the Mass is not the same sacrifice as that of the Cross. True, you will find few theologians who care to say this openly. The bald statement does not sound well. But whether it sounds well or not, it is the only statement that accords with current theories of the sacrificial idea in the Mass. And at least one theologian, who is held, and deservedly held, in the highest repute, a trained logician and skilled to use words aright, has the courage of his convictions, and declares plainly that there is an essential difference between the Mass and the Sacrifice of Calvary. This is the great Suarez.²⁰ “The thing is plain,” he says, “for the sacrificial rite is essential, and it is altogether different. It is not enough that what is offered should be the same, because sacrifice does not consist essentially in the abiding thing itself, but in the action, or that which is done to it. Hence, if the action is altogether different, though the material element be the same, the sacrifice is different.” The logic of this last statement is beyond question. In the strict and proper sense the action is the sacrifice. It is the formal constituent of the sacrifice. Hence an essential difference in the action is an essential difference in the sacrifice. Though the priest be the same, and the victim the same, if the action is different there will be, not one and the same sacrifice, but two different sacrifices. In the precise Scholastic phrase, while the same *secundum quid* (in a certain sense) they will be *simpliciter* (essentially) different. A difference that touches the inner essence of a thing is always a difference *simpliciter*; if it does not touch the inner essence, but only the qualities or accidents of the thing, it is a difference *secundum quid*. Thus there is but a difference *secundum quid* between a child and the same now grown to man’s estate. And if you are asked whether man and child are the same person, the only true answer will

²⁰ *De Missae Sacrificio*, q. 83, a. 1, n. 6.

be, Yes; though you may qualify your answer and say that they are simply the same, yet differ in certain non-essential respects, i. e. *secundum quid*. So, if a thing remain essentially the same, and you are required to give a categorical answer—yes or no, without a qualifying or limiting word—to the question whether it is the same, you are bound to say yes, else you will be saying the thing which is not.

Now, the Fathers of the Church say, the great theologians of the Middle Age say, pastors to their people say and teachers of Catechism to the little ones, that the Mass is the same sacrifice as that of Calvary — essentially the same. When asked whether it is the same, Catholics have always been taught to answer, yes; never, no. On the other hand, current theories about the Mass logically require those who hold them to answer the question with a categorical no; nay, they lead the writer in the *Catholic Encyclopedia* so far out of the beaten way of Catholic thought as to affirm that, while the Sacrifice on the Cross is the Sun of the redeemed world, “the sacraments and the Mass are only the planets that revolve round the central body”. I take it that the Catholic Church has always believed the Sun suffered momentary eclipse on Calvary only to shine the more brightly after in every place and time. In the very act of offering Holy Mass, she prays: “ May this holy and spotless evening Sacrifice sanctify us, O Lord, we beseech Thee, which Thy Only Begotten Son offered up on the Cross for the salvation of the world.”²¹ And again: “ Grant, we beseech Thee, O Lord, that this Sacrifice may profit the soul of Thy servant, by the offering of which Thou didst set the whole world free from the bonds of sin.”²² In the thought of the Church, as she offers her great Sacrifice, the Mass is not a planet that shines with borrowed radiance, but the very Sun itself which still sheds its light and warmth upon all the earth.

We have seen that sacrifice in its essential concept involves a real destruction or immolation of the thing offered. In the law of sacrifice that God Himself has laid down, a law that “had the shadow of the good things to come”, He requires

²¹ Secret of the Mass: Feast of the Spear and Nails.

²² Secret of the Mass *pro uno defuncto*.

this, and certainly we cannot require less. Now, the exigency of the theories put forward by post-Reformation theologians has led to the framing of new definitions of sacrifice, in which the element of destruction is whittled down into "quasi-destruction", or "equivalent destruction", or "moral destruction", i. e. destruction in the moral estimation of men, or "real transformation", which is the way the *Catholic Encyclopedia* has it. Upon this last it is obvious to remark, in passing, that there is no real transformation of the Victim in the Mass, the only real change being that wrought in the elements of bread and wine by transubstantiation.

There could scarce be a more signal instance of the fallacy of begging the question than is involved in these definitions. They are simply made to order. The Mass is proved to be a real sacrifice by means of a definition into which there has been quietly smuggled the notion that there is no need of a real destruction of the victim. De Lugo²³ seems to be alive to the necessity of squaring with Scripture his theory of a moral immolation, and so seeks a parallel for his "status declivior" (state of exinanition or emptying out) in the libation of the ancients. Franzelin, following in his footsteps, reckons libation a destruction in the moral estimation of men, and argues that, as it was a true sacrificial destruction, so also is the exinanition of our Lord in the Holy Eucharist. But there is no real parallel between the two cases. In the case of the "status declivior", the destruction is moral only, in the world of faith, invisible, not objective and real; in that of the libation it was physical, in the world of sense, visible, objective and real. Wine poured out on the ground no longer conserves its species, but is dissolved and absorbed by earthly elements. True, the destruction is not instantaneous, but neither is the slaying of an animal by the shedding of its blood. De Lugo himself²⁴ cites with approval the statement of Bellarmine that "a true and real sacrifice requires a true and real destruction of the thing sacrificed", and uses it to confute the theory of Vasquez, forgetful for the nonce that it confutes his own theory as well. Of course the presence of the Body and Blood of Christ under the forms of bread and

²³ Tom. 4, disp. 19, sect. 5, n. 65.

²⁴ Ib., sect. 4, n. 57.

wine is true and real, but the destruction is moral only. It is of faith that Christ Himself is the Victim of the Sacrifice, and the act of consecration which puts Him in the state of Victim is not a true and real destruction of Him, but, as Suarez has it, a true and real production, or placing of Him as Victim upon the altar.

Within more recent times certain theologians have sought wholly to eliminate from sacrifice the element of destruction. They argue that since we know with the certainty of faith that the Mass is a true sacrifice, and since there is no real destruction of the Victim in the Mass, real destruction cannot be an essential element of sacrifice. Even if we were to grant the validity of this argument, we should know the Mass to be a true sacrifice by faith only, and there would remain the difficulty of squaring our faith with Scripture, as well as with the consensus of mankind; for "the idea of kenosis", as the writer in the *Catholic Encyclopedia* justly observes, "in the minds of all men is intimately linked with the notion of sacrifice". But the validity of the argument is not granted. It assumes the Mass to be other than the Sacrifice of Calvary, whereas it is one and the same. "Thus", in the words of Father Rickaby,²⁵ "the Crucifixion it is that makes the Mass a sacrifice. The Mass is a sacrifice precisely by representing before God the Crucifixion;" and I would add, by bringing, in a real as well as liturgical way, into the Christian sanctuary and handing over to God on the altar the Body and Blood of the Victim slain "without the gate"—this, too, *vi verborum*, by force of the very words of the first consecration and offering, for Christ Himself it is who still consecrates and offers.

Sacrifice, as being an act of external worship, lies in the world of sense. Hence not only the thing offered, but that which is done to the thing offered, viz. its immolation, must be sense-perceptible. But neither the mystic nor the moral immolation of the Victim in the Mass is perceptible by the senses. It belongs to the domain of faith, and is perceptible only by the faith-illumined intellect.

It may be urged that neither is the Victim in the Mass sense-perceptible, and that, as the Body and Blood of Christ

²⁵ Loc. cit.

are offered *in specie aliena* (in the guise of some other thing), a mystic immolation is enough to constitute a real sacrifice. To this it is replied, in the first place, that, as the Mass is not other than the Sacrifice of Calvary, but the continuation and commemoration of it in every place and time, it was constituted a sacrifice once for all by the visible offering and consecration of Himself as Victim which the High Priest made in the supper-room, and the subsequent visible immolation on Calvary. True, that consecration was a mystic rite, and the offering of the Body and Blood was made *in specie aliena*; but while not visible as an immolation, it was visible as a ritual offering.

In the second place, that which is no longer capable of being really immolated *in specie propria* (in its own guise) is no longer capable of being really sacrificed, supposing, that is, a new immolation to be required here and now to constitute it a real victim. It is no longer *apt matter for immolation*, as St. Thomas expresses it, where he says that Christ's mortal body (*caro Christi*) "from the fact of its having been passible and mortal was apt matter for immolation".²⁶ Moreover, that which is incapable of being really immolated in its own guise, must, if it is to be a victim at all, at least be immolated in the guise of another thing after the manner of immolation proper to that other thing. For, as Bellarmine pointedly observes, "the change which is set down as the formal constituent of an external and sensible sacrifice must itself be external and sensible".²⁷ But there is no real destruction of the species of bread and wine in the Mass, if you except that which is involved in the partaking of the Body and Blood by the priest, which is not a sacrificial act of destruction—not the sacrifice proper, but the feast upon the sacrifice. Lastly, the essence of the Mass is in the consecration. But the words of consecration, which effect what they signify, are not destructive of the Victim, but productive of it. They place the Victim, slain once for all on Calvary, in such state and under such form that it may be offered anew to the Father and given to priests and people for their spiritual nourishment.

²⁶ 3a, q. 48, a. 3, ad 1um.

²⁷ *De Missa*, l. 1, c. 27.

Consider, moreover, that the mystic immolation, or death, is not a different formal constituent from the real immolation or death, of which it is the image and shadow. *Look at an image and you look at the thing represented by it—Motus in imaginem est motus in rem per imaginem representatam*, is a saying honored in Scholastic philosophy; and I take leave to observe, in passing, that if the philosophy of the schools had not undeservedly fallen into disrepute about the time of the Reformation, the ground would not to-day be cumbered by so many conflicting theories about the Mass. An image is intrinsically and wholly relative to the thing of which it is the image, and has its whole significance, its whole value, its whole *raison d'être*, from the thing. So the mystic immolation in the Mass has its whole significance, its whole value, its whole *raison d'être*, from the real immolation on Calvary, and coalesces with this *in unam rationem formalem* (into one formal constituent). It does not, therefore, by itself make the Mass a real sacrifice, but is merely a finger-post to point those who have faith in the "mystery of faith" to the real immolation which once for all made the Mass a sacrifice.

Nor does it avail to say that since sacrifice is *in genere signi*, the mystic immolation may serve as an adequate symbol of the supreme worship due to God alone. It is true that sacrifice is *in genere signi*, but this is its generic definition only, not its specific. There are signs and signs. There is the speculative sign, and there is the practical sign, and there is the liturgical sign or symbol, which is sacrifice. The first merely signifies; the second effects what it signifies; the third by effecting signifies. By the slaying of the victim and handing over to God of the victim slain is symbolized that which man owes to God as Lord of life and death. But it must be a real slaying and a real handing over to God of the victim slain, else we have only the shadow of a sacrifice, not the reality. Now, in the Mass we have both the shadow and the reality—the shadow in the mystic slaying, the reality in the real slaying on the Cross, which still operates in the Mass, having, as St. Thomas says, everlasting efficacy, and in the real handing over to God of the Body and Blood of the Victim slain "without the gate". And this is the strictly liturgical part of the sacrifice, for the slaying of the victim is but the physical basis of it, so to say.

That great Scholastic theologian, Cardinal Cajetan, and, long before him, his greater master, St. Thomas, pointed out that the mystic immolation is not a distinct *ratio formalis* from the real, and that this it is which makes the Mass a real sacrifice. Says the former: "Though there is a difference in the manner of offering, yet because this mode, to wit, of unbloody immolation, was not instituted as a disparate mode of immolation, but only as having a relation to the bloody immolation on the Cross, hence it is that, as with the wise and the discerning, *where one is solely on account of another there is but one only*—hence, I say, it is that it cannot, in the strict sense, be affirmed that there are two sacrifices, or two victims, or two immolations, whichever you may choose to call it, in the New Law, because there is a bloody Victim, Christ on the Cross, and an unbloody Victim, Christ on the Altar."²⁸ St. Thomas puts to himself this objection, where he inquires whether Christ is immolated in the Mass: "It is written (Hebr. 10) that Christ by one sacrifice hath forever perfected them that are sanctified. Now, that sacrifice was His immolation. Therefore Christ is not immolated in the celebration of this mystery."²⁹ His answer is that in the Mass there is a twofold immolation, one in the strict and proper sense, the other mystic (*duplici ratione celebratio hujus sacramenti dicitur immolatio Christi*), and that, as there was also a mystic immolation of Christ in the sacrifices of the Old Law, it is the real immolation which makes the Mass the distinctive Sacrifice of the New (*sed quantum ad secundum modum proprium est huic sacramento quod in ejus celebratione Christus immoletur*). Now, the real immolation, which St. Thomas says is in the Mass, because it still operates there, took place on Calvary. So, in the sacrifices of the Old Law there was only the shadow, for the real immolation was yet to be; in the Sacrifice of the New Law there is both the shadow and the reality, for the real immolation has taken place, as is shadowed forth in the Mass, and the Body and Blood of Him who has become a Victim evermore in virtue of that real immolation are really

²⁸ *Tract. 10 de Missae Sacrificio*, c. 6.

²⁹ 3a, q. 83, a. 1.

offered to God on the altar under the forms of bread and wine, and given as food to the people.³⁰

³⁰ There is a passage in Petavius (whom Alzog speaks of as, "beyond all question, the most learned theologian that the Society of Jesus has produced," and whom I remember hearing the late Cardinal Satolli, then simple Professor Satolli of Propaganda, call "un torrente di erudizione"), which bears out this idea of the Mass as at once the shadow and the reality of Calvary, in the most formal sense. For he makes the bloody immolation on the Cross to be the true energizing principle, so to say, and real "ratio" of the bloodless renewal and memorial of it on our altars. And what is more, in this he is but setting forth—as who was better fitted to set forth?—the teaching of the Fathers, both in the East and in the West. First he cites those striking words of St. John Chrysostom: "Quid igitur (inquit). Nonne quotidie nos offerimus? Offerimus quidem, sed ita ut commemorationem mortis ipsius faciamus. Atque haec oblatio una est, non plures quoniam semel est oblatus: quemadmodum illa quae in sancta sanctorum est illata. Haec enim figura fuit illius, et ista illius. Si quidem eundem semper offerimus; hoc est, non alias oves alteram; alias aliam; sed eandem perpetuo. Itaque unicum est sacrificium." Whereupon he observes: "The other Greek Fathers, Theodoretus, Theophylactus, Ecumenius make the same answer (to the objection that the Eucharistic Sacrifice is offered again and again) in their commentaries on Heb. 10; which is worthy of note. For the Sacrifice (of the New Law) is not multifold (multiplex), but one, and the same often renewed. In the Old Law there were many sacrifices because there were many victims, the one independent of the other; to-day a lamb, or sheep, or steer was immolated; to-morrow another and different one. But in our Sacrifice the Victim that is offered is one and one only, namely, Christ, nor is He slain (jugulatur) each time. Once for all on the Cross was there offered by the alone High Priest, Christ, the primary and bloody Sacrifice which continues to put forth (diffundit) its virtue and efficacy unto all ages. The daily oblation of the Church, which is without blood-shedding, is but the reiterated commemoration of that one and same Sacrifice. Hence it is everywhere spoken of as *anaimaktoi thusiai*; as here by Theophylactus and Ecumenius. For which reason it is, by Christ's own institution, *anamesis*, and a true commemorative Sacrifice, that is, *thusiai anamnesikai*, inasmuch as it really contains the Victim that was immolated on the Cross. It is not a bloody sacrifice, but the image and symbol of the one-and single oblation; just as the Sacrament of the Lord's Body and Blood is, at one and the same time, the reality, in that it really contains Christ's Body, and the symbol of that reality; for the Body as there contained is present in a different way from that in which it was offered on the Cross."

And a little further on, after citing several passages from St. Cyprian:

"Hence you see that our Sacrifice is but a calling to mind or commemoration of the Sacrifice offered on the Cross, just as the offering that Christ made in the Last Supper and instituted for the after time, was a commemoration of the same Sacrifice on the eve of its being offered up (offerendi ejusdem commemoratio). For this offering (oblationem), too, Cyprian calls a sacrifice, whereof ours is the likeness. Both carry the symbol of that one and bloody oblation, together with the presence of the Victim, in substance and in reality, as it is said, not in shadow only and in type."—De Incarnat., lib. xii; x. xiv, n. 14-15.

So, too, Cardinal Perronius, cited by the Continuator of Tournely: "The daily oblation of the Church carries at once the reality and the symbol of the Sacrifice of the Cross; the reality in the essence of the victim, the symbol and figure in the act of immolation." Note that the formal identity of the Mass with the Sacrifice of Calvary is here affirmed by necessary implication. The mystic immolation is looked upon as making the Mass a sacrifice only in "symbol and figure".—Instit. Theolog., t. 4, p. 666.

Setting forth in his *Symbolism* the Catholic conception of the Mass, Moeh-

If the Last Supper had been a finished sacrifice, other than and distinct from that of Calvary, the Mass would be the continuation of that sacrifice. But the whole Christian world has believed, from the first, that the Mass is the continuation of the Sacrifice of Calvary. Either, then, the whole Christian world has been astray on this point from the first, or any theory which makes the Mass to be other than and distinct from the Sacrifice of Calvary is to be set aside as in disaccord with the belief of the Christian world.

It is of faith, again, that the Mass is a propitiatory sacrifice, and it is at any rate theologically certain that its value as a propitiatory sacrifice is infinite. But if the Last Supper had been a finished sacrifice, it, too, would have offered to God a satisfaction for sin that would have been infinite. It would therefore have made more than ample satisfaction for the sins of the world, and so would have "blotted out the handwriting of the decree that was against us". But it is also of faith that it was on the Cross this was done. Hence any theory that makes the Mass other than the Sacrifice of our Ransom is in conflict with the faith of the Church.

Nor let it be said that the Last Supper would have redeemed the world had it not been decreed that "without the shedding of blood there is no remission"; for the point is that the satisfaction would really have been made in the Last Supper.

ler says that, "instead of supplying the bloody sacrifice of the Cross with some heterogeneous element, it brings that sacrifice in its true integrity and original vitality to bear the most individual application and appropriation throughout all ages." A few pages back, he cites a striking testimony of the belief of the Schismatical Greek Church in the formal identity of the sacrifice now offered in the Church with that which Christ once offered on Calvary. It consists in a recantation, made before a Synod of Greek Bishops in the twelfth century, of a false opinion regarding the Mass held by Soterich Panteugone. He maintained that the Mass was a sacrifice only in an improper sense, basing his contention, as would appear from the words of the recantation, on the Scripture statement that Christ was offered once. I quote the translation as given in a footnote to the English edition of the *Symbolism* (Third Edition, The Catholic Publication House, New York, p. 233), where the words of the original Greek are also given:

"I agree with the holy Synod herein, that the sacrifice now to be offered up, and once offered up by the only-begotten and incarnate Word, was once offered up, and is now offered up, because it is one and the same. To him who doth not so believe, anathema; and if anything hath been found written in refutation hereof, I subject it to the anathema."

This undoubtedly is the *sensus Ecclesiae Catholicae*. And it is quite clear, that the sacrifice that "was once offered up", cannot also be "now offered up", unless there is an identity in the formal sense.

whereas it is of faith that it was not made there. Besides, if the mystic shedding of the Blood in the Last Supper had been in itself a real sacrifice, the text quoted above would have first found its application there, whereas it is certain that it did not find its application there at all. Therefore the mystic shedding did not constitute a real sacrifice, and was nothing in itself apart from the real.

The Victim offered to God in the Mass and given as food to the people is, of course, the Victim of the Sacrifice that is now and here offered. But it is the age-long belief of Christians that the Victim offered up to God in the Mass and dispensed to the people is, as St. Augustine has it, "that Victim whereby the handwriting that was against us is blotted out",⁸¹ i. e. the Victim of Calvary. Therefore the Mass is not other than the Sacrifice of Calvary, but is the continuation, commemoration, and application of it; and any theory which implies it to be other contradicts the age-long belief of the Church.

When our Blessed Lord offered to His Father in the Last Supper His Body and Blood in such wise that they appeared as if in death, He plainly gave us to understand that what He offered was the death He was next day about to undergo. Therefore the liturgical offering made in the Last Supper, and continued in the Mass, was the offering of His death, or—which is the same thing—of the life He gave as a ransom for many. And it became a finished sacrifice only when that life was actually laid down. Hence St. Cyprian declares that, "The Passion of the Lord is the Sacrifice that we offer"—Ep. 63, n. 17, for that is the Sacrifice the Lord Himself offered, and ours is not different from His. Hence, too, St. Paul teaches that, in the celebration of the holy mystery, we "show forth the death of the Lord until He come".

Christ instituted the Christian Passover in the Last Supper. Now the Christian Passover is One Sacrifice, and it was consummated by the death of the Lamb on the Cross; "for Christ our Passover is slain" (I Cor. 5: 7). St. John (19: 36) expressly tells us that the typical Passover of the Jews (Exod. 12: 46; Numb. 9: 12) was fulfilled on Calvary. It follows

⁸¹ Confessions, bk. 9, c. 13, n. 36.

that the Last Supper was not a finished sacrifice, for the Lamb was not yet slain, and that any theory which assumes it to have been is irreconcilable with the plain teaching of Scripture.

"Sacrifice", to quote the definition given by the writer in the *Catholic Encyclopedia*, "is the external oblation to God of a sense-perceptible object, either through its destruction or at least through its real transformation, in acknowledgment of God's supreme dominion and for the appeasing of His wrath". I have already remarked that the only real transformation in the Mass is the change that is wrought by transubstantiation in the bread and wine. Observe, furthermore, that there is in the Mass no sense-perceptible object but these. So long as it is held to be identically the same as the Sacrifice of Calvary, there is no real difficulty in this. For Christ in the Last Supper made the external oblation of Himself as the Victim of Calvary, and as Priest in the Supper and Victim on the Cross was, of course, a sense-perceptible object. But on the theory that the Mass is other than the Sacrifice of Calvary, that it contains within itself as celebrated on our altars all the essential elements of a true sacrifice, there is a difficulty—an insuperable difficulty. For the only sense-perceptible object in the Mass, as celebrated on our altars, is that which is placed on the paten and poured into the chalice. From this it would necessarily follow that the Mass is merely an offering of bread and wine. Therefore, any and every theory that makes the Mass to be other than the Sacrifice once offered on the Cross is *felo de se*, or in plain English, cuts its own throat. There remains but to bury it, without book or candle.

Sacrifice may be considered from a threefold point of view, physical, ethical, and religious. In the physical world, it is a fact or phenomenon; in the ethical, it is a human act; in religion, it is a sacred rite carried out in due form according to liturgical law. As a phenomenon in the physical world, its essential feature is the shedding of blood even to the laying down of life. This shedding of blood gets its distinctive ethical color from the intention with which it is done. Further, it is invested with a religious character by the due following out of an appropriate ritual. From this it appears that the basic element in the Sacrifice of the New Law, viewed as an event of the physical world, was the Crucifixion. This was

the foundation, as it were, on which the Sacrifice was built, and without which it would have neither ethical nor religious value or meaning, on the principle of *Prius est esse quam esse tale*—*A thing must be before it can be of this or that kind*. In an ethical point of view, the Crucifixion, on the part of those who compassed it, was a murder; on the part of Him who laid down His life for us, was a visible proof of love greater than which no man hath. Yet in this it is not without parallel, for others, too, have out of love laid down their lives for their friends, and the martyrs have shed their blood for the faith. That the Crucifixion should receive a liturgical character as the supreme act of external worship, it was needful that He who suffered should first have become a Priest forever after the order of Melchisedec, that as such He should have visibly consecrated and offered Himself a willing Victim, and that the Sacrifice of the Life laid down under these conditions should find its final and adequate liturgical expression in the handing over to God of the Body and Blood of the Victim on the altars of the Christian Church within the holy place, with fitting rite and ceremony. Under the Old Law, this was, in a liturgical sense, the most solemn and significant part of the sacrifice, and was never performed by other than the priests. Whence we may rightly conclude that this also is the most vital liturgical action in the Sacrifice of the New Law. And this it is that we priests perform daily the wide world over, magnifying among the Gentiles the Name of the Lord of hosts by the offering of a Clean Oblation in every place, from the rising of the sun to its going down.

✠ ALEX. MACDONALD, D.D.,
Bishop of Victoria, B. C.

CLERICAL HUMOR OLD AND NEW.

HOLY men have considered humor to have a high place in the ethics of life. To name but two: Father Faber has expressed the opinion that “an honest, humorous sense of ridicule is a great help to holiness”, adding that “perhaps nature does not contribute a greater help to grace than this”. And a very different man, George Herbert, writes: “The country parson sometimes represents himself as knowing that

nature will not bear everlasting seriousness, and that pleasantness of disposition is a great key to do good; not only because all men shun the company of perpetual severity, but also for that when they are in company, instructions seasoned with pleasantness both enter sooner and root deeper. Wherefore he condescends to human frailties both in himself and others, and intermingles some mirth in his discourses occasionally, according to the pulse of the hearer."

There are many people, alas, clerics and others, who are quite devoid of the sense of humor; nevertheless, as someone has said, no one has ever yet found a man or woman who admitted the want of it.

Humor is not, as some people fancy, a malicious quality, "depending for its existence upon the discomfiture of others"; and practical jokes which often have a latent if not obviously malicious intention are quite the poorest expression of the ludicrous. They are not veritable humor, which is rather subtle, destitute of violent mirth, and frequently conveyed by the mere twinkle of an eye.

That delightful writer, A. C. Benson, goes so far as to find humor in the mind of the Creator, and he calls our attention to such things as "the peevish mouth and the fallen eye of the place, the helpless rotundity of the sunfish, the mournful gape and rolling glance of the codfish, the furious and ineffective mien of the barndoar fowl, the wild grotesqueness of the babroussa and the wart-hog, and the crafty, solemn eye of the parrot."

St. Basil, called before an irate magistrate, was told that his liver might be torn out of his body. To which the Saint gave the retort courteous: "Thanks for your intention; where it has been at present, it has been no slight annoyance."

John Wesley had a reputation for cheerfulness. In his *Journal* he writes: "I preached in Halifax to a civil, senseless congregation. Three or four gentlemen put me in mind of the honest man at London who was so gay and unconcerned while Dr. Sherlock was preaching concerning the Day of Judgment. One asked: 'Do you not hear what the Doctor says?' He answered, 'Yes, but I am not of his parish!'" At Pembroke, being much disturbed by the levity of the people, he wrote: "Some of them came in dancing and laughing, as

into a theater, but their mood was quickly changed, and in a few minutes they were as serious as my subject, Death. I believe, if they do not take care, they will remember it for a week!"

Nicholas Burke, better known as Father Thomas Burke, O.P., the great Irish patriot and preacher, was a man of quick wit and humorous speech. His father, Wat Burke, was a baker, his mother, as he said, being a "McDonough from Connemara, a stock that is as purely Irish as ever was that of Hugh O'Neill or Red Hugh O'Donnell—as fiery in temper as ever St. Columbkille was, and he was a true Irishman—as poor as England could make them, and God knows, that was poor enough—as proud as Lucifer, and as Catholic as St. Peter." He had a keen sense of humor even as a boy. On one occasion when serving as acolyte something that occurred at the altar made him laugh, whereupon a Dominican nun who had seen the seeming irreverence brought him into the Convent and gave him a good thrashing. He returned sobbing to his mother, and she exclaimed, "Oh! my blessed boy, did the spouse of the Lord lay her hands on you?" After many years the nun and mother met, as Father Burke remarks in one of his letters; and the mother called the boy and said: "You ought to throw yourself on your knees in gratitude to this good nun, who by her correction has helped to make you what you are." Mrs. Burke was undoubtedly a woman who believed profoundly in the efficacy of corporal punishment, two special occasions of which remained deeply impressed on her son's memory. After a boyish prank which Nicholas fully confessed, Father Rush, who had seen part of the fray, took him home and urged his mother to keep her boy more indoors. On the priest's retiring, Mrs. Burke conducted Nicholas into an inner room where, after locking the door, she knelt and began the prayer, "Direct, O Lord, our actions," etc. "When I saw my mother enter the room," said Fr. Burke, who himself tells the story, "make the sign of the cross, and solemnly invoke the light of the Holy Ghost to direct her, I knew I could expect no mercy. I never got such a beating as that directed by the Holy Ghost, and I have never forgotten it." Indeed, it is recorded by his biographer that Father Burke said at Tallaght that he never afterward

heard or recited this prayer without the sensation of a cold thrill between his shoulders.

On one of his numerous visits to Rome, Cardinal Wiseman made the acquaintance of the young Burke, who was then at Santa Sabina, that most attractive of Dominican churches on the heights of the Aventine, overlooking the Tiber, and once the home of the great St. Dominic himself. The Cardinal conceived a profound affection for the young novice whose ready wit, spirit of "jest and Irish fun played incessantly around a nature as open, artless and sincere as a child's", and he predicted that he had "a wondrous power of inspiring love", and would yet become, as he did, a great priest.

It is recorded of Father Burke's first year in England, where he was sent to act as Novice Master in the Convent at Woodchester, that he was never seen to smile. But when his sojourn in England came to an end much is told of his unquenchable humor, which came eventually to the fore. "Part of his generous plan", writes his biographer, "was to utilize the gifts of wit and humor with which he was endowed by spreading around him some alleviation of the cares and woes of life. . . . Although he regarded it a fundamental law of gravity in a religious 'Never to laugh at your own jokes', nevertheless when surrounded by clerical listeners his stories often gathered piquancy from the infectiousness of his laugh."

Father Tom had a great fondness for riding on the top of an omnibus. Once when doing so after a long church service in Dublin, he produced his Breviary, and was soon deep in its contents. A well-known Evangelical, sitting near by, took upon himself to comment upon the act. "The Lord tells us", he said, "that when we pray we should not be as the hypocrites, who love to pray in public and at the corners of streets that they may be seen by men. Now," he added, "when I pray, I enter into my closet, and when I have shut the door, I pray in secret," alluding to our Lord's words (St. Matthew 6: 6). Without looking up, Father Burke replied aloud, "Yes, and then you get on the top of an omnibus and tell everyone all about it." This incident recalls an episode in the career of Vicar General, afterward Cardinal, MacCabe, who disapproved of priests riding on top of a 'bus as undignified. Having seen Father Dan O'Keefe, of St. Paul's, traveling out-

side one of the aforenamed vehicles, he addresses to him a brief note: "Dear Keefe, I have seen you on top of a 'bus! Get on the inside in future." Father O'Keefe, described as a rough diamond, replied by return mail: "Dear Cabe, I have often seen you on the top of a horse. Get thee henceforth inside the animal."

Tallaght, where Father Tom was always at home, had an old and infirm pastor, who had worked well in his time but had grown too old for labor of any kind. This priest was informed by his Ordinary that "really he must preach". The old man, as Father Burke describes him, attempted to do so, but naught except coughs and groans were the result of the effort. The Archbishop thereupon told him to get a book and read an instruction to the people. Father Burke tells how the old pastor got a book called "The Mirror of the True Religious; or the Glories of the Mission" and read it to the congregation. It was amusing to see Father Burke impersonating the old pastor, doubled up with lumbago, and reading aloud the "Mirror", whilst an acolyte held a candle to assist him. "St. Francis lived on bread and water" (groan) "and slept on the floor" (groan); "and when the Saints had so much to do to save their souls, how much more ought ye to do?" The book was of the Jansenistic sort and Father Burke afterward discovered that it had been placed on the Index.

One day at the end of Lent some visitors entered to inspect the Tallaght Convent grounds belonging to St. Mary's. A remarkable legacy from Protestant Archbishops who had lived there attracted their attention. It was a pyramid of the vertebrae of a whale and was placed, by way of adornment, on one of the wide walks. Coming on Father Tom who was walking slowly along in a meditative vein, one of the visitors asked him what the very large bones represented. "Certainly, Ma'am. Those are the remains of the very large whale which Jonas swallowed—a terrible fellow for fish." None of the party at the time noticed the ludicrous inversion of the Bible story, but it caused much amusement later on.

A biographer of Father Burke's refers to his fondness for practical jokes, in which he recalls some peculiarities of Sydney Smith, Sir James Macintosh, Dickens, Moore, Lever, Hook, etc. Canon Walter Murphy was a man so precise and

natty that Father Tom often made him the polished peg whereon to hang his jokes. Archbishop Cullen, from his long residence in Italy, was always amused by Father Burke's pictures of Italian life, including that of a quack dentist from Tuscany who with falsetto voice and bray of trumpet frequently came down the Piazza di Sant' Agnese at Rome and implored all sufferers to avail themselves of his skill. On one occasion he described the Canon sitting down in the Piazza, where the dentist had taken up his quarters and invited the passers-by to patronize his art of extracting teeth. He had a way of encouraging his patients by exhibiting a bag crammed with trophy tusks, including the tooth of Melchisedek. The dialogue between the dentist and the Canon in mingled Italian and French was imitated to perfection by Father Burke, who, starting up, would pretend to get behind the Canon's chair to hold his chain and extract the delinquent tooth.

When at San Clemente some Irish ladies asked him to cicerone them about Rome, which he did for many days. His appearance was not very attractive, and he was usually wrapped in a cloak much marked with mud splashes. When his friends reminded him that in this he resembled St. Dominic, who wore "a black cloak showing marks of long journeys through wind and rain", he answered drily, "Ah, Rome is a grand place for those who don't care to be clean."

The Bishop of Dromore, witnessing on one occasion Father Burke's exuberance of spirits, thought it "unworthy of the priestly dignity!" "If it were not for this blemish," he said, "there is no distinction to which your talents would not entitle you." The holy and clever Dominican replied: "I have often heard *you* express regret that you had ever been made a bishop. If your Lordship had followed my example and had a little more fun in you, that burden would never have been laid on you."

When in America his eloquence made him very popular. On once occasion he found some difficulty on account of the crowds in getting into the hall where he was to lecture. After being jostled about for some time he was hustled into a blind door between the pillars, and a big fat Irishwoman placed herself in front of him. After a while he said, "My good woman, will you try to let me get past you?" "Don't bother

me," was the reply, with her head over her shoulder; "what are you better than anyone else?" "My good woman, there won't be any lecture if I can't get in; I'm Father Burke." "*You*, Father Burke!" she exclaimed disdainfully, and with her elbow gave him a dig as she made the un-Christian remark, "Go to the devil!" Father Burke said she hit him right in the pit of the stomach and took away his breath. Fortunately Captain Byrne, in charge of the police, saw his Roman collar and made way for him, and he came down to the steps of the Lecture Hall hardly able to speak.

Father Burke tells the following ludicrous incident occurring to him while traveling in Galway. "I found myself alone in the train with a sallow, solemn-looking man. For two hours we did not exchange a word. The coils of a muffler concealed my identity. At last my companion broke the ice by a question. 'Where might you be going?'—'To Galway. I am the son of Wat Burke, the baker.'—'And do you follow his trade?'—'No.'—'Where do you live?'—'No fixed place; I'm here to-day and away to-morrow.'—'Why don't you live with your father and mother?'—'Because I have made a vow never to live with them.'—'Young man, I am shocked. Do you drink?'—'Sometimes.' My fellow-traveler turned away his head in disgust and remained looking out of the window at the opposite side until we reached Galway. Here he got out without bidding me goodbye."

A convert lady who hoped that he would write her in the style and length of his sermons, inquired of him what she should do to become a true religious. The reply, short and good, was: "Be as humble as a door-mat and as pliable as a plate of porridge."

Once when Father Burke was going to Cork he met, in a crowded railway carriage, a man who, repeatedly slipping his hand into an inside pocket of his coat and drawing out a bottle, went on drinking drams, which made the Father fear that he might soon become unpleasant company. The next time the man took out the bottle, Father Tom dryly remarked: "Your mother must have died very early, sir?" The man gazed at him in surprise. The priest continued: "It is quite plain you were brought up by the bottle." As all present laughed, the man, feeling ashamed, put the bottle by and left it undisturbed.

Another story he tells is of an old priest who was in the habit of getting into a brown study, forgetful of things around him. On one occasion of a visit to a convent in Meath he seemed so lost in thought that the Reverend Mother offered him "a penny for your thoughts". "They are not worth a penny, for I was thinking of you," was the old priest's reply. "And what were you thinking?" "What a quantity of relics you will cut up into when you die." The Superiorress, it seemed, was of a weight much above the average.

Among the clerical humorists of Ireland, Father James Healy stands out prominent. Dr. Mahaffy describes him as follows: "His outward presence expressed perfectly the soul within. It would have been a common face but for the uncommon qualities which marked it, for it was broadened with smiles, lit up with a twinkling eye, refined by the thin nostril and mobile lips, which told of his delicate perception and ready utterance—an utterance rich with the flavor of his origin. He was never at a loss for a kindly word. To meet him in the street was like passing suddenly into sunshine."

Despite his habitual humor, Father Healy was possessed of a deep sensuality and a wonderful spirit of self-sacrifice. During the cholera in Dublin in 1849 his devotion to the dying was remarked by all. Between breakfast and dinner, and during the six years when he lived in Smock Alley, he worked hard among the poor and sick, bringing not only consolation, but cheer and encouragement, to the poor. After that time Archbishop Cullen transferred him to the curacy of Bray, in County Wicklow, which in those days was very different from what it is now. One stormy winter evening just as the tired priest had settled himself to rest before a blazing fire and the companionship of a book, his servant came in to call him. Tom Byrne, he said, fond of drink and in the habit of beating his wife, was just then on one of his escapades. In a very short time Father Healy reached Byrne's cottage, who however in the meantime had been quieted by the neighbors and was lying on the bed in a maudlin and exhausted state. Father Healy tried to arouse him by calling him a ruffian and other uncomplimentary epithets. Byrne, however, who knew his pastor and who was himself of a humorous turn, remonstrated in gentle tones, full of contrition, whispering, "Go

away, your reverence; I'm not in a fit state to listen to your holy advice."

On one occasion when a pretty child was proudly shown him by her mother, he remarked, " My dear child, you'll have a blue look-out as long as you live!" The mother's face at first clouded, but immediately after brightened up when she saw the smile on Father Healy's face, for the child had blue eyes.

As chaplain to a convent school at Bray, it was his duty to hear the confessions of the children. A little penitent, but now a mature matron, states that, having on one occasion mimicked Father Healy, she felt bound to confess the action, but shrunk in agony from doing so. At last she succeeded in intimating that she had applied a disrespectful nickname to one of God's anointed. " If you mean me, my child, you are at full liberty to call me any name you like, from a donkey to an elephant," said the ghostly adviser.

Father Healy, who respected Catholics and Protestants alike, was surprised at the curious cases of bigotry which he often encountered among his own people. A woman once complaining of the drunkenness of her husband, his rude ways and his inveterate habit of cursing, Father Healy asked her, " Is he Catholic at all?"—" It's too good a Catholic he is, your reverence; he'd knock the head off every Protestant in the town if he'd only got the chance." One day, Chief Justice Whiteside, on hearing Father Healy say grace at the table of the Protestant Lord Chancellor, remarked, " If William III could hear a Roman Catholic priest repeat that prayer in the house of the Keeper of the Great Seal, it would almost make our glorious deliverer turn in his grave!"

A barrister friend, Dan Griott, on learning that the parish priest of Little Bray had received a curate, went to Father Healy and asked: " Father James, have you really got a curate?"—" Yes."—" And where do you keep him?"—" I keep him where all curates ought to be kept—at a distance."

On one occasion a friend remarked to Father Healy: " You are a P.P. and you cannot go higher." " Aye, I could be suspended," answered the witty priest.

Father Healy tells the tale of returning by the fast train for Bray after dining at Dublin Castle. He was noticing with

anxiety, as the express shot past several stations, that it rocked very persistently from one side to the other. "Make yer mind aisy, yer reverence," quoth an old woman to Father Healy, who had put his head out of the window in hope of discovering the cause; "it's *my* son Jim who is driving the engine to-night, and when he has a drop in him he would as soon dash on to Wicklow as not."—"But," said he, feeling anything but at ease, "are you sure he can drive?"—"Af coarse; wasn't he postilion at the Hotel for five years?"

An Evangelical gentleman, talking to Father Healy one day in the train just after it had left Bray, remarked: "How sad are the privations of the poor! I am sure you feel acutely for those of your own flock. See that little girl with the attenuated leg, picking cockles yonder."—"Oh, sir," remarked the priest, "you couldn't expect that so small a heifer could have a big calf!"

A country priest suffering from chronic dyspepsia was staying at Bray for the cure. One day he went for a walk with Father Healy. "I have derived relief from taking a tumbler of water fresh from the tide," he said. "Do you think I might venture to take a second?" Father Healy put on the solemn expression known as his "considering cap", and said at last, "Well, I don't think a second would be missed."

Someone asked: "As you are well up on Bible points, Father Healy, what is the difference between the cherubim and seraphim?" "Well, I believe there *was* a difference between them a long time ago, but they have since made it up."

The oddity and hospitality of his dinners could never be forgotten by those who had been his guests. One of these writes: "The numbers varied—sometimes eight, ten, twelve, even fourteen. A great variety of guests met at his table. I have sat there at the same time with Prince Edward of Saxe-Weimar, Lord Powerscourt, Monsignor Persico, Archbishop Walsh, Lord Morris, Chief Baron Palles, and others. His friends were always delighted to be there, and he was delighted to have them. One servant cooked the dinner and brought it to the table, and it was impossible to tell how the service at dinner was being conducted. Once, I remember, when some officer of the Guards was dining with him, he looked round for a servant to take his coat and hat when he

entered the house, and the host came forward smiling, saying: " You know, those footmen of mine all gave me notice and left on the spot when they heard you were coming!"

Sir Redvers Buller dined with him on one occasion when the other guests were Archbishop Walsh and eleven priests. Sir Redvers made a slight start when he saw he was the only layman. " Never mind," said Father Healy, " the soutane is not worse than the Soudan."

Once Father Healy was asked how he would describe a Scotsman, and in answer, assuming as he spoke the Scot's accent, said: " A Scot is a mon wha keeps the Sawbath and iverything else that he can git."

Father Healy, a thoroughly temperate man, on one occasion ordered a humorous cabman at Bray, known to indulge in an occasional drop, to call for him after dinner at the house of a friend. On the jarvey's arrival, Father Healy was grieved to notice that he was not quite sober. " Drunk again, Peter," muttered the priest. " Well, to tell yer the truth, yer reverence, I'm a *little* that way myself!" When telling this story he used to add another of Canon Harold of Ballybrack, who, on being driven home by a jarvey on a very wet day, gave him a glass of whiskey. " What do you think of that stuff?" asked the Canon. The man smacked his lips in appreciation, answering: " If your reverence had some of this in the holy water font, you'd never have to lecture us on being late for Mass."

With all his drollery, quick wit, and delight in all that was really humorous, no one was keener or more sensitive than he as to the quality of joke permissible among Catholics. Priests, it is said, " know better than anyone else where ' Danger ' is written up, and while they enjoy a good skate on the slippery surface of wit, they will keep off that part where the ice is thin between fun and sin." One of his many friends, a lady of rank and vivacity, sent to him in bad taste and utter misconception of the character of the man, as a Christmas card, a picture of a French abbé imparting to cherry lips a kiss, not necessarily of peace. He thus acknowledged this missive: " The Rev. James Healy presents his complimets to Lady _____. He considers her card libellous, and has therefore placed it in the hands of his solicitor." A friend who chanced

to be with him when the card came, offered the weak suggestion that perhaps it might be better not to resent it, as the sender was a lady of rank. "But her offence is rank, too," he replied, quoting Shakespeare. The lady, who happened to be at the court of the Lord Lieutenant's wife, sometimes called Vice-Queen, when she next met Father Healy, made some allusion to the card. He merely said, "Oh, you are in the vice business, too," and turned the conversation; but long after, he expressed his estimate of the sender by asking, "How is that hussy, Lady Kilgobbin?"

Father Healy is described as being uniformly bright in society, but if those in whose company he was were too dense to see a joke, he did not waste his humor on them. If attempts to draw him out did not please him, he knew the right kind of reply to make. He also noted anything approaching a *double entendre*, and it is on record that he has left the room when an objectionable story was touched on.

When a priest on one occasion apostatized, he remarked that changes of church were "due to either Punch or Judy".

A barber once, in shaving the Father, had a very trembling hand. "There now, you have cut me! ah, whiskey, whiskey!" "Yes, yer reverence," replied the barber, who was quick-witted, "it do make the skin tender, don't it?"

Father Healy died at the age of seventy; his funeral "presented a spectacle of public mourning without a precedent perhaps in all our history", wrote the Rev. Joseph Burke.

A good deal of wit is to be found among the sayings recorded of Anglican bishops and clergy generally. In Ditchfield's *Old-time Parson*, a work giving a good insight into post-Reformation church life in England, we find many amusing specimens of clerical humor. Bishop Wilberforce, a man of deep spirituality and great wisdom, had the ready humor which was often useful to him, and was shown when his own heart was sad. He said of himself that he seemed the gayest when most "utterly sad". On one occasion Wilberforce was shown by a clerk in a church a very comfortable "squire's pew", having fireplace, armchairs, etc. The clerk then asked his Lordship if he could suggest anything else to perfect the arrangements, and the bishop whispered to the clergyman who accompanied him, "A card-table!" A workingman one day

asked him if he could tell him the way to heaven. "Take the first turn to the right and keep straight on", was the ready and apt reply. It is from George Cruikshank that the story comes of the Bishop's powers of rhyme, shown once when two guests were playing the game of rhyming on two given words. Cruikshank being able to do nothing with the two given—Cassowary and Timbuctoo—passed them on to his host, who quickly made the following impromptu Limerick:

If I were a Cassowary,
On the plains of Timbuctoo,
I would eat a missionary
Skin and bones and hymn-book too.

A Lutheran refrain, "The devil is dead," was once being chanted by two Oxford undergraduates as they lounged about the hall of Cuddesdon Palace. Gently walking up to them, the Bishop placed one hand on each head, saying: "Alas! poor orphans."

To Bishop Stubbs of Oxford are accredited many jokes, and he is described as being an historical scholar and teacher besides, and as having a curious personality. "He was so true, faithful and sincere himself that he had a great dread of unreality or of appearing to be in any way insincere, and would often turn into jest some subject which dull-witted, ponderous and earnest people deemed most important. Thus, a fussy clergyman wrote to Bishop Stubbs a long letter, asking his lordship's opinion as to whether it was requisite to have a faculty in order to place some curtains behind the altar at his church as a reredos. The Bishop replied in a letter which did not satisfy the clergyman, who must needs write another long epistle with regard to the subject of his reredos. He received a prompt and curt reply:

Dear ———,

Hang your curtains!

Yours truly,

W. OXON.

Bishop Stubbs had a great objection to the complaints which squires and churchwardens brought him about hard-working clergy, whose ritualistic practices gave offence to the

former. On one occasion a layman, having described the observances of his vicar, added: "Why, my lord, before he begins his sermon he actually kisses his stole!"—"Well, well, Mr. ——, perhaps that is better than if he stole his kiss!"

A clergyman once applied to the Bishop for permission to go to the Holy Land for three months. The answer came:

My dear ——,
Go to Jericho!
Yours ever,
W. OXON.

Although reputed a "High Churchman", Bishop Stubbs did not care much for vestments, and when some ladies wished to embroider him a cope, he was heard to say he would rather have half a dozen new shirts. One day the organ stopped in the middle of a hymn and the Bishop was heard to exclaim: "Blow the organ!" At the close of a Christmastide service, the verger with great solemnity asked, "Have you any further use for the mace, my lord?"—"No, take it away and put it in the pudding," said he. From Canon Beeching we get the following story: "It was the morning after a banquet, and a solicitous friend who had sat beside Bishop Stubbs, happening to meet him, asked if he got home all right. The Bishop looked slightly surprised at the question, but at once added, with an apparent gleam of comprehension, 'Oh, yes, it was only my boots which were tight'."

The aforenamed were not the only bishops noted for apt and humorous sayings. The views of one of his clergy on ritual did not agree with those of Bishop Bloomfield. When on one occasion the clergyman cited the authority of St. Ambrose, he received the following reply:

Sir,
St. Ambrose was not the Bishop of London, and I am.
Yours, etc.,
W. LOND.

Archbishop Magee declared that the holder of the episcopal office should have two qualifications, namely "to suffer fools gladly, and to answer letters by return of post".

A lady once took the same Archbishop to hear an eloquent preacher, who it seems was equally noted for being very lengthy in his discourses. On their return home the lady remarked: "A saint in the pulpit, my lord."—"Yes, and a martyr in the pew," answered Magee.

A sad, mourning widower put upon his wife's tomb: "The light of mine eyes has gone out," and as the bereaved man speedily married again, a bishop—name unknown—suggested another line: "And I have struck another match."

Mr. Ditchfield gives us the following anent Bishop Temple. He was staying at a big house and had to leave by an early train. Time was short and Temple wanted his breakfast. Among the guests was a young man of the foolish type, who, being the only other early riser, thought it necessary to make conversation and amuse the prelate. He began by telling him a wonderful story of an aunt of his who intended to travel by a certain train, but was too late for it. The train was wrecked, and thus the lady's life was saved. "Now, do you not think that her escape was most providential?" asked the young man.—"Can't say—I do not know your aunt," replied the Archbishop in his usual rasping voice, as he gulped down a cup of coffee.

It was Archbishop Magee who complained that, when he stayed with parsons, "they always give me 'The Church's One Foundation' and cold chicken. I hate them both." A bishop of more sentimental turn of mind was recently staying with one of his country clergy. About the breakfast hour he heard the strains of "Rock of Ages" sounding through the house. At the breakfast table he remarked how sweetly the hymn sounded. Then said the vicar's last-born: "That was cook." The bishop expressed pleasure at the melodies of the cook. "She always sings 'Rock of Ages' to boil the eggs," said the child; "three verses for soft-boiled, five for hard!"

Anent hymns, a London vicar, liking a hymn sung at family prayers, allowed the servants to make the choice. One day the cook was complimented by her mistress on her selection. "Yes, mum, it's the number of my policeman," was the reply.

The peasantry of East Anglia were much puzzled when Canon Lloyd was made suffragan Bishop of Norwich, and many a child was held back from confirmation by its parents,

who objected to have their children "bishedoped" in a make-shift manner by what they called a "sufferin'" bishop. Once, when this Bishop noticed that the flag on the church he was visiting flew at half-mast, he inquired who was dead. He was told that it was for him—"we only give the hull length of the pole to the real bishop."

The hunting parson is in England seldom to be found; not so, however, in the sister island, where the inherent love of sport is found in priest and people alike. An Irish parson who loved the sport was taken to task by a solemn parishioner, who told him that "it was extremely wrong for him to carry a gun and shoot rabbits on his glebe," concluding with the remark: "I do not see in my Bible that the Apostles went out shooting." Quoth the vicar: "No, sport was bad in Palestine; they went fishing instead."

STUDIES IN CHRISTIAN ART FOR THE CLERGY.

Two years ago the *Libreria Salesiana* of Florence published a volume on art for the special use of the clergy, entitled *Nozioni d'Arte per il Clero*. The author, Dr. Celso Costantini, a young priest in the picturesque little town of Concordia Sagittaria on the Adriatic coast near Venice, had shown in youth extraordinary talent for sculpture, although his preferences were for study and writing. After a brilliant course in theology, during which he gave much time to the study of Christian art, he was ordained priest, and soon after devoted himself to writing in defence of a truer standard of Christian art and against the prevailing commercialism in the architectural and decorative features of our church buildings. Through his energetic activity an art congress was inaugurated at Venice in 1907, to which the ecclesiastical authorities gave their cordial and intelligent coöperation. It was found that the chief impediment to the promotion of a correct style and taste in ecclesiastical art work was due to the lack of knowledge and of training among the clergy, who thereby became easy followers of a modernistic tendency which threatened to banish from our churches the traditional forms approved by esthetic and religious feelings.

Dom Costantini undertook to prepare for the use of seminarists a manual of sacred art which would teach them the principles of true art, and illustrate its chief uses in the service of the Church. The volume as soon as it was published elicited the unstinted praise

of art critics and ecclesiastics. Its singularly clear style, the simple yet admirable grace of its diction, the conciseness with which the author presented the essential features of his subject, and the sound judgment which characterized his choice of illustrations, commended the work universally, and a new edition was called for before the close of the year.

The Holy Father, who knew the young priest from his Venetian days, sent him a high commendation of his work, which he styled a treasure that should be welcomed and studied by the clergy at large. The Italian Press—the *Osservatore Romano*, the *Difesa* of Venice, the *Osservatore Cattolico* of Milan, *L'Adriatico*, the *Rivista di Scienze Teologiche*, the *Corriere d'Italia*, the *Popolo Aquilano*, the *Sentinella* of Brescia, and other periodicals—praised the author as a true artist and a talented writer.

In the meantime the gifted priest had found opportunity for illustrating his advocacy of a purer standard of art by reviving his native talent for drawing and sculpture. A writer in the *Forum Julii* describes the impressions of a visit made to the peaceful little parish house of Padre Costantini, whom he found in the midst of busts, heads, reliefs, and figures of saints, madonnas, and angels. During the nine years of his residence the gifted priest had devoted his leisure hours to creating works of art, without the assistance of a Mæcenas or of models other than such as his knowledge of the masterpieces of art gave him. That he has been singularly successful is shown in the public recognition won by his work. In 1908 a Madonna by him took the second prize at the Venice exposition, and despite the fact that he opposes the purely commercial interests of the art producers in his province the Chamber of Commerce has honored him with a special decoration for the excellence of his work.

Since there exists in the United States a similar condition of commercial enterprise to the disadvantage of true Christian art, we have for some time past endeavored to engage the services of several eminent architects and decorators who are familiar with American conditions of church building, in order that they might set forth the true aims and methods of the sacred art, taking due account of the progress made in the treatment of material and bearing in mind the convenience and necessity of modern congregations in the public worship of the Church. The fundamental need of a wider diffusion of knowledge among the clergy, upon whom the real reform in church building and decoration devolves, has prompted us to translate Dr. Costantini's work and present it in a series of papers on Christian art. For this purpose we have requested him to revise the chapters of his *Nozioni d'Arte*, which he has done with a view of adapt-

ing the articles to American readers. At the completion of the series we hope to publish the whole with additions and illustrations in book form for the use of clerics and those students of Christian art who are directly interested in the building and decoration of our churches.

To give the reader a better appreciation of the author's argument, we give here the order of topics to be treated by Dr. Costantini.

I. Christian Archeology: Principles; Art in the Catacombs; Symbolism; Epigraphy; Liturgical Use.

II. Christian Art from the Time of Constantine. Growth of the Basilica Style. Development of Byzantine, Arabic, Roman, and Gothic Art.

III. The Renaissance. The Great Achievements of Christian Art during the Fourteenth, Fifteenth, and Sixteenth Centuries. Subsequent Development.

IV. Sacred Art: Its Characteristics; Sacred Art as a Study for the Priest; Diocesan Commissions for the Preservation of Ecclesiastical Art (Monuments and Documents); Rules and Cautions regarding Church Architecture; Sculpture and Painting in the Church; the Sacred Vessels; Hygiene of the Church Edifice.

EDITOR.

CHRISTIAN ARCHEOLOGY.

ETYMOLOGICALLY, *Ἀρχαιολογία* means nought else than discourse of the past. Nowadays, however, this term has a distinctive sense of its own, more limited in scope, and implying a particular line of training, namely, the study of ancient monuments.

Classical archeology studies classical antiquity; namely, the monuments, usages, customs, etc., of the primitive Greeks and Romans: in like manner, Egyptian archeology studies the ancient monuments of Egypt; the temples, pyramids, tombs, obelisks, apparel, *papyri*, etc.

Christian archeology may be defined to be the study of Christian antiquity; that is, of the monuments, usages and customs of the early Christians. Ordinarily, the study of Christian antiquity is brought down to the death of St. Gregory the Great (604); from which time we enter upon the full history of the Middle Ages.

The immediate scope of Christian archeology is to elucidate, explain, confirm, and also to reconstruct by the aid of the

ancient monuments the history of Christian thought (positive theology) and the history of the primitive outward life of the Church (worship, hierarchy, persecutions, etc.). The ultimate end of Christian archeology is that of serving in defence of the Catholic truth, by offering solid and irrefutable arguments on the side of apologetics, and in resistance to rationalism and Protestantism.

The sources of Christian archeology are, generally, the books of the ancient ecclesiastical writers and every other monument which bears witness of the life, the worship, public usages, and private customs of the early Christians.

We may distinguish between general and special sources. It stands to reason that among the sources, the first position is held by the Gospels, Epistles of the Apostles, and Acts of the Apostles; "which may be styled the true exordium of all other ecclesiastical history". Archeology, then, takes account not only of the canonical books, but also of some apocryphal writings, which can still supply some useful coincidences and valuable data.

Following the Acts of the Apostles come the books of the first ecclesiastical writers. For the present I must confine myself to the mention of certain leading names which the reader has already learned from ecclesiastical history; such as Clement of Rome (*Epistles to the Corinthians, Libri pseudo clementini*), Hermas (*Pastor*), Papias (*Homiletic Fragments*), St. Ignatius (*Epistles*), St. Justin (*Apology*), St. Irenæus of Lyons (*Tract Adversus haereses*), Tertullian (*Apologetics, Ad Nationes, De praescriptionibus, De idolatria*, etc.), St. Hippolytus, St. Cyprian, St. Clement of Alexandria, Origen, Lactantius, Eusebius (the Father of Ecclesiastical History), St. Ambrose, St. Augustine, St. Jerome, Damasus, Prudentius, etc.

The special sources of Christian Archeology are the Acts of the Martyrs, the Calendars, the *Capitularia evangeliorum*, the Martyrologies, *Liber Pontificalis*, the itineraries, sacramentaries, epigraphs, painted or sculptured designs.

When the Christians were accused before the tribunals, the *notarii* or *exceptores* conducted the verbal report, which then became entered in the public records. On the basis of these prosecutions were consequently compiled the *Acta* and *passi-*

ones of the Martyrs. Still again, the *passiones* would be related by contemporaries who had been witnesses of the martyrs' torments. These *passiones*, drawn from official documents (*acta proconsularia, praesidalia or judiciaria*), products of contemporary narration, have a very high value. They are, however, comparatively few in number. This is not to say that the other acts are not true; merely, the lack of certified acts is explained by the fire which, during the persecution by Diocletian, burned up the archives of the Church in Rome and Africa. In the time of peace, new acts were compiled with the aid of memorials, of most recent tradition, and other documents preserved from destruction. Accordingly these too have a high value. Finally, there are the *passiones* that were written during the Middle Ages, past the eighth and the ninth centuries. And whilst these are not so important as the first series, in that often legendary additions interweave themselves about the chief act, and repeat marvelous deeds over the outlines of other "passions", or detail some myth: nevertheless, they are not to be condemned and rejected so lightly as is the fashion with certain critics, since "they often contain a substratum of historic truth: the name of the martyr, approximate date of the events, perhaps the name of the prefect, of the judge, the governor, and, especially, the place of burial".¹

As implied by the term, the Calendars comprise indices of the religious festivals, together with various other data of historical or topographical or astronomical nature. Every church was expected to have its own calendar. The most ancient is the one compiled at Rome under the pontificate of Liberius. This calendar is called either Liberian, by appropriate reference to the name of that Pope, or Filocalian, from having been written by Furius Dionysius Filocalus, the celebrated calligrapher of Pope Damasus.

The *Capitularia evangeliorum* are "the rubrics adducing the passages of the Gospel that were to be read in the Mass for each day of the year; and the rubrics were placed at the beginning or at the close of the *Evangelaria*. The *Capitularia*, like the calendars, contain the list of festivals of martyrs; and if the actual cemeteries are not named, there is often

¹ Marucchi.

mention of the streets along which the venerated sanctuaries happened to be." The best manuscripts were compiled in the Carolingian era.

The Martyrologies came about by the fusion of the Calendars of the various churches, and are a chronological collection of the names of martyrs, with some biographical indication concerning the most illustrious among the Saints. Notable among them is the *Martyrologium hieronymianum*, compiled in Italy toward the middle of the fifth century. All the manuscript martyrologies still existent are derived from this. The present Roman Martyrology was compiled much later, by Cardinal Baronius (1598).

The *Liber Pontificalis* constitutes the first nucleus of the history of the Papacy, and consists of biographical notices of the early Popes, from St. Peter to Nicholas I (867). The formation of this work dates back to about the fifth century.

The *Itineraries* are very ancient topographical guides, with hagiographical data, devised for the use of pilgrims. To this group may be added certain relations of travels by pilgrims, and affording precious topographical details; so, too, on the festivals or on the life of the martyrs. Famous among these is the Itinerary of Einsiedeln. With this group may likewise be classed the catalogues of cemeteries, topographical plans, and the descriptions of the City of Rome called *mirabilia*.

The *Sacramentaries* are very ancient liturgical books, a composite of missal and ritual, giving data concerning the tombs of the Martyrs, in the manner of the stations recorded in modern missals; and they contain various liturgical forms. There are three Sacramentaries: the Leonine, Gelasian, Gregorian.

Of the epigraphs and the painted or sculptured designs, I shall speak more fully later on.

HISTORY OF CHRISTIAN ARCHEOLOGY.

The study of Christian Archeology began quite late. The Humanists, eager to know the classical antiquity, wholly neglected the Christian monuments, which they accounted to be something of a barbarous cast. A potent impulse for studying these Christian monuments was prompted by the Refor-

mation, when there was felt the need of seeking about the Catacombs the proofs of the continuity and of the fidelity of the Church in relation to the beliefs and the discipline of the early centuries. We need not dwell here on this theme, or weave too minute a history of Christian archeology. It will be enough to note the names of the most distinguished archeologists. Onofrio Panvino, who died all too young, published an important work at the close of 1568: *De ritu sepeliendi mortuos apud veteres christianos et de eorum coemeteriis*. St. Philip Neri, with his disciple Baronius, gave a great impetus to studies in archeology and history. But the father of Christian Archeology is Bosio, styled the Columbus of subterranean Rome. He began his work shortly before 1600, and explored the Catacombs for thirty years, observing alike the methods of a scholarly student and the piety of a true Christian. He collected and classified a great quantity of documents, copied paintings, traced drawings; and though not possessed of means for making excavations, he discovered large unexplored parts of the Catacombs, and thus prepared the precious materials for his posthumous work, *La Roma Sotterranea*.

After Bosio, the studies in archeology made little progress worthy of note; and in the eighteenth century the Catacombs were devastated by the abstraction of relics and inscriptions and by the excavation of much material for buildings and pavings. Benedict XIV sought to check this devastation, and founded a collection of inscriptions and other archeological matters in the Vatican Library.

Lastly came the great Giovanni Battista De Rossi (1822-1894). Even at the age of twenty years he began his labors on Christian antiquity, and they went on uninterruptedly till his death. Within the period of half a century he went from one discovery to another, reconstructing the topography of subterranean Rome, penetrating cemeteries long since forgotten, yet rich in ruins; explaining every monument with learned dissertations: formulating, above all, the true canons of Christian Archeology. His works² attest the vastness of his knowledge, and constitute a scholarly monument of the first rank.

² *Roma sotterranea cristiana* (1864-1877), *Inscriptiones christianaes urbis Romae VII saeculo antiquiores* (1861-1888), *Bulletino di archeologia cristiana*, etc.

We may here add as prominent in this field in recent times Armellini, Stevenson, Kraus, Marucchi, M. Wilpert, Duchesne, P. Grisar.

THE CATACOMBS.

It is needless here to rehearse the origins, the spread, the establishment of Christianity in Rome; the coming of St. Peter, the tranquility enjoyed by the Christians until the conflagration of the city (64), the ten persecutions, the peace of Constantine (313), etc.: all this has been learned from the history of the Church.

The early Christians were frequently regarded by their pagan compatriots as Hebrews, who abounded in Rome, whither they had come from the time when Pompey had subjugated Judæa (64 B. C.). Thus the Christians initiated their work of proselyting, and exercised their worship under the shadow of the Synagogue, where they profited by the liberty conceded to the Hebrews themselves: "quasi sub umbraculo insignissimae religionis certae licitae."³ The Hebrews had their subterranean cemeteries: a very noteworthy fact, which serves to throw light on the origin and the nature of the Catacombs. "These cemeteries showed ample analogies with the ancient Christian cemeteries; both alike deriving elements from a common type of sepulture customary in the East."⁴ The Catacombs may therefore be styled the first and most ancient Christian cemeteries. The Romans, as a rule, burned their dead and gathered up the ashes into tombs or urns which they called *monumentum*, *mausoleum*, etc. The Christians, however, imitating the burial of our Lord, and thinking of the resurrection, treated corpses with reverence, bestowing them in the earth, and calling the place of sepulture *cemetery*, from *κοιμητήριον* (*dormitorium*, or sleeping place). For the pagans, there was that *somnus eternalis*, an eternal void or desolation: for the Christians, a temporary repose until the resurrection (*κοιμητήριον ἐως ἀναστάσεως*). In like manner, that other most common phrase, *ἐν εἰρήνῃ* (in peace), recalls to mind the peace, the beatitude, the life everlasting allowed to the just.

³ Tertullian.

⁴ Marucchi.

The name Catacombs itself is of later use. De Rossi derives it from a hybrid combination, *κατὰ accubitorium*, a late Latin term for tomb. More probably the word comes from the Greek *κατὰ κύρβας*: down in the cavities. This term tallies topographically with the statement recorded of the Emperor Maxentius, that he "also cut a circle among the Catacombs" ("fecit et circulum in catacumbas"); namely, near that depression formed by the Appian Way toward the Church of St. Sebastian. Owing to this same sinking below the level, the underground cemetery of St. Sebastian would have obtained its description *ad catacumbas*: by the Catacombs. Since, then, this cemetery, famous for having harbored the relics of the Apostles Peter and Paul, was almost the only one remaining open, and the one most visited and known, the name of Catacombs afterward became general, and embraced all other underground cemeteries.

When we speak of the Catacombs, the mind at once recurs to the persecutions against the Christians, and it has been too often repeated that the Catacombs were the refuges, virtually the hiding-places of the Christians, fleeing to escape the persecutions. Now this view contains a measure of truth. The purpose of the Catacombs is quite different, however.

Again it is said that the Catacombs were places of assembly for the faithful, who conducted their worship in them during the persecutions, and even later. This view is only partly true also. As a matter of fact, the faithful did assemble about the tombs of the dead, for celebrating funeral rites and the festivals of the Martyrs; and sometimes, too, for other liturgical reasons. Still the Catacombs were not the habitual places for the exercise of worship and for the assembly of the faithful. The Christians assembled openly, in private houses, in home churches within the city.

The Catacombs are first and foremost the Christian cemeteries in the early times of the Church. They were not, as some would have us believe, cemeteries in common for the poor people, Christian or pagan; but they were essentially Christian cemeteries, where both rich and poor came to be buried.

But why were these sepulchres underground? The subterranean sepulchres were preferred by reason of a certain nat-

ural sympathy of the early Christians (who were very prevalently *ex circumcisione*) toward the Oriental sepulchres; and we have already seen that the Hebrews had their own catacombs. Moreover, these underground cemeteries imitated the tomb of our Lord. Finally, thus concealed underground, they were more secure from affront; they could more freely manifest their Christian character by means of invocations and prayers; whereas these things might have given a pretext to derision or to profanations if the sepulchres had been open to beholders.

It was sought to diminish the high significance of the Catacombs, where people said they were nothing but occasional caves of *pozzolana*, transformed into cemeteries. Likely enough, the early Christians appropriated to themselves some abandoned caves, but this was by way of exception. The Catacombs, properly so styled, were the fruit of the faith and of the gigantic labor, no less, of the faithful.

Of some thirty cemeteries, only five bear the character of caves.

If one study the preferred soil for the elaboration of the Catacombs, it forthwith comes to light that the early Christians were wont to avoid the places where *pozzolana* occurs: for the evident reason that there they would have been overtaken and disturbed by the excavators of such working material. On the other hand, they fashioned their subterranean labyrinths in a soil composed of granular tufa, which was never employed by the Romans in their constructions.

Others, following a devout sentiment rather than a sound archeological criterion, had intimated that the bones found in these cemeteries were all relics of Martyrs: neither does this agree with the truth. No more is it to be credited that all the underground cemeteries are Christian. In the Roman country districts, and especially along consular roads, there were pagan caverns, which have many points of contact and resemblance with the Christian cemeteries; just as, indeed, sundry Hebrew cemeteries resemble the Roman Catacombs.

One general and capital difference between the pagan and Christian burials may be noted here. I have already called attention to the *eternal sleep* of the pagans, and the Christians' expectation of the resurrection. I now speak of a dif-

ference more or less external. The pagan sepulchres preserve an individual character, a certain pride of caste; they are family tombs, monuments or vaults of the nobility, exclusive, and separated from other cemeteries. On the contrary, the thought of Christian fraternity, the bond of that society which is interrupted not even by death, but exalts itself in the Communion of the Saints, unites in a single abode of peace all the faithful, rich and poor, noble and commoners, humble *cultores verbi*, and signal heroes of Christ.

The vast subterranean chambers with their intricate labyrinthine passages were dug out by *fossores*, in the subsoil; and these *fossores* (diggers) were Christian manual laborers, though belonging to the spiritual hierarchy; very lowly hierarchy, indeed, yet proving that Christianity knows how to uplift, ennable, glorify, be it even the most modest manual labor when inspired by the worship of God and the veneration of the Saints.

The subsoil of Rome, harsh, tough, dry, lent itself right well to the excavation of these caverns, insomuch that round about the city (not within the walls, because a law of the Twelve Tables prohibited sepultures there), there were constructed, little by little, a liberal series of catacombs, combining to form a vast and wonderful necropolis. At Naples, at Syracuse, Cyrene, Jerusalem, the like excavations were made in a soil of rock.

The entrance to the Roman Catacombs is by a rude staircase, which leads into corridors (*ambulacri*), long, narrow, lofty, winding, intersecting, branching off, and losing themselves in a gloomy maze. They extend the network of their dark passages beneath the suburban soil, and rise withal into superposed stories. Their aggregate length is about 500 kilometers.

In the walls are excavated the graves (*loculi*), which are sealed with a stone slab (*titulus*) that bore the engraved name of the dead, and frequently some symbol or sacred monogram. Occasionally the grave is surmounted with a vault (*arcosolium*). For certain more considerable sepultures the corridor widens, and spreads out into a kind of cell (*cubulum*), which not seldom assumes ampler proportions, and a certain touch of architecture, suggesting a little temple. This

is the site of the more illustrious martyrs, of prayer and sacrifice. There are also some graves of the conventional type, dug in the soil as in modern usage. *Sarcophagi* occur less often. Sparse ventilators, or skylight flues, communicating with the open air, shed a faint light along the corridors.

In these cemeteries did Christianity write the first wonderful pages of its history. And still to-day, as we enter those walks, there is inhaled the tragic and solemn sentiment of a religion thus consecrated by the blood of so many martyrs; a religion at once brave and humble, severe and mild, mysterious and pure, infirm yet invincible, thoroughly austere yet full of love, enthusiasm, and equilibrium withal; much absorbed in God and contempt of the world, yet likewise human, all alive and intense amidst the agitations of the world itself.

But how, some one may ask, could flocks of poor and persecuted people compass a labor so gigantic? *Fides transtulit montes*, said our Saviour. These are such prodigies of that same faith which gave a new scope and value to life, which sanctified and beatified pain, exhilarated the soul of those throngs, binding them with the bond of fraternal charity into a formidable complexity of passive, tranquil, serene, though unconquerable resistance, the peer of death. They excavated the earth, going down into the darkness, for they were possessing the kingdom of heaven; their souls were absorbed in the infinite light of God.

The hidden and obscure entrances; tortuous, narrow, gloomy, intersected paths, bear record of times more ferocious against the Christians. Those apertures destined to give a little air and light to the vaults, those awkward corridors, belong to an era wherein Christians were tolerated by authority.

CELSO COSTANTINI.

(*To be continued.*)



Analecta.

ACTA PII PP. X.

I.

AUTOGRAPH LETTER SENT BY HIS HOLINESS POPE PIUS X
TO HIS EXCELLENCY DIOMEDE FALCONIO, APOSTOLIC DELE-
GATE TO THE UNITED STATES, IN FAVOR OF INTERNATIONAL
PEACE.

VENERABILI FRATRI DIOMEDI ARCHIEPISCOPO TIT. LARISSEN-
SIUM, DELEGATO APOSTOLICO IN FOEDERATIS AMERICAE CIVI-
TIBUS, WASHINGTONIAM.

Pius PP. X.

Venerabilis Frater, salutem et apostolicam benedictionem.
—Libenter abs te accepimus, auspice virorum coetu quorum
summa est ad populum auctoritas, fervere in Foederatis
Americae Civitatibus prudentiorum studia ad pacis commoda
gentibus tuenda. Videlicet animos coniungere, hostiles con-
tinere impetus, prohibere belli pericula et ipsas amovere pacis
uti aiunt armatae sollicitudines, coeptum est nobilissimum; et
quidquid in hanc causam confertur operae, et si non eo proxime
vel plene contingat quo consilia spectant, conatum tamen
praestat qui neque auctoribus vacat laude, neque publicae rei
utilitatibus. Idque hoc maxime tempore, quum et magnae

copiae, et instrumenta ad internacionem aptissima, et tam longe proiecta rei militaris scientia bella portendunt quae vel ipsis sunt principibus potentissimis vehementer pertimescenda. Quare gratulamur ex animo coeptum cum optimo cuique tum Nobis, praeceteris, probandum qui, adepti summum Ecclesiae Pontificatum vices gerimus Illius qui PACIS et PRINCEPS et DEUS EST: et ad illud, saluberrimo consilio, contendentibus Nostrae suffragio auctoritatis adiungimur libentissime. Neque enim dubium est Nobis quin iidem praestantes viri in quibus tanta est ingenii vis prudentiaeque civilis, velint ad pacem laboranti saeculo conciliandam regiam gentibus sternere viam in iustitiae et caritatis legibus sancte ab omnibus servandis. Pacem enim, hoc ipso quod ordine continetur, frustra quis sibi confidit stabiendum, nisi pro viribus contendat ut iis suus ubique sit honos virtutibus quae ordinis sunt principia ac fundamentum omnium maximum? Ceterum, memoria reperentes exempla tot illustrium Decessorum Nostrorum qui, quando per tempora licuit, hoc etiam ex capite, de gentium humanitate, de firmitate imperiorum tam egregie meruerunt, quandoquidem aliud nihil hac in re praestare aetas sinat quam pias ad Deum preces, Deum, qui corda noscit hominum et ea quocumque vult inclinat, instantissime adprecamur ut iis propitius adsit qui pacem populis conciliare student; gentibus vero quae pacem concordi calamitatibus, in pulcritudine pacis tandem aliquando conquiescant. Auspicem divinorum munerum Nostraeque testem benevolentiae Apostolicam Benedictionem tibi, Venerabilis Frater, paramanter in Domino impertimus.

Datum Romae apud Sanctum Petrum die XI Junii MCMXI
Pontificatus Nostri anno octavo.

PIUS PP. X.

II.

AD V. E. IACOBUM S. R. E. PRESBYTERUM CARDINALEM
GIBBONS, BALTIMORENSIUM ARCHIEPISCOPUM, QUINQUA-
GESIMUM SACERDOTII SUI ANNIVERSARIUM CELEBRANTEM
AC VICESIMUM QUINTUM, EX QUO SACRA PURPURA EXOR-
NATUS EST.

Dilekte fili Noster, salutem et apostolicam benedictionem.—
Id libenter accepimus, omnes scilicet Antistites Clerumque

universum Foederatorum Americae Civitatum, quin adeo plurimos e praestantissimis cuiuslibet conditionis hominibus, duplcam faustitatem sollemniter celebraturos, annum nempe suscepti Sacerdotii Tui quinquagesimum, itemque annum quintum supra vicesimum, ex quo inter Purpuratos Principes adscitus fuisti.

Universalis haec quoque animorum laetitia utramque tuam solemnitatem expectantium, luculenter Nobis declarat quanta ubique gaudeas existimatione quantaque omnes veneratione Te prosequantur, non solum ob excelsam dignitatem Tuam, sed etiam ob praeclarissimas, quas recte novimus, animi ingeniique Tui qualitates, ne dicamus singularem, qua emines, in gloriam Altissimi in bonumque animarum sollicitudinem.

Antistitum vero existimationem et laudem quisquam ignorat non modo in suae ipsorum Ecclesiae honorem splendoremque redundare, verum etiam in Christi Ecclesiae universalis decus atque ornamentum cadere?

Nemini igitur plus quam Nobis, Catholicae Religionis Antistiti Summo, iusta inde exoritur causa cur maximam laetitiam sumamus ex praefatis sollemnibus Tuis, quae optimam simul Nobis occasionem suppeditant singularem animi in Te Nostri dilectionem aperiendi.

Macte igitur animo, dum toto Tibi corde gratulamur et vota Deo suscipimus, ut cumulata pietatis Tuae merita usque remuneret, suique ubertate auxilii longum adhuc in aevum Te servet, sospitet, tueatur: ac praeterea eorum, quos sollicitudo pastoralis complectitur Tua, obsequium amoremque magis magisque Tibi conciliet.

Quorum quidem omnium votorumque comes Apostolica sit Benedictio quam, benevolentiae peculiaris in Te Nostrae testem aeternorumque auspicem bonorum, Tibi, Clero populoque universo vigilantiae Tuae concredito, nec non omnibus qui praefatarum faustitatum participes erunt, peramanter in Domino impertimus.

Datum Romae apud S. Petrum, die VII mensis Maii anno MDCCCCXI, Pontificatus Nostri octavo.

PIUS PP. X.

III.

AD RR. DD. PONTIFICII INSTITUTI BIBLICI PRAESIDEM AC
 DOCTORES, DE STUDIORUM CURSU IN EODEM INSTITUTO
 CONFIRMANDO AC PROVEHENDO.

Dilecti Filii, salutem et apostolicam benedictionem. — Iucunda sane ad recolendum Pontificii Instituti Biblici cum primordia, tum incrementa. Vix enim providentia Nostra conditum, divino munere beneficioque, ita auctu pene quotidiano celerique gressu adolevit, ut opus pene umbratile angustisque circumscriptum finibus, celebritate refertissimum omnique eruditio[n]is ac doctrinae adiumento egregie instructum studiorum biblicorum domicilium brevi effectum sit. Hinc etiam feliciter factum ut frequentiae delectorum undique adolescentium qui Romam conveniunt “divinorum eloquiorum scientia singulares evasuri” impares iam priores aedes effectae, Apostolicae Sedis cura, ampliores commodioresque fuerint attributae. Parem vero celebrantium numero sese probare conspicimus laetabilium fructuum copiam, quam omnium vestrum ingenium ac navitas auditorumque diligentia hucusque peperere. Quae quidem initia atque incrementa, auspicia rerum secunda, et praesentissimo Dei auxilio tribuimus, et vobis omnibus, Dilecti Filii, quorum perspecta Nobis est doctrinae sollertiaeque laus, ex animo gratulamur.

Providentiae vero Nostrae, hunc etiam volumus esse fructum, nova quaedam legum statuta quibus exhibendorum quotannis doctrinae speciminum ratio multo salubrior eveniat. Perspicuum quippe est quantum sollemnibus huiusmodi experimentis insit momenti ad acuendum in magistris, in discipulis, hinc docendi inde addiscendi ardorem, et ad quaesitas utilitates ex optimis praelectionibus prioniore alveo derivandas.

Volumus igitur in primis ut Instituti Nostri alumni atque auditores, ad unum omnes, singulis annis ordinariae doctrinae pericula facere teneantur. Vix enim est qui ignoret longe facilius inde exploratum iri moderatoribus quidem quid alumnorum et auditorum quisque ex emenso studiorum cursu perceperit fructus, alumnis vero atque auditoribus, cui ferendo oneri eorum valeant humeri, et num edita hactenus diligentia acrioribus in posterum indigeat incitamentis.

Quo vero largiora ex periculis huiusmodi commoda prove[n]iant, ordinarius studiorum cursus in Instituto tria doctrinae

specimina, extremo quoque anno edenda, complectetur. Horum primum ad ea sese extendet doctrinae capita quibus scientiae biblicae libamenta ac philologicae institutiones continentur, quaeque argumenta fere praebebunt rerum primo anno tradendarum.

Alterum in iis versabitur rerum momentis quibus, secundo anno, auditoribus atque alumnis plenior suppetet sacrae doctrinae haustus: tractationem, dicimus, disciplinarum quae in subsidium sunt graviorum studiorum, et praesertim alicuius sacri textus partis interpretationem. Horum ope compertum fiet num alumni atque auditores ii sint qui valeant, cum spe felicis exitus, integrum absolvere studiorum cursum atque optatam tandem contingere metam.

Exacto demum tertio anno, postremo experimento, quod interpretationem alterius partis sacri textus ac res ultimo hoc anno traditas complectetur, alumnorum atque auditorum doctrina ita periclitabitur, ut liquido appareat eosdem animum biblicis disciplinis satis excoluisse, et pares se probare proposito assequendo quod Instituto in litteris Apostolicis "Vinea electa" praestituimus.

Quo denique omnibus ac praesertim ecclesiasticis superioribus, de studiorum curriculo rite ab alumnis atque auditoribus in Instituto peracto, de periclitata cum laude doctrina, authenticum praesto sit documentum, id quoque decernimus, ut, scilicet, Instituti praeses, rite suffragantibus doctoribus singulis disciplinis tradendis, alumnis atque auditoribus de comprobata experimento doctrina testimoniales litteras tradat, in forma diplomatis exarandas, quarum tamen argumentum, seu oratio, erit iudicio Nostro rata habenda.

Auspex divinorum munerum Nostraequae benevolentiae testis Apostolica sit Benedictio quam vobis, Dilecti Filii, iisque omnibus qui ductu et auspicio vestro ad optima studia nituntur, peramanter in Domino impertimus.

Datum Romae apud S. Petrum d. xxii Martii MCMXI.
Pontificatus Nostri anno octavo.

PIUS PP. X.

S. CONGREGATIO RITUUM.

I.

DUBIA CIRCA ORGANI SONITUM AD ADIUVANDUM CANTUM
GREGORIANUM ET FORMULAM BENEDICTIONIS APOSTOLICAE
IMPERTIENDAE IN FINE CONCIONUM.

A Sacra Rituum Congregatione sequentium dubiorum resolutio expostulata est; scilicet:

Quum Caeremoniale Episcoporum numquam supponat cantum gregorianum organum vocibus consociari; quaeritur:

I. An hodiernus usus praedictum cantum adiuvandi organis sustineri possit?

II. Et quatenus affirmative ad I., an etiam in Officiis et Missis, in quibus sonus organi prohibetur, liceat organum adhibere solummodo ad associandum et sustinendum cantum, silente organo cum silet cantus?

III. Quibusdam in Brevibus, quibus fit sacerdotibus potestas, in fine concionum, benedictionem, cum Indulgentiae plenariae favore, populo impertiendi, edicitur id fieri debere cum Crucifixo, iuxta ritum formulamque praescriptam; nunc quaeritur quinam sint hi ritus et formula adhibendi?

Et Sacra eadem Congregatio, exquisito Commissionis Liturgicae suffragio, reque sedulo perpensa, ita respondendum censuit:

Ad I. Affirmative, exceptis tantummodo iis Officiorum ac Missarum partibus, quae, iuxta liturgicas nunc vigentes leges, sine comitantibus organis debeant penitus decantari.

Ad II. Affirmative in casu necessitatis.

Ad III. Unicum signum crucis cum Crucifixo, adhibita formula: "Benedictio Dei Omnipotentis, Patris et Filii et Spiritus Sancti descendat super vos, et maneat semper". *R.*
Amen.

Atque ita rescrispit. Die 11 Maii 1911.

Fr. S. CARD. MARTINELLI, *Praefectus.*

II.

DECRETUM SUPER EDITIONIBUS LIBRORUM SACRAM LITURGIAM SPECTANTIUM.

Pluries a Sacra Rituum Congregatione normae traditae sunt Typographis pro editione Librorum Liturgicorum, praesertim

per decreta dd. 11 Augusti 1905, 14 Februarii 1906 ac 25 Ianuarii vertentis anni, quod postremum respicit editionem vaticanam eiusque reproductiones super Libris cantum gregorianum continentibus. Quo vero eiusmodi normae latius pleniusque compleantur, Sacra eadem Congregatio, ad prae- cavendos et impediendos abusus, haec quae sequuntur, accurate discussa et perpensa, statuere voluit, atque servanda de- crevit:

I. Editiones Librorum Sacram Liturgiam spectantium, sive Ritus et Preces in Sacris Functionibus peragendis contineant, sive Sacras Caeremonias supradictos Ritus Precesque comi- tantes praescribant, sive huius Sacrae Congregationis Decreta in unum collecta referant, sunt vel *Typicae*, vel iuxta *Typicas*.

II. Editiones *Typicae* excudere tantum possunt vel Pontifi- cia Typographia Polyglotta Vaticana, vel alii Typographi Pontificii, qui a Sacra Rituum Congregatione veniam obtinu- erint.

III. Singula editionis typicae folia revisioni huius Sacrae Rituum Congregationis submittentur, quae seu Commissionis Liturgicae, seu Commissionis de Musica et Cantu Sacro, iuxta opportunitatem, sententiam exquireret.

IV. Quaevis typica editio approbationis referet Decretum, talem editionem esse typicam declarans, simulque omnibus edi- toribus praescribens, ut praedictae editioni typicae futuras edi- tiones omnino conforment.

V. Editores, aliqua editione typica completa, duo exempla- ria huic Sacrae Rituum Congregationi tradent, in Archivio ipsius Sacrae Congregationis maxima cura et studio conser- vanda.

VI. Quivis Typographus, accedente consensu et approba- tione respectivi Ordinarii, editiones *iuxta typicas*, quae nempe adamussim praedictis editionibus typicis respondeant, excu- dere potest.

VII. Rmi locorum Ordinarii, diligenti rerumque liturgi- carum perito constituto revisore, qui videat an praefatae edi- tiones plane cum typicis concordent, talem concordantiam de- clarent et *imprimatur* apponant.

VIII. Quoad editiones Missarum aut Officiorum alicuius Dioecesis Propriorum, de quibus editio typica non extat, si in ipsa Dioecesi cudenda sint, Rmi locorum Ordinarii concor-

dantiam cum originalibus declarent et *imprimatur* apponant. Quoad vero editiones Propriorum tum alienae Dioecesis, tum Ordinum Regularium seu Congregationum, Rmi locorum Ordinarii, quorum iurisdictioni Typographi subiacent, *imprimatur* apponant, postquam vel Ordinarius Dioecesis, vel Superior Ordinis seu Congregationis, ad quos praedicta Officia seu Propria pertinent, de harum editionum concordantia cum originalibus a Sacra Rituum Congregatione approbatis Rescriptum, quod pariter edendum est, sibi remiserint.

IX. Inter Libros Sacram spectantes Liturgiam, ad effectum praesentis Decreti, sequentes praecipue adnumerandi sunt:

- (a) Breviarium Romanum
- (b) Missale Romanum
- (c) Rituale Romanum
- (d) Pontificale Romanum
- (e) Martyrologium Romanum.
- (f) Caeremoniale Episcoporum.
- (g) Propria tum Officiorum, tum Missarum alicuius Dioecesis, Ordinis, seu Congregationis Religiosae.
- (h) Memoriale Rituum Benedicti Papae XIII pro minoribus Ecclesiis.
- (i) Instructio Clementina pro expositione Sanctissimi Sacramenti.
- (j) Collectio Decretorum Sacrae Rituum Congregationis. Contrariis non obstantibus quibuscumque.

Die 17 Maii 1911.

Fr. S. CARD. MARTINELLI, *Praefectus.*

L. * S.

† Petrus La Fontaine, Episc. Charystien., *Secretarius.*

III.

DUBIA CIRCA EXPOSITIONEM ET BENEDICTIONEM SANCTISSIMI SACRAMENTI.

Hodiernus Magister Caeremoniarum in Ecclesia Metropolitana Westmonasterien., de consensu sui Revni Domini Archiepiscopi, sequentia dubia Sacrae Rituum Congregationi endonda humillime proposuit, nimirum:

I. Defectu ministrorum et cantorum licetne Missam Votivam Sanctissimi Sacramenti, in expositione vel repositione pro Oratione XL Horarum, celebrare sine cantu; et totam functi-

onem sine cantu peragere simili modo quo fit Feria V in Coena Domini, secundum Memoriale Rituum?

II. Licetne legere aut omittere Missam Votivam celebrandam secunda die in Oratione XL Horarum?

III. Estne necessarium Indultum, ut in Oratione XL Horarum expositio ac adoratio suspendatur horis nocturnis?

IV. Quum difficile sit habere thronum expositionis inamovibile, nisi Crux ponatur in eo; quaeritur: Utrum liceat super tabernaculum erigere inamovibile thronum, seu parvum ciborium fixum pro expositione Sanctissimi Sacramenti; an debeat erigi thronus tantummodo propter expositionem et amoveri post expositionem?

V. Num liceat thronum expositionis construere in muro paucis metris ab altari seiuncto?

VI. Utrum alio throno, seu baldachino parvo, opus sit ad expositionem Ssmi Sacramenti, ubi magnum baldachinum, seu ciborium invenitur?

VII. Licetne laicis tangere Ostensorium sine privilegio Apostolico, quod requiritur ad tangenda vasa sacra?

VIII. Debetne Ostensorium cooperiri velo albo, quando stat in Altari ante et post expositionem Ssmi Sacramenti?

IX. Cuiusnam coloris debet esse stola presbyteri exponentis, quando Benedictio Ssmi Sacramenti immediate sequitur Vesperas solemnes, nec celebrans cum pluvialistis recedit a choro?

X. Utrum cuilibet celebranti, an soli Episcopo vel Praelato, liceat genuflexo manere super pulvinari in infimo gradu altaris?

XI. An Ordinarius, in medio Sanctuario Benedictioni Ssmi Sacramenti assistens cum cappa, debeat adorare utroque genu, quando ad incensandum accedit ad altare, vel ab eo recedit?

XII. An Decreta, quae prohibent quominus preces liturgicae cantentur in lingua vernacula, extendantur etiam ad Litanias, vel Pater, vel Salve Regina, quae recitantur vel leguntur coram Ssmo Sacramento exposito?

Et Sacra eadem Congregatio, exquisito Commissionis Liturgicae suffragio, omnibusque accurate perpensis, ita respondentum censuit:

Ad I, II et III. Ad effectum Indulgientiarum et privilegii Altarium necessarium esse Indultum, a Sacra Congregatione S. Officii expetendum, ut derogetur formae Clementinae In-

structionis. Alias Episcopus utatur iure suo, sed circa Missas Votivas serventur Rubricae et Decreta, nisi extet vel obtineatur speciale Indultum.

Ad IV. Negative ad primam partem; affirmative ad secundam.

Ad V. Affirmative, dummodo thronus expositionis haud nimis distet ab altari, cum quo debet quid unum efficere.

Ad VI. In casu servari potest consuetudo, quae viget.

Ad VII. Serventur Decreta.

Ad VIII. Affirmative.

Ad IX. Eiusdem coloris ac paramenta celebrantis.

Ad X. Negative ad primam partem; affirmative ad secundam.

Ad XI. Affirmative in casu.

Ad XII. Dentur Decreta n.^o 3530, Neapolitana, ad I et II, et n.^o 3157, Mechlinien. 5 Septembbris 1867, ad VIII.

Atque ita rescripsit, die 27 Maii 1911.

FR. S. CARD. MARTINELLI, *Praefectus.*

L. * S.

† PETRUS LA FONTAINE, EP. CHARYSTIEN., *Secretarius.*

S. CONGREGATIO S. OFFICII.

(*Sectio de Indulgentiis.*)

DECRETUM SUPER INDULGENTIA PORTIUNCULAE.

PORTIUNCULAE, quam vocant, INDULGENTIAE lucranda re-deunte iam die, innumerae propemodum Apostolicae Sedi preces undequaque gentium oblatae sunt aliaeque offerenda praevidentur tum ad iam obtentarum hac in re concessionum prorogationem tum ad novarum elargitionem impetrandam. Cum igitur Supremae huius Sacrae Congregationis Sancti Officii, cui Indulgenciarum moderandarum munus incumbit, mens sit certas ac fixas super praestantissimo huiusmodi spirituali favore normas praestituere, ne forte alicubi fideles, dum hae parantur, eo fraudari contingat, Emi ac Rmi DD. Cardinales Inquisidores Generales in plenario conventu habito feria IV die 24 huius mensis generali Decreto, *usque ad novam dispositionem valituro*, statuendum censuerunt:

I.^o Omnes et singulae tam pro fidelibus in saeculo viventibus quam pro piis communitatibus antea a Sancta Sede factae

et iam nunc expiratae vel in posterum expiratae de Portiunculae Indulgentia concessiones prorogatae habeantur sine die, firmis, quoad cetera, clausulis et conditionibus praecedentis Indulti habitaque ratione, quoad utile sacris visitationibus peragendis tempus, novissimi huius eiusdem Supremae Sacrae Congregationis Decreti diei 26 Ianuarii anni currentis (*Acta Apostolicae Sedis, an. III, vol. III, pag. 64*).

2.^o Quod ad novas concessiones tam pro fidelibus in saeculo viventibus quam pro piis communitatibus, providendum pariter sine die committitur respectivis Ordinariis cum facultatibus necessariis et opportunis, salvis tamen clausulis et conditionibus *Motu-Proprio* die 11 Iunii anni elapsi praescriptis (*Acta Apostolicae Sedis, an. II, vol. II, pag. 443*).

3.^o Itidem, demum, respectivis Ordinariis prorogatur sine die facultas, praefato *Motu-Proprio* superiore anno eisdem concessa, statuendi ad supradictam Indulgentiam lucrandam, loco diei secundae Augusti, Dominicam proxime insequentem, servatis clausulis et conditionibus ibidem appositis.

Quae omnia SSmus D. N. D. Pius divina providentia PP. X, in solita audientia R. P. D. Adssessori sequenti die impertita, benigne adprobare ac suprema Sua auctoritate confirmare dignatus est.

Contrariis quibuscumque, etiam specialissima atque individua mentione dignis, non obstantibus.

Romae, ex Aedibus S. O., die 26 Maii 1911.

Aloisius Giambene,

L. * S. *Substitutus pro Indulgentiis.*

S. CONGREGATIO DE RELIGIOSIS.

DECRETUM DE METHODO SERVANDA IN FERENDA SENTENTIA EXPULSIONIS VEL DIMISSIONIS AB ORDINIBUS ET INSTI- TUTIS RELIGIOSIS.

Quum singulæ praescriptiones ac solemnitates a iure statutæ, praesertim ab Urbano VIII, ad ferendam sententiam expulsionis vel dimissionis ab Ordinibus et Institutis Religiosis, commode servari nequeant, huic Sacrae Congregationi opportunum visum est alias statuere praescriptiones, magis expeditas et hodiernis temporum circumstantiis melius accomodataas.

Quare Emi Patres Cardinales eiusdem Sacrae Congregationis, in Plenario Coetu die 3 Martii 1911 ad Vaticanum habito, sequentia statuere decreverunt, nempe:

1. Curiam competentem vel Tribunal competens ad feren-dam sententiam constituunt Superior seu Moderator Generalis et Definitores vel Consiliarii seu Adsistentes, non minus qua-tuor; si qui deficiant, eorum loco totidem Religiosos eligat Praeses Curiae vel Tribunalis, de consensu aliorum Consiliariorum.

In Congregationibus Monachorum Tribunal constituunt Ab-bas Generalis cum suo Consilio. Si aliqua Abbatia nulli adnexa sit Congregationi, recurrendum ad Sanctam Sedem in singulis casibus.

2. In qualibet Curia seu Tribunali constituatur a Consilio Generali Promotor Iustitiae pro iuris et legis tutela, qui sit Religiosus eiusdem Ordinis vel Congregationis.

3. Processus dumtaxat Summarius in posterum instituatur in expellendis vel dimittendis Religiosis, qui vel vota solemnia in Ordinibus, vel vota perpetua in Congregationibus vel Insti-tutis professi sunt, vel, si vota tantum temporanea emiserint, tamen in Sacris sunt constituti; salvis specialibus privilegiis, quibus aliquis Ordo vel Institutum gaudeat.

4. Ad Processum instruendum deveniri nequit, nisi post-quam trina et data monitio et inficta correctio incassum cesse-rint, salvis exceptionibus sub *num. 17 et 18*.

5. Monitio facienda est a legitimo Superiore etiam locali de-mandato tamen vel licentia Superioris Provincialis seu quasi-Provincialis; qui postremae monitioni opportune adiungeret ex-pulsionis vel dimissionis comminationem. Ad effectum expul-sionis vel dimissionis non valet monitio vel correctio, nisi ob-grave aliquod delictum data fuerit.

6. Monitiones repeti nequeunt, nisi delictum repetitum fue-rit, sed in delictis continuatis seu permanentibus intercedat necesse est inter unam et alteram monitionem spatium saltem duorum dierum integrorum. Post ultimam monitionem sex dies integros erit exspectandum, antequam ad ulteriora pro-gressus fiat.

7. Ex Processu constare debet de Conventi reitate, necnon de gravitate et numero delictorum, de facto triplicis monitionis, et de defectu resipiscentiae post trinam monitionem.

8. Ut de Conventi reitate constet, tales probationes afferendae sunt, quae animum viri prudentis moveant. Hae probationes desumi possunt ex rei confessione, ex depositione duorum saltem testium fide dignorum, iuramento firmata, atque aliis adminiculis roborata et ex authenticis documentis.

9. Gravitas delicti desumenda est non tantum a gravitate legis violatae, sed etiam a gravitate poenae a lege sancitae, a gravitate doli, et a gravitate damni, sive moralis sive materialis Communitati illati.

10. Ad effectum, de quo agitur, requiruntur ad minus tria crimina gravia eiusdem speciei, vel, si diversae, talia, ut simul sumpta manifestent perversam voluntatem in malo pervicacem, vel unum tantum crimen permanens, quod triplici monitione virtualiter triplex fiat.

11. Ut constet de facto triplicis monitionis regulariter de hoc afferri debet authenticum documentum. Proinde oportet:

(a) ut haec fiat vel coram duobus testibus, vel per epistolam, a publicis tabulariis inscriptam, exquisita fide receptionis vel repudii;

(b) ut documentum redigatur de peracta monitione, a dictis testibus subscriptum et in Regestis, vel Tabulario, servandum: vel ut exemplar conficiatur supradictae epistolae, a duobus item testibus pro conformitatis testimonio ante expeditionem subscriptum et in Regestis vel Tabulario pariter asservandum.

12. Defectum resipiscentiae probant novum crimen, post tri-nam monitionem commissum, vel pervicax et obdurata agendi ratio delinquentis.

13. Superior Provincialis vel quasi-Provincialis Religiosi delinquentis, postquam monitiones et correctiones incassum cesserint, omnia acta et documenta, quae de huius Religiosi reitate exstant diligenter colliget et ad Superiorem Generalem transmittet, qui ea tradere debet Procuratori Iustitiae, ut ea examinet et suas accusationes, si quas proponendas existimabit proponat.

14. Accusationes a Procuratore Iustitiae propositae et Processus resultantia accusato notificari debent, eidemque tempus congruum, arbitrio Iudicis determinandum, concedi, quo suas defensiones, sive per se, sive per alium eiusdem Ordinis vel Instituti Religiosum, exhibere valeat; quod si accusatus ipse proprias defensiones non praesentaverit, Curia vel Tribunal

defensorem alumnū respectivi Ordinis vel Instituti ex officio constituere debet.

15. Curia seu Tribunal, diligenter perpensis allegationibus sive Promotoris sive Rei, si quidem eas adversari iudicaverit Convento, sententiam expulsionis vel dimissionis pronuntiare poterit; quae tamen, si condemnatus intra decem dies a sententiae notificatione rite ad Sacram Congregationem de Religiosis appellaverit, executioni demandari nequit, donec per eamdem Sacram Congregationem iudicium latum fuerit.

16. Non obstante autem appellatione, reus poterit ad saeculum statim remitti a Moderatore supremo vel Abbe Generali, cum consensu sui Capituli vel Consilii, si ex eius praesentia periculum vel gravissimi scandali, vel damni item gravissimi Communitati eorumque alumnis immineat. Interim habitum dimitiat et maneat suspensus, si in Sacris constitutus sit.

17. Qui reus fuerit etiam unius tantum delicti, ex quo periculum gravis scandali publici vel gravissimum detrimentum toti Communitati immineat, poterit, etiam a Superiore Provinciali vel Abbe, ad saeculum item remitti, habitu religioso illico deposito; dummodo certo constiterit de ipso delicto et de Religiosi, cui illud imputatur, reitate; et interim instituatur Processus ad sententiam expulsionis vel dimissionis ferendam Qui in Sacris constituti sunt, pariter suspensi maneant.

18. Item contra quaedam delicta censetur veluti lata a iure poena expulsionis vel dimissionis. Quae delicta sunt:

- (a) publica apostasia a Fide Catholica;
- (b) apostasia ab Ordine vel Instituto, nisi intra tres menses Religiosus redierit;
- (c) fuga a Monasterio, suscepta secum muliere;
- (d) et multo magis contractu, ut aiunt, civilis, vel attentatio aut celebratio matrimonii, etiam validi, seu quando vota non sint solemnia vel non habeant solemnium effectum.

Sufficit in istis casibus, ut Superior Generalis vel Provincialis cum suo respectivo Consilio emittat sententiam declaratoriam facti.

19. Sententia expulsionis vel dimissionis, quocumque modo lata si agatur de Religioso in Sacris, illico communicanda erit Ordinario originis et Ordinario loci, ubi ille moratur, aut sedem suam statuere velle dignoscatur.

20. Omnes Religiosi, de quibus agitur, in Sacris constituti, qui expulsi vel dismissi fuerint, perpetuo suspensi manent, donec a competente Auctoritate, post emendationem vitae, dispensationem obtinuerint. Religiosi vel Clerici, non in Sacris, expulsi vel dimissi, prohibentur, quominus ad superiores Ordines adscendant sine venia Sanctae Sedis. Omnes autem expulsi vel dimissi, etiamsi sese vere emendaverint, ad suum vel ad alium Ordinem vel Congregationem admitti non poterunt, absque speciali licentia Sedis Apostolicae.

21. Ad expellendas Moniales, vota sive solemnia sive simplicia in Ordine proprie dicto professas, et ad dimittendas Sorores, quae vota perpetua emiserunt in Institutis Religiosis, exiguntur graves causae exteriores, una cum incorrigibilitate, iudicio Abbatissae vel Superiorissae cum suo Consilio, respective manifestando per secreta suffragia, experimento prius habito, ita ut spes resipiscentiae evanuerit et ex continua culpis Monialis vel Sororis incorrigibilis damna immineant Monasterio vel Instituto. Causae minus graves requiruntur ad dimittendas Sorores votorum simplicium in Ordinibus Religiosis. Iustae et graves causae probari debent ab Ordinario loci et, si Monasterium Regularibus subiectum sit, etiam a Superiore Regulari. Insuper accedat necesse est confirmatio Sacrae Congregationis, ita ut expulsio vel dimissio ex parte Ordinis vel Instituti, iuridicum effectum non sortiatur, antequam a Sacra Congregatione confirmata fuerit. Solummodo in casu gravis scandali exterioris, Episcopo loci approbante, Monialis vel Soror statim ad saeculum remitti possit, ita tamen ut Sanctae Sedis confirmatio absque mora petatur.

Quibus omnibus Sanctissimo Domino Nostro Pio Papae Decimo relatis ab infrascripto Sacrae Congregationis Secretario die octava Martii 1911. Sanctitas Sua Decretum hoc approbare et confirmare dignata est; contrariis non obstantibus qui buscumque.

Datum Romae, ex Secretaria Sacrae Congregationis de Religiosis, die 16 Maii 1911.

Fr. I. CARD. VIVES, *Praefectus.*

L. * S.

† Donatus Archiep. Ephesus, *Secretarius.*

S. CONGREGATIO CONCILII.

COLLECTIONIS ELEEMOSYNARUM IN PAROECIIS.

Post legem "separationis" in Gallia plerique Episcopi cleri necessitatibus occurrere cupientes, opus instituerunt vulgo nuncupatum "*du denier du clergé*", quo, ex oblationibus fidelium a parochis in proprio districtu colligendis ac Episcopo transmittendis, praedictum finem quadantenus assequi valebant.

Episcopus Carcassonensis, cum quosdam suae dioecesis parochos dispositionibus a se latis renuentes compererit, sequentia dubia S. C. proposuit:

I. An Episcopus valeat parochos vi conscientiae adigere ad munus colligendi fidelium oblationes.

II. An valeat inobedientes poenis prosequi, non exclusa amotione ab ipso officio parochiali, ad normam Decreti: *Maxima cura*, can. 1, nn. 7 et 9.

De iisdem autem ad instantiam Episcopi Cenomanensis actum iam fuit in plenariis comitiis die 22 Maii anno 1907 habitis. Haud tamen tunc EE. PP. rem in se ipsa seu in genere prout nunc proponitur, dirimere placuit, licet ea fuerit eorum mens, ut parochus, de quo agebatur, quique aliter quam ab Episcopo statutum fuerat collectas facere et cultus expensis providere volebat, moneretur, ut Episcopi mandatis staret, facta etiam Episcopo facultate ad aliam illum paroeciam transferendi, si parere renuisset.

Hac igitur de causa quaestiones modo a Carcassonensi Episcopo propositae iterum Emis Patribus subiectae sunt, super iisdem sententia etiam alterius Consultoris exquisita.

DECISIO: Iis igitur quae deducta noviter sunt perpensis, aliisque resumptis quae in praecedenti Congregatione fuerunt disputata, Emi Patres in comitiis plenariis, die 29 aprilis 1911, respondendum censuerunt:

Episcopum in casu posse sub gravi parochos adigere ad colligendas, vel per se vel per alium, fidelium oblationes et post monitiones poenis canonicas inobedientes prosequi, eosque, si contumaces fuerint, servatis de iure servandis, etiam a paroecia removere.

C. CARD. GENNARI, Praefectus.

L. * S.

BASILIUS POMPILI, Secretarius.

S. CONGREGATIO INDICIS.

DECRETUM.

Feria II, die 12 Iunii 1911.

Sacra Congregatio Emorum ac Rmorum S. R. E. Cardinalium a SSmo Domino nostro Pio PP. X Sanctaque Sede Apostolica Indici librorum pravae doctrinae, eorumdemque proscriptioni, expurgationi ac permissioni in universa christiana republica praepositorum et delegatorum, habita in palatio Apostolico Vaticano die 5 Iunii 1911, damnavit et damnat, proscriptis proscriptisque, atque in Indicem librorum prohibitorum referri mandavit et mandat quae sequuntur opera:

DER MODERNISTENEID. *Ein Appel an deutsche Priester von Clericus Germanicus. Augsburg, 1910.*

DR. W. KOCH UND DR. O. WECKER, *Religiös-wissenschaftliche Vorträge Dritte Reihe: Katholizismus und Christentum. 1. u. Aufl. Rottenburg, 1910.*

AUGUSTE HUMBERT, *Les origines de la Théologie moderne —I. La Renaissance de l'antiquité chrétienne (1450-1521). Paris, 1910.*

OTTOKÁR PROHÁSZKA, *Az intellektualismus túlhaitásai. Budapest, 1910.—Több békességet (in Egyházi Közlöny, Dec. 23, 1910).—Modern Katholicizmus. Budapest, 1907.*

Itaque nemo cuiuscumque gradus et conditionis praedicta opera damnata atque proscripta, quocumque loco et quocumque idiomate, aut in posterum edere, aut edita legere vel retinere audeat, sub poenis in Indice librorum vetitorum indictis.

Quibus SSmo Domino Nostro Pio Papae X per me infra scriptum Secretarium relatis, Sanctitas Sua decretum probavit, et promulgari praecepit. In quorum fidem, etc.

Datum Romae, die 6 Iunii 1911.

F. CARD. DELLA VOLPE, *Praefectus.*

L. * S.

THOMAS ESSER, O.P., *Secretarius.*

ROMAN CURIA.

PONTIFICAL NOMINATIONS.

The following extraordinary mission was appointed to represent the Holy Father at the Coronation festivities of King George of England:

Monsignor Gennaro Granito Pignatelli di Belmonte, titular Archbishop of Edessa, extraordinary envoy for the occasion.

Monsignor Eugenio Pacelli, Domestic Prelate of His Holiness, Sotto-Segretario della S. Congregazione degli Affari Ecclesiastici Straordinari, *Counsellor*.

Count Stanislao Medolago Albani, Cameriere Segreto di Spada e Cappa Soprannumerario di Sua Santità, Presidente dell'Unione Economica Sociale.

Count Francesco Bezzi Scali, Guardia Nobile di Sua Santità.

28 April, 1911: The Most Rev. John Keane, Archbishop of Dubuque, resigned, nominated to the titular archbishopric of Cio (Bythinia).

12 May, 1911: The Right Rev. Henry Tihen, Vicar General of Wichita, appointed to the See of Lincoln.

The Right Rev. Michael Francis Power, of the Archdiocese of St. John, N. F., appointed to the See of St. George, N. F.

29 May, 1911: The Most Rev. Edmond Francis Prendergast, titular bishop of Scillio and administrator of the Archdiocese of Philadelphia, appointed Archbishop of Philadelphia.

29 April, 1911: The Rev. Thomas George, Vice Rector of the Collegio Beda in Rome, appointed Domestic Prelate.

5 May, 1911: The Right Rev. Monsignor Robert Hugh Benson appointed Cameriere segreto soprannumerario.

24 May, 1911: The Right Rev. Joseph Perier, Vicar General of the Diocese of Concordia (U. S.), nominated Domestic Prelate of His Holiness.

27 May, 1911: The Right Rev. James F. Mooney, rector of the Diocesan Seminary of Newark, nominated Domestic Prelate of His Holiness.

The Right Rev. Louis Stecher, Rector of St. Peter's Church, Newark, nominated Domestic Prelate of His Holiness.

1 June, 1911: Mr. John Bapt. Durocher, former Pontifical Zuave, of the Diocese of Sherbrooke, made Knight of the Order of St. Gregory the Great (military class).

3 June, 1911: Cardinal Francis Cassetta appointed Prefect of the S. Congregation of Studies.

Studies and Conferences.

OUR ANALEOTA.

The Roman documents for the month are:

PONTIFICAL LETTERS: 1. Latin text of the autograph letter sent by His Holiness Pope Pius X to His Excellency Diomede Falconio, Apostolic Delegate to the United States, in favor of international peace.

2. Congratulating His Eminence Cardinal Gibbons on the occasion of his jubilee festivities.

3. Instructing the President and Professors of the Roman Biblical Institute concerning its course of studies and annual examinations.

S. CONGREGATION OF RITES: 1. Solves doubts about the organ accompaniment of the Gregorian Chant, and the exact formula of the Apostolic Benediction when given at the end of conferences.

2. Issues a decree regarding the publication of certain Liturgical Books.

3. Answers questions regarding the Exposition and Benediction of the Blessed Sacrament.

S. CONGREGATION OF THE HOLY OFFICE publishes a decree on the Portiuncula Indulgence.

S. CONGREGATION FOR RELIGIOUS prescribes the judicial process previous to dismissal from Religious Institutes.

S. CONGREGATION OF THE COUNCIL announces its decision regarding the collections to be taken up by French priests in their parishes.

S. CONGREGATION OF THE INDEX publishes decree prohibiting five recent books.

ROMAN CURIA gives list of recent Pontifical nominations.

THE BIBLICAL COMMISSION AND THE AUTHENTICITY OF ST. MATTHEW'S GOSPEL.

The Biblical Commission on 19 June published a series of decisions in answer to seven questions proposed regarding the authorship, date of composition, and historicity of the Gospel of St. Matthew. This establishes the attitude of Catholic scholars toward the Higher Criticism which questions the

hitherto universally accepted teaching that: (1) St. Matthew, the Apostle, is the author of the Gospel which among the canonical books of the New Testament bears his name; (2) that there is sufficient evidence to maintain that St. Matthew wrote his account, addressed to the Palestinian Jews in their own tongue, before the other evangelists; (3) that there is no evidence to show that the Gospel of St. Matthew was written after the destruction of Jerusalem, or that the disputed testimony of St. Irenæus could be fairly construed to justify the rejection of the opinion which maintains that St. Matthew's account had been written before St. Paul's coming to Rome; (4) that the opinion is false which makes the testimony of St. Matthew dependent upon previous collections of the evangelical teaching by some unknown writer who is to be held as the real author of the Gospel; (5) that the testimony of the Christian Fathers and ecclesiastical writers confirms the view which maintains that the Greek version of the Canonical Gospel of St. Matthew is substantially identical with the original Aramaic writing of the Apostle addressed to the Palestinian Jews; (6) that the lack of chronological order in the narration of facts and the evidently dogmatic and apologetic purpose of the author of the Gospel according to St. Matthew offer no just argument from which to claim a non-historical character for the work; (7) that the attempt to establish the non-authenticity, from the historical viewpoint, of the first chapters of the Gospel dealing with the genealogy of Christ and of certain passages in other parts of the Gospel lacks solid (critical and historical) foundation.

COMMEMORATION OF VESPERS "INFRA OCTAVAM".

Qu. In the ECCLESIASTICAL REVIEW YEAR Book for 1911, in the Ordo section, we read: "Commemoration of Octave (from 1 Vesp. of feast)" in 2 Vespers of 29 May, 16 June, 19 June, 3 July, 13 August, 5 November, 11 December, and 13 December.

Permit me to ask how "from 1 Vesp. of feast" may be made to agree with "Rubricæ Generales Breviarii", Caput VII de octavis: numero 5: "In Vesperis infra Octavam omnia dicuntur sicut in secundis Vesperis Festi; etc."

If you think it fitting to give an answer through the REVIEW, it will be much appreciated by a

CONSTANT READER.

Resp. The general Rubric of the Breviary has been altered by a Decree of the S. Congregation of Rites (5 June, 1908, in Atrebaten.), according to which the Antiphon at Vespers is taken from first Vespers of a feast with an Octave whenever the *next day's* office is *de die infra octavam*. If, however, the following day is a feast (occurring or transferred), the commemoration of the Octave at Vespers is taken from second Vespers. The reason for this distinction is obvious; for the office of a day *infra octavam*, *when said in full*, has first and second vespers. The first are said on the eve, the second on the day itself.

HYMNI TRES IN PONTIFICATUM ROMANUM

Tartareis ab Hostibus Perpetuo sed Frustra Oppugnatum.

I.

AD PETRUM AP. ECCLESIAE FUNDAMENTUM.

Petrus es, duroque Nili
 stas basalte firmior;
 munus imples, haud movendi,
 saxe fundaminis,
 Christus in quo, dux ad astra,
 iucessit Arcem surgere,
 miles unde regna caeli
 christianus scanderet.¹

Alma Rupes, quot procellas
 movit in te Tartarus!
 Nata vix, iras cruentas
 experiris Caesarum;
 schisma mox et multiformes
 invalescunt haereses,
 quae tuis repente castris
 proditores inserunt.

Bella nec deferbuere
 saeculis labentibus;

¹ Tu es Petrus, et super hanc petram aedificabo Ecclesiam meam. (Matth. 16: 18.)

hostis arcem Vaticanam
cingit usque densior.
Christus at te (nec pavemus)
Petre, petram condidit,
Inferum quam nulla possit
vis dolusve frangere.²

II.

AD PETRUM AP. ECCLESIAE PASTOREM.

Pastor es regisque, Petre,³
septa Christi mystica.
Quos suo Redemptor agnos
sospitavit sanguine,
hos tibi, caelo sub omni,
temperandos credidit,
ac salubri nutriendos
veritatis pabulo.

Cursitans ovile circum,
rugit ater Cerberus:
rugit et, leonis instar,
appetit quos devoret;⁴
saepe vulpinas et artes
adicit ferociae;
aut, colubri more, repens
ac silens allabitur.

Vis tamen nec ulla vincet,
Petre, te fallacia;
fide Christo, qui refregit
Tartari potentiam;
qui tibi, dum saecla current
praeliis obnoxia,
se spopondit e supernis
adfuturum sedibus.⁵

² Et portae inferi non praevalebunt adversus eam. (Matth. 16:81.)

³ Pasce agnos meos . . . ; pasce oyes meas. (Ioan. 21:16, 17.)

⁴ Diabolus, tamquam leo rugiens, circuit, quaerens quem devoret. (I Petr. 5:8.)

⁵ Ecce ego vobiscum sum omnibus diebus, usque ad consummationem saeculi. (Matth. 28:20.)

III.

AD PETRUM AP. ECCLESIAE NAVARCHUM.

Duc in altum,⁶ Christus inquit,
 Petre, Navim providam,
 quam paravi matris Hevae
 naufragis nepotibus.

Duc receptos aestuosas
 inter undas temporum,
 vita donec sempiterna
 ter beatos muneret.

Senties ira frementem,
 Ductor alme, Tartarum.
 Ille te tuosque saevis
 verberabit fluctibus;
 turbines ciebit atros,
 igne sectos fulgurum;
 monstra gignet dira visu,
 cladium praenuntia.

His tamen ne terreare,
 Petre, tempestatibus.

Filius, Patrem rogavi
 ne Fides te falleret.⁷

Dic, tumens si mugit unda:
 “Christe Soter, advola!”⁸
 Advolabo, turbidoque
 pax redibit aequori.⁹

P. FRANC. X. REUSS, C.S.S.Red.

Rome, Italy.

SCULPTORIS OPUS.

Informem Michael, dictus et Angelus,
 molem marmoream forte coëmerat;
 mons Carrarius alvo
 pondus gesserat improbum.

⁶ Duc in altum et laxate retia. (Luc. 5:3.)

⁷ Simon, Simon . . . ego rogavi pro te, ut non deficiat fides tua. (Luc. 22:31, 32.)

⁸ Domine, salva nos, perimus. (Matth. 8:25.)

⁹ Imperavit ventis et mari, et facta est tranquillitas magna. (Matth. 8:27.)

Visâ mole rudi: " Mox eris Angelus—
inquit sculptor—; abi, quod radiantia
condis Caelitis ora,
velum funebre saxeum!"

En scalprum lapidem mordet; et ictibus,
ductis assidue, malleus instrepit;
surgit forma, resecto
vili tegmine, fulgida.

Emergit, nitido purior aethere,
frons; ardent oculi, fulgoris aemuli;
arrendentque (magistri
ars est tanta!) precantibus.

Crescit caesaries, quae per eburneum
collum perque humeros molliter effuit;
duplex nascitur ala,
auras findere callida.

Binis, cum reliquo corpore, brachiis,
binis et pedibus fit via libera;
incompostaque tandem
moles exit in Angelum.—

Audi, qui legis haec: mens tua marmori
par est; huicque suam Conditor inclytam
vult insculpere formam
ac virtutis imaginem.

Quod molitur opus nobilis Artifex,
demens, ne prohibe; non tibi saxeua
mens, sed cerea, quaeso,
insit, subdita legibus.

Scalpri fer patiens vulnera: vulnere
quovis alma salus prodit; et ostium
menti panditur, alas
unde ad sidera dirigat.

Hanc o effigiem, Numen amabile,
in me sculpe tuam; quam neque Tartari
nec vis ulla tyranni
expungat furiosior.

Invitatio ad Aquas Salutares apud Nuceriam Umbrorum.¹

Huc veni, dulcem bibiturus undam;
huc veni, purâ fruiturus aurâ
quisquis, aestivos fugiens calores,
otia quaeris.

P. FRANC. X. REUSS, *C.SS.Red.*

Rome, Italy.

WHO NEEDS THE EVENING MASS?

An English contemporary comments on the discussion in our Conference Department on the revival of the Evening Mass to satisfy the needs of the laboring classes in the United States who are otherwise habitually debarred from fulfilling the obligation of attending Mass on Sundays and holidays. But the periodical referred to apparently misunderstands the purpose of the discussion and assumes that the plea is for a devotional Mass on weekdays and not for a Mass of present obligation, as on Sundays. First of all it is to be understood that the Sunday morning services as at present conducted are not to be altered. The Masses on Sunday morning are not only appropriate and sanctioned by the law and tradition of long ages in the Church, but they also suit the convenience of most people, in America as elsewhere, who recognize Sunday as a day of rest from labor. For those who are hindered from attending Mass on Sunday morning, but who are free on Saturday evening, it would of course be a gain if the obligation of the Sunday Mass could be transferred to Saturday. But there might be also a Mass on Sunday evenings. In any case, apart from the facilities for distributing and receiving Holy Communion which an evening Mass would afford to many, thereby lightening both the work of the priest and increasing the opportunities of the faithful, thousands of our people would be allowed to hear Mass and thus preserve their faith, who are now shut out from the church at Mass time from year's end to year's end.

Who are these people? Police officers and firemen on regular duty every Sunday morning; watchmen in public sta-

¹ Haec invitatio inscripta est in porticu memoratae stationis balneariae.

tions, factories, banks, and such places; telegraph and telephone operators on duty in the morning; railway and street-car conductors; engineers in electric plants; messenger boys, and the men who work in shifts on repairing railroad tracks, telegraph wires, and other emergency jobs. Not all of these classes of workmen are employed invariably on Sunday mornings; but many are so employed all the year round. To absent themselves from work means discharge from their position. "We want no Mass boys in this office," said an employer to a bright young lad who before reporting on his return had slipped into a church to hear Mass whilst on an errand as telegraph messenger. Now this class of employees is very large among our Catholic population; it is the poor who have to earn their living in these stations, and the poor are mostly the Catholic foreigners whose children thus grow up in ignorance of religion while seeking to earn a living. Only their bishops, the shepherds of their souls, can procure for them the opportunity of hearing Mass and getting instruction, by representing their needs to the Holy See, and obtaining the privilege that will demonstrate that the Sacraments and its ministers were instituted for the poor, and cease to be graces when they become impossible of approach.

ANENT THE USE OF THE "MYSTERY BEADS".

To the Editor, THE ECCLESIASTICAL REVIEW.

In the REVIEW for July, "J. F. S." recommends the new "Mystery Beads", in which the large beads are replaced by medals. Though they may be very beautiful, there is another objection to their use, besides the cost. The rosary must be made up of beads and not medals (*Vide Beringer, Die Ablässe*). The practice of substituting medals for them has been expressly condemned by the Sacred Congregation of the Holy Office by a decree of 13 March, 1909. "Ab aliquo tempore invaluit usus inserendi coronis B. M. V. loco granulorum quae *Pater Noster* designat, parva numismata B. V. M.—Quaeritur a multis fidelibus, utrum hic usus obstet lucro indulgentiarum, et utrum retineri possit, an non.—S. Congr. S. Off. respondendum censuit, *nihil esse innovandum*.

P. E. SCH.

P. S.—This refers, of course, only to indulgence beads.

CONSECRATION OF ALTAR STONES.

Qu. In the ceremonies for consecrating an altar stone the bishop is directed to take the grains of incense from the salver, and to form with five grains a cross at each of the five places on the stone where he before made the unctions with the Oil of Catechumens, etc. "After having made each cross, the bishop places one of the crosses made of wax tapers on the grains before making the next cross." In Schulte's *Consecranda*, from which I take these directions (p. 261) there is a footnote saying: "The five grains of incense may be attached to the taper crosses beforehand, and then the bishop needs only to place the taper crosses at their places with the grains of incense turned downward." Does this mean that the bishop himself has to prepare in advance the incense crosses with their tapers, or may this be done by some other priest while the bishop is performing the ceremonies which precede this part?

Resp. Martinucci, to whom Father Schulte refers as his authority, does not state whether the crosses are to be made by the bishop or by the attendant priest; but we should suppose that it is to the latter he refers. At any rate this is the legitimate practice as approved by the S. Congregation of Rites, in a decision last year. The question was asked: "An in consecratione Altarium portatilium Episcopus consecrans debeat ipse omnes cruces propria manu ex incenso formare et candelas imponere; an his in actionibus a sacerdotibus adjuvari possit?" and the reply was as follows: "Episcopum consecrantem in praedictis actionibus posse adjuvari a sacerdotibus" (S. R. C. Decr., 14 January, 1910).

THE APOSTLE OF THE SCANDINAVIANS.

Qu. There are a number of Swedes working in this district; they are a very thrifty and clean sort of people and much liked by their employers, especially as domestics. Most of them however are Lutherans, and I find it difficult to attract them to our services, though they are open to religious appeals for charity. Lately a member of my congregation offered to defray the expenses of a mission for them and I thought it might attract them if we had a statue of their national saint. Who is the Apostle of Sweden or the Patron Saint to whom their ancestors had chief devotion before the Reformation? I imagine that just as the English people venerate St. Edward or St. George, so the Swedes must have some special Patron Saint of their own. Is it St. Bridget of Sweden? That seems to encroach on Irish ground.

Resp. The popular Apostles of Sweden are St. Ansgar and St. Sigefride, especially the first, a Benedictine abbot who preached the faith in Denmark and Sweden. There is also King Eric IX, who is canonized.

THE SKULL-CAP AT MASS.

Qu. May a priest wear a small skull-cap, for reasons of health, during the celebration of Mass?

Resp. The S. Congregation gives leave, upon application, for the wearing of the *pileolum*, but usually with the reservation that the same is not to be worn during the time between the Preface and the Communion of the celebrant.

THE SYMBOL OF THE FISH AND BIRD IN SEALS.

Qu. The crusade you are waging against the fantastic designs that are made to serve as coats-of-arms for bishops will not, I hope, destroy the use of symbolism in these matters. It was a happy thought to publish Mr. Fryar's article on that subject; but it does not seem exhaustive. I have before me an old seal showing a cross, at the foot of which is a fish; on one of the arms of the cross rests a *bird*, and in the space between are the letters I H O V; beneath these letters are C and C. What is the meaning of the bird and the letters O V and C C?

Resp. The *bird* is the symbol of eternal life or of the soul destined to eternal life (winging its way to heaven, or living above the earth). The letters O V and C C belong to I H, the whole making the name of *Jesus* in Greek epigraphic capitals IHC COVC. The seal represents an image of Christ (fish=*ixθις*) attached to the cross, serving as the basis of eternal life (*bird*).

THE DISCUSSION ON VASECTOMY.

The discussion on the Morality of Vasectomy, interrupted on account of the summer vacation, will be resumed in the September number of this REVIEW. It is hoped that a practical solution may be arrived at as a result of the frank and all-sided presentation of the subject by the professors of some of our principal theological schools, and by the medical experts whose statements and opinions were embodied in the article by Dr. O'Malley in the June number.

Criticisms and Notes.

ALLGEMEINE KUNST GESCHICHTE. Mit aesthetischer Vorschule als Einleitung zur Geschichte und zum Studium der bildenden Künste. Vom Standpunkte der Geschichte, Technik, Aesthetik. Von Dr. P. Albert Kuhn, O.S.B., Prof. der Aesthetik und Klassischen Litteratur. Einsiedeln, Waldhut und Köln: Benziger & Co.; New York, Cincinnati, Chicago: Benziger Bros. Mit 5572 Illustrationen im Text and mit Farben-Beilagen. 1909-1911. (Six volumes, quarto, richly illustrated.)

We may say at once and without exaggerating the merits of this work that there exists no single history of universal art that is so complete and so trustworthy a guide to the knowledge, understanding, and practical appreciation of the world's masterpieces in plastic architecture and painting, as this monumental literary achievement of the eminent Benedictine, P. Albert Kuhn. Although the first volume of the work bears the date of 1909, the actual process of printing and illustrating was begun ten years ago; and back of that date of first publication lies a period of direct preparation of more than thirty years, for its ultimate perfect execution. As professor of esthetics and the history of the fine arts P. Kuhn entered upon his labors in 1876. His architectural history of the old abbey of Einsiedeln, his description of the art treasures of Rome, his studies of typical efforts in the modern revival of Christian art, published at intervals within the last three decades, prove that he was utilizing to the best advantage the exceptional opportunities afforded him for bringing into one unified whole, for the purpose of study, the results of the efforts made by the genius of man in all ages to express the beautiful.

While Dr. Kuhn's work, regarded merely as a history of the making and characteristics of all the chief masterpieces in the realm of the fine arts, is in itself a unique production that places its merit above the numerous compendiums and specialist works dealing with the subject in a summary or else in a partial way, it has the additional value of treating its material in both a philosophical and practical manner. For this *Kunstgeschichte* is not simply a collection of facts, with their complements of names, dates, and localities, to inform the student regarding the process by which the great art works of all times have come into being: it is also a school of instruction whereby the reader is taught the principles that give esthetic

value to each work, and enable him to apply to them the test of true and permanent art criticism. Nay more; not only does the student find here the basis of a knowledge concerning the artist and his work and its esthetic value; he is also taught the technique, the method of treating the material used by the artist for the production of his masterpiece. Thus the work combines the history, the philosophy, and the technical exposition which give us a full understanding and right estimate of the great works of art in different periods and countries.

The material thus brought together for all-sided study is grouped into its three typical artistic expressions; and two volumes (styled half-volumes in the original) are devoted to each of the arts: Architecture, Sculpture, and Painting. In the first part of the volumes that treat of the subject of architecture the student is given a survey of the fundamental principles of esthetic science. The notion of Beauty, its elements and sources, its various qualities and relations, are set forth in clear and easily comprehensible language; next the author dwells in systematic fashion upon the manifold forms or expressions of beauty, the formation of taste and of critical esthetic judgment. Besides this general introduction to the study of art, each special department is preceded by an exposition of the chief purpose, the means employed in the execution, and the laws to be observed in the pursuit of the separate arts. Thus, before entering upon the chronological enumeration of the various styles of architecture as represented by the monuments of Egypt, Assyria, etc., the author points out the elementary requisites of construction and decoration, the peculiarities of style, and the national or local prepossessions which exert their direct influence upon the formation of style. Then follow detailed illustrations—the art of the Egyptians, Assyrians, Persians, Hebrews, Hindus, Mongols, American Indians, Greeks, Romans, Early Christian, Islamic, and Romanesque, in chronological order or as they appear in contemporaneous development.

To indicate how systematically and thoroughly this process of historical development is sketched for us, we need take but a single instance as exemplifying Dr. Kuhn's method. The section that deals with Romanesque art opens with a constructive plan explaining the salient features of the Romanesque style, its origin, transitions, and ultimate development. Next the characteristics of the Romanesque style are examined from the esthetic viewpoint, unfolding the motives and chief ideals which the Romanesque style seeks to express. Only when we have a complete grasp of the meaning and purpose, the forms and ways, of the Romanesque style in building and decoration are we led on to the contemplation of its actual monuments. Each

country, Germany, Scandinavia, Italy, France, Spain, England, has its separate chapter and illustrations.

In like manner we study the Gothic style with its innumerable varieties in different countries and succeeding ages; the architecture of the Renaissance, the Barocco and Rococo styles, and the classicist essays which brought about those Hellenic and Romanic combinations of decorative architecture which puzzle the purist. The importance of modern architecture is by no means undervalued, for we find here a complete record of all that is worthy of note in the architectural works of our times.

What we have said of the volumes on architecture is in full measure of appreciative criticism to be said of the other four volumes, on Sculpture and Painting. In each case will be found completeness, critical judgment, and splendid choice of typical illustrations done with rare artistic finish, so as to give the reader a correct idea of the art work under discussion. Furthermore the student is furnished with a good bibliographical apparatus, comprising whatever of note has been written in English, German, French, Italian, etc., in elucidation of the world's great masterpieces and the principles which have caused their universal appreciation.

To the priest who can master such a work, and afford its purchase, we recommend that he by all means secure these volumes, in preference to anything of similar pretensions. Even when used only as a work of reference it has its great value in giving the concrete answer to any question regarding particular works of art—churches, monuments, paintings—with their sources, creators, uses, and values. In almost every case the object will be found among the illustrations. Hence it is of service even to those who are not familiar with the German text, but who have a taste for art, and who wish to find again what they have seen in their travels, or heard of or read about. The work comes moreover from a priest, a member of a Religious Order whose privilege it has been to furnish great artists to the Catholic world for more than a thousand years. His judgment may be trusted as ripened by a wide experience; he is familiar from personal study with all the great haunts of art in Italy, France, Spain, Germany; he has enjoyed the collaboration and encouragement of the most eminent connoisseurs, himself an artist and a teacher who wields the pen with the grace of a born litterateur. And in the matter of art it is of supreme importance that they who fashion our taste and direct our efforts toward utilizing the Beautiful in the service of God, in church and school, in the public halls where our people go for recreation, in the homes where the minds and hearts of the children are cultivated to a due appreciation of what is chaste and orderly and true—that they, our priests, who lead and

influence in all these things, should be imbued with a correct and delicate taste, a knowledge of what is best in architecture, sculpture, painting, and literature. Perhaps it is demanding too much to have a work of this kind furnished with a complete and entirely satisfactory index, but some attempt, besides the pages of contents, at rendering detailed reference to the chief works and names of artists possible, would be, we fancy, an additional feature of excellence.

IRISH ECCLESIASTICAL ARCHITECTURE. With Some Notice of Similar or Related Work in England, Scotland, and elsewhere. By Arthur O. Champneys, M.A. With numerous illustrations, chiefly from photographs by the author. London: C. Bell & Sons; Dublin: Hodges, Figgis & Co. 1910.

Whilst there are comparatively few monuments of so-called Irish architecture which compare with the great medieval minsters and abbeys in England and on the European continent, there are very many relics and ruins of churches, monasteries, and castles with their unique decorations, crosses, and towers, that offer to the student of archeology and of ecclesiastical art peculiar and attractive characteristics. Mr. Champneys, whose name is probably familiar to most Americans interested in the study of ecclesiastical architecture—indeed some of the chapters of this book were first published in an American magazine of Christian Art—has collected a large number of facts about the early achievements of Irish church builders and the complementary arts of plastic decoration and sculpture.

The beginnings of Irish architecture, of which evidence still exists in the pillar stones, cists, cromlechs, burial vaults, chambered cairns, and kindred relics, are indicative of the military rather than the religious character of the race. But there follows with the awakening and growth of Christianity an opposite tendency, bespeaking a sentiment of retirement and devotion in the construction of hermitages and monasteries. The period of erecting churches is not distinctly marked, but goes hand-in-hand with the development of the monastic and missionary system which called for oratories and Mass-houses of limited and unpretentious construction. With the increase of churches the author connects the spread of the "Round Towers", the primary object of which was, as he shows, ecclesiastical. They were partly bell and watch towers, partly refuges and hiding-places in times of attack, where books, relics, and church plate could be kept secure from the enemy. Later on there developed what has been styled the Irish Romanesque form of church building, with its peculiar offshoots of Cistercian and Scotch Romanesque. The influence of alien artists—workmen from the English provinces

—made itself felt to a degree before the pure Gothic architecture was established in Ireland. The chief feature of a later time is that of a composite national style. The author gives elaborate descriptions of the principal examples of each style, including in the illustrations relics of altars and chancels, of tombs, confessionals, sculptures, crosses, and "warming apparatus". The subjects are discussed not merely in a descriptive form but with an attempt at critical adjustment by reference to the chief authorities on the subject of Irish religious art and cultural history. As the present work is not limited to any special period, as is George Petrie's volume, which treats Irish architecture anterior to the Anglo-Norman invasion, or Miss Stokes's book on early Christian art in Ireland, the student need not go to separate sources for a full survey of his subject. Mr. Champneys has utilized and mentions nearly all the trustworthy authorities on Irish art in our language.

THE CATHOLIC ENCYCLOPEDIA. An International Work of Reference on the Constitution, Doctrine, Discipline, and History of the Catholic Church. Edited by Charles G. Herbermann, Ph. D., LL. D., Edward Pace, Ph. D., D. D., Condé B. Pallen, Ph. D., LL. D., Thomas Shahan, D. D., John J. Wynne, S. J., assisted by numerous collaborators. In fifteen volumes. Vol. XI. New York: Robert Appleton Co. Pp. 799.

The latest (eleventh) volume of the *Catholic Encyclopedia* brings the work down to *Philip* (Apostle). The articles, viewed in the light of their relative importance as informing the readers on Catholic topics, are on the whole equal to the high standard established by the previous volumes. Among the articles that are likely to attract most attention the chief is probably that on the Pentateuch by Father Maas, S.J., of Woodstock College. It is written with a scholarly grasp of the subject, without bias but also with scrupulous care to safeguard the Church's traditional teaching which modern critics have in various ways sought to discredit on grounds that are alike unsatisfactory to the historian and to the believer in the inspired character of the work. Belief in the Mosaic authorship of the Pentateuch does not require us to maintain that Moses wrote the work with his own hand, as it has come down to us, or even that he dictated it to his scribes; but it is none the less his work, embodying all the truths and laws, the facts illustrative of principles which he inculcated under the directly inspiring influence of God upon the Hebrew people. No one denies that there are to be found in the Pentateuch as we have it to-day, post-Mosaic additions and other modifications

not attributable to Moses, but not of a nature to permit us to assign the authorship to anyone else than the man whom tradition honors as the originator under God of what is contained in the five books bearing the name of Moses. The divisions, references, and historical completeness of the article make it thoroughly satisfying to the unbiased student of revealed truth.

Other articles of notable merit are Dr. Hanna's on Penance, Joyce on the Papacy, Brehier on Numismatics, Mooney on the Church in New York, Pace on Pantheism, Siegfried on Ontology, Palmieri, the Augustinian, on Nihilism. The articles on the Periodical Literature of the different countries are judiciously put together, with the exception of the one that most interests American readers. Mr. Thomas Meehan writes in a perfunctory manner that leads one to distrust his statements; for the rest, he is lacking not so much in knowledge of newspaper facts as in literary judgment. Fr. Vermeersch writes as usual, well informed, on canonical subjects touching religious orders. The same is to be said of the articles of Simeon Vailhé on topics of the Russian and Greek Churches. It is to be regretted that the space assigned to certain articles is too limited. Thus *Ontology*, *Pascal*, and a number of similar articles seem treated quite disproportionately to their importance in the history of actual Catholic controversy. There is less reason for devoting a large space to the speculative discussions on "Grace" than there is to a critical analysis, for example, of the unjust attacks of Pascal on the Catholic theologians in his Provincial Letters. The latter subject is one that meets the reader every day, and the student of Catholic apologetics is helpless against the attacks of the enemies of the Jesuit Order without a fair exposition of the facts that are by no means as indicative of Pascal's innocence as M. Lataste would have the readers of the *Encyclopedia* believe. We must not omit to mention Dr. William Barry's article on Oxford as a model of historical conciseness, and that of F. Prat on St. Paul. Cardinal Moran's paper on St. Patrick is somewhat disappointing as an historical sketch, for whilst the legendary details regarding the much-loved Patron Saint of Ireland are attractive to many readers, they hardly find a proper place in a reference work of this kind.

THE MYSTERY OF THE PRIEST'S PARLOR. By Genevieve Irons. St. Louis, Mo.: B. Herder; London: Sands & Co. 1911. Pp. 341.

The "mystery" in the story here told is a murder committed by an irate laborer unexpectedly confronted in the priest's house with a young man who had wronged his daughter. Favored by circumstances in the casual absence of the priest, who is detained in the

church, the murderer succeeds in shifting the suspicion of the deed on his pastor, and at the same time manages to seal the lips of the latter by going to confession to him before the crime is discovered. The evidence in the case is apparently against the accused priest, and despite the decided general conviction of his innocence he is condemned. Some accident causes the verdict to be altered to penal servitude for life. For sixteen years the priest is kept in prison, when unexpectedly the true murderer, being on the point of death, confesses to the governor of the prison and exonerates the priest.

The plot of the story is ingeniously constructed. There is abundant intermingling of romance and pathos to keep the reader in good humor, and the delineations of character are true to nature. The young priest and his devoted mother, the excellent bishop, the kindly sympathy of the Protestant vicar and his beautiful child, the narrow prejudices of the country folk, the thoroughly human impulses of the people who are normally good, and the mechanical workings of the legal machine which ignores all motives that cannot be demonstrated according to formula, are sketched with the clever hand indicative of literary habits. The fact that the writer is a convert accounts for her intimate knowledge of the sources of Protestant prejudice, and she exhibits remarkable tolerance for those human weaknesses which most irritate those who identify realization of truth with consistency in living up to its standard. There is perhaps in her occasional parenthetic reflections an overanxiety not to wound the susceptibilities of weak Catholics. The rather frequent introduction into the narrative, of psychical forebodings, such as pre-sentiments and dreams, to illustrate the story, may also strike the more critical reader as a blemish. But the novel is of a healthy tone throughout. It elevates the spirit of priestly self-sacrifice, points out the misconceptions of popular prejudice, the harm of gossip, and the danger of self-indulgence. The literary form is quite in keeping with the high motif of the story.

Literary Chat.

The Heart of the Gospel is a neat little volume by Father Francis Donnelly, S.J. Its character is more clearly indicated by the subtitle, "Traits of the Sacred Heart". Though we are not wanting in works treating of the same general theme, there is no single book, we may venture to say, that approaches the subject from the same viewpoint or presents it quite as vividly and distinctly. It has often been the author's endeavor to elucidate the meaning of the word "heart" as it occurs throughout the New Testament, and thereby to illustrate our Lord's character as revealed to us in the Gospels. That he has succeeded in this aim need hardly be said. There is a directness and a

realness in the thought and a super-commonplaceness in the style which lift the work quite out of the category of the sentimental and platitudinousness into which books of the class are sometimes not unjustly grouped. The exacting dialectician may perhaps challenge the statement that the simple process of "putting two and two together" involves "a conclusion" (p. 20); while the exegete will not deem himself hypercritical if he find an inaccuracy in the assertion that St. John after leaning on our Lord's bosom "straightway became 'the one whom Jesus loved'" (p. 21)—thinking as the critic will that the Beloved Disciple enjoyed this privilege from the moment of his vocation. These, however, are but bagatelles—small specks on a fair work and worthy of notice only because one would have so solid a devotional book faultless in accuracy (New York: The Apostleship of Prayer).

The literature of the "Design Argument" for the existence of God is so large that one takes up a new book devoted to the subject expecting to find simply a repetition of phenomena perfectly similar to, if not identical with, what one has met with before in uncounted other books treating of the subject. Nevertheless, since the argument places the whole universe under contribution, the material will never be exhausted, and there will always be place for new workers, new writers, and, it may be hoped, new readers. *Wunder der Pflanzenwelt*—or the Revelation of God in the plant world, as the subtitle has it—is a recent study by Father Baumer, C.S.S.R., which specializes the subject by confining it to the botanical field. The author analyzes the manifold parts of the plant—cells roots, stems, leaf, flower, and fruit—and shows how each and all manifest not only design, but the power, wisdom, and love of the Designer. The study therefore is not simply a theistic argument, but a scientific and at the same time a religious or spiritual contemplation of nature—"eine religiöswissenschaftliche Naturbetrachtung." In this latter aspect the book contains a large amount of interesting illustrative material available for the preacher and the instructor of children (New York: Pustet & Co.).

Our readers will recall a reference made in our "Literary Chat" (June) to Father Matthew Russell's latest volume of poems, *A Soggarth's Last Verses*, which he publishes with a farewell note and a request for a prayer from his readers, as though he felt it to be his last work on earth. A writer who signs his composition with the initials E. M. P. H., sends a clever protest to Father Russell, which he prints in the July number of the *Irish Monthly*:

"Arrah, Soggarth aroon,
But it's ages too soon
To be talkin' o' writin' no more o' yer pomes!
For it's many a one,
Ere yer singin' is done,
You'll make to bring pleasure an' good to our homes

"O Soggarth aroon
'Tis the beautiful tune
You'll be singin' one day in the best of all homes;
An' you'll think iv us then,
Us women an' men,
That you've betthered an' gladdened by manes o' yer pomes!

"But, Soggarth aroon,
God grant us the boon
Not to call you just yet to that best of all homes;
But lave you to bide
Wid us for a tide,
An' go on wid yer makin' iv holy sweet pomes."

In an article on "Training in the Seminary" (for the word *Training* we substituted *Discipline*, though the term is not quite as exact when applied to the particular instruction to which Father Feeney refers) there occurs an error in a sentence on page 50 (July number). The correct reading is: "Those rectors who turn their faces against training must admit either that they are becoming fossilized, or else that the training I advocate is not conducive to ideal results."

The Magic of the Sea by Captain James Connolly (B. Herder, St. Louis) is a volume of some historical interest as far as it deals with the early career of Commodore John Barry at the time of the American struggle for national independence. But as a novel it has the additional advantage of being a breezy sea story which many of our readers will find particularly refreshing during the hot season.

Dr. Karl Weiss of the University of Graz is the author of a recent volume on the merits of P. Antonio de Escobar y Mendoza as a theologian. Those who have read Pascal's *Provincial Letters* and who are familiar with the controversy which the articles called forth at the time of their publication, have probably experienced some regrets at the admission of most Catholic critics that the accuracy of Pascal's quotations, setting forth the so-called lax teaching of morals by the Jesuits, cannot be justly impugned. Literally, it is true, Pascal quotes for the most part from a work by the Jesuit Escobar entitled *Liber theologiae Moralis* (ed. 1651). This volume contains a chapter of solutions of cases of conscience under the heading of *Praxis ex Societatis Jesu Schola*. In this chapter Escobar gives the opinions of various theologians, without however vouching for their worth or making them his own. As these opinions are taken out of their context and adduced chiefly for the purpose of illustration, they cannot of course be said to embody the doctrine of the collator, and much less may they be considered as the authorized teaching of the Jesuit Order. It is from these sources that Pascal made his selections in his onslaught upon the moral teaching of the Jesuits as a body or theological school.

In the somewhat brief reference (27 lines) to Escobar y Mendoza in the *Catholic Encyclopedia*, Vol. V, we read: "Unprejudiced critics find him inexact in quotations, subtle in discussion, obscure and loose in reasoning." In the same work (Vol. XI) Pascal is referred to in the following words: "His good faith cannot be seriously doubted, but some of his methods are more questionable. Without ever seriously altering his citations from the casuists as he has sometimes been wrongfully accused of doing, he arranges them somewhat disingenuously; he simplifies complicated questions excessively, and in setting forth the solutions of the casuists sometimes lets his own bias interfere."

Dr. Weiss points out that Pascal acted with malice prepense. The actual teaching of Escobar as a moral theologian, and of the great Jesuit theologians to whom he refers, was not embodied in the *Liber theologiae*. Escobar himself had published the work under the title *Liber theologiae moralis viginti quattuor Societatis Jesu Doctoribus reseratus, quem R. P. Antonius de Escobar et Mendoza in Examen Confessariorum digessit*. The words "in examen Confessariorum" are noteworthy. Escobar was one of the most popular theologians of his day. With a keen sense of the needs of his time he published a volume in Spanish for the use of confessors and penitents: *Examen y Practica de Confesores y Penitentes en todas las materias de la Theologia Moral*. This work had already been popularized in thirty-seven editions when their author undertook to write a Latin manual, based upon the Spanish work, yet adapted for students of theology who were not dependent upon this text exclu-

sively, but to whom it was deemed necessary to present the varying opinions of theologians.

Dr. Weiss examines step by step Pascal's charges against the Jesuits regarding Probabilism, the sources of moral action, the theological virtues, scandal, oaths, simony, contracts, self-defence, and grace. He contrasts with Pascal's statements the statements of the theologians and of Escobar, as found in their own works, with the result that the teaching of the Jesuits as of Escobar, which Pascal misrepresents in one way or another, *without subjecting himself to the charge of not having "quoted literally"*, is shown to be that of the most reputable theologians from the Apostles of the Gentiles down to the Angelic Doctor. It is likewise shown that Escobar does not deserve to be charged with being inexact any more than any other of the great teachers of his illustrious Order.

The *Catholic World* (July) has a discriminating article on the subject of Henry George's argument against Private Ownership of Land. It is the conclusion of a series of papers on the subject by Dr. John A. Ryan, and warns the student of Social Reform methods that, however plausible the plea of Henry George, it is not therefore logically just. "The argument based upon men's equal rights to the use of land merely proves that private land ownership does not bring about perfect justice, not that it is essentially unjust; and the argument concerning the social creation of and right to social land values overlooks the fundamental justification of production as a title of ownership."

The *Year Book of the Catholic University of America*, 1911-1912, makes a good showing. The institution has in operation, besides the School of the Sacred Sciences for which it was originally established, a School of Law, of Philosophy, of Letters, and of Sciences. Various courses of public lectures and opportunities of Library, Museums, Observatory, Laboratories are offered to the students as in other universities. The *University Bulletin*, the *Catholic Educational Review*, and the *University Symposium* (a student publication), show a decided effort in the direction of literary activity.

The current issue of the *Harvard Theological Review* contains a paper on "Rational Mysticism and New Testament Christianity" in which the writer defends the harmony between reason, mystical experience, and the doctrines of the New Testament concerning especially faith, sin, the cross, and salvation. Although the paper contains nothing with which the mature student of Catholic—mystical—Theology is not perfectly familiar, he may well be gratified by reading so clear and convincing a vindication of an old Catholic truth by a Protestant divine (the Rev. Henry W. Clark, Harpenden, Herts., England). And this the more when he comes to read another paper on a somewhat kindred subject occurring in the same *Review*, entitled "God in all and over all" by the Rev. Warren Seymour Archibald, B.D., Pastor of the Pilgrim Church (Congregational), Pittsfield, Mass. With much of the article the Catholic reader will find himself in agreement, especially with the opening paragraphs in which materialism is shown to be the prevailing evil of the times; for whether found in "economic greed, injustice, and brutality, in social discontent, hypocrisy and baseness, in intellectual doubt and spiritual indifference," materialism is undoubtedly "the peculiar peril of our time and country" (p. 380).

Then, also, much of what Mr. Archibald says concerning "the two emphatic ideals," the one social, "social justice between employer and employee", the other spiritual, "the authority of the spirit rather than the spirit of authority"—which ideals "the religion of the present" opposes to "the

evil genius of our country"—most of what he reads in this connexion the Catholic reader will applaud.

On the other hand the same Catholic reader must be converted into a most vehement protestant when he meets with a fairly cultured writer in a reputable twentieth-century Theological Review uttering what follows. Asserting that "Protestantism is a protest against the obstructed approach to God", Mr. Archibald cries out: "No worship of graven images and no idolatry of the Mass, no bishop and no priest, no king and no pope, no infallible book, shall stand between man and God" (p. 386). One might infer from this relic of archaic bitterness Mr. Archibald to be a very old man cherishing still the ignorant prejudices of the bygone age of his boyhood. But no, Mr. Archibald, it may be inferred, is a youngish man, having taken his B.D. at Harvard so recently as 1908. The more's the pity!

Speaking of books on mysticism—a subject so much of late in evidence—recalls the fact that a biography of that saintly and long-experienced master of the mystical life, John Ruysbroeck, has recently been published by Thomas Baker, London, under the title of "A Medieval Mystic: A Short Account of the Life and Writings of Blessed John Ruysbroeck, Canon Regular of Groenendael, A. D. 1293-1381", by Dom Vincent Scully, C.R.L. It is a small, neat volume of barely one hundred and forty pages, but it tells interestingly, though briefly, the life story of the great mystic whom Veuillot ventured to compare with Bossuet: "In the order of genius the uncultured Ruysbroeck, as a theologian and consequently as a philosopher, and a poet, is as far above Bossuet as Dante, for instance, is above Boileau." For those who still cherish the antiquated notion that mystical writings like those of Ruysbroeck are meant only for the favored few, the following passage from Surius's Latin translation of his works may be suggestive: "I do not believe," says Surius, "that there is a man who can approach these magnificent and simple pages without great and singular profit. Let none excuse himself from reading this book on the plea of the inaccessible sublimity of Ruysbroeck. The great man has accommodated himself to all, and the most abandoned soul on earth may find again on reading him the path of salvation. Arrows dart from the pages of Ruysbroeck, aimed by no hand of man, but by the hand of God, and deeply they embed themselves in the soul of the reader who is a sinner. Innocent reader, reader of unstained robe, Ruysbroeck is at once most lowly and most sublime. In his description of the *Divine Espousals*, he surpasses admiration, he surpasses praise; all the commencement, all the progress, all the height, all the transcendent perfection of the spiritual life is there." Ernest Hello, and also more recently Maeterlinck, have made French translations of the *Espousals*, to which they have prefixed characteristic appreciations of the author. Neither of these, however, are entirely reliable. The University of Louvain is at present engaged on a new critical edition of all his writings.

The *École pratique d'Études Bibliques* of the Dominican Fathers at Jerusalem is doing admirable work in furthering Palestinian and Oriental research studies. A volume recently published under the title of *Conférences de Saint-Étienne* (Victor Lecoffre, Paris) indicates the conference work done during the year 1910-1911. A paper by Père Lagrange, "In Search of Biblical Sites", another on "Frankish Sculpture in Palestine" by P. Germer-Durand, "The Capture of Jerusalem by the Arabs" by P. Albei, "The Aryans before Cyrus" by P. Dhorme, and a descriptive study of the lake front of Tiberias by Dom Zephyrin Biever, are among the chief themes discussed by men who are without exception both scholars and writers.

Pierre Téqui (Paris) publishes a third edition of the three volumes of *Meditations on the Life of Christ* by that singularly privileged soul Ann Catherine

Emmerich. The work is edited by a French Dominican, Joseph Alvare Duley, in the translation made by Charles d'Ebeling. Not only the student of mystical theology, but the Scripture student as well, may learn much from these *Visions*, which cannot but have a Divine basis of suggestion.

W. P. Schilling of New York publishes an instructive essay on *Diaphragmatic Breathing* and the fixed chest position for the benefit of singers and public speakers. Correct breathing, as is well known, contributes largely to the preservation and sometimes to the restoration of health, since the lungs are the avenues to the blood-making laboratory of the human body. The Exercises which Professor Schilling prescribes for this purpose would doubtless prove of benefit to many priests whose office obliges them to the task of efficient public speaking and singing.

The Vision of Master Reginald is the story of one of the uncanonized Dominican Saints whom St. Dominic himself received into his Order and the odor of whose sanctity breathes from many beautiful legends about his love for Our Blessed Lady. There were several members of the same name among the early disciples or companions of St. Dominic, one the confessor of the Saint, and another who comes a little later as a martyr in the African missions; but Blessed Reginald de S. Aegidio, the Canon or Dean of St. Aignan, is the one best known, and his favored intercourse with the holy founder of the Friar Preachers is made the occasion of an attractive picture of Dominican convent life in the thirteenth century by Mr. Capes, the author of *Life and Letters of Father Wilberforce*.

The continually advancing or at least changing position of the various departments of the physical sciences entails upon students who would keep abreast with the movement the necessity of having at hand encyclopedic treasures of the latest discoveries and inventions. General encyclopedias in a few years become antiquated as regards experimental research. Nothing less than annual summaries of the most recent results will answer. Fortunately for those who read German Herder's *Jahrbuch der Naturwissenschaften* comes each year with its record of the most important conquests made during the past year in each of the principal fields of the physical and the biological sciences. To this series, now in its twenty-sixth year, has recently been added the volume for 1910-1911. It contains a mine of information, well-arranged and systematized by specialists whose reputation and long experience may be taken as vouching for the accuracy of their chronicles (St. Louis, Herder).

A notable addition to apologetical literature has recently appeared from the press of Victor Lecoffre, Paris, in the volume of conferences delivered by two eminent professors of theology before the Catholic Faculties of the University of Lyons, MM. Jacquier and Bourchany. As the title and the dual authorship indicate—*La Résurrection de Jésus-Christ* and *Les Miracles Évangéliques*—the book contains two quartets of lectures, four of which are devoted to the Resurrection (the pertinent documents, the fact, the subsequent epiphanies of the risen Saviour, the opposing rationalistic systems) and four to the Gospel miracles (their reality, supernaturalness, and demonstrative value). Needless to say, both series are marked by that critical acumen, logical force, and clarity of style which are becoming more and more the characteristics of recent apologetical work in France.

Books Received.

BIBLICAL.

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THEOLOGICAL AND DEVOTIONAL.

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BISHOP KETTELER AS A SOCIAL REFORMER.

VI. PROVOST OF ST. HEDWIG'S IN BERLIN.

WITH restless energy Ketteler resumed his pastoral work at Hopsten. The face of the parish was gradually changing. The old indifference in religious matters was giving place to earnest zeal in the service of God. The last touches to this work of renovation were given by the mission preached by the well-known Jesuit Father, Henry Behrens, in the spring of 1849. Father Behrens had been engaged for many years in teaching and missionary work in Switzerland when the storm of radical intolerance that swept over free Helvetia in 1847 set him adrift. After conducting a band of fathers and brothers to the United States, he took up his residence in Münster. Here Ketteler met him and, struck by his deep piety and solid learning, invited him to hold a little mission in his parish during Holy Week. Father Behrens preached all the sermons, twenty in number, and Ketteler, his brother Richard, John Bernard Brinkman, the future Bishop of Münster, and Paulus Melchers, afterward Archbishop of Cologne and Cardinal, heard the confessions. This mission was the first held for over half a century in Northern Germany. Ketteler's initiative was soon followed everywhere to the great spiritual benefit of the people, who were prepared in this way to withstand the whirlwind of the *Kulturkampf*.

In 1850 Father Behrens became first rector of the Jesuit College of Friedrichsburg, near Münster; then Provincial of the German Province of the Society, from 1856 to 1860.

When the Jesuits were driven out of Germany by the Kulturkampf, he sought and found a last home in the New World, where he did untold good as a zealous missionary till his holy death in Canisius College, Buffalo, 17 October, 1895.¹

After Frankfurt and Mainz it was vain for Ketteler to think that he would be permitted to end his days as a "Bauernpastor" in an out-of-the-way Westphalian borough. When the Provostship of St. Hedwig's in Berlin became vacant in 1849, this important post was offered to Ketteler, who accepted it only after repeated insistence on the part of the Prussian Government, the Prince-Bishop of Breslau, and his own Ordinary.

In the middle of the last century the state of things Catholic in the Prussian Capital was deplorable in the extreme. "A plot in the vineyard of the Lord overgrown with weeds," Ketteler himself called Berlin in a letter to Bishop Diepenbrock, and Ketteler never was a pessimist. "A congregation of 20,000 Catholics and nearly 5,000 soldiers," he says in one of his sermons of that period, "and only *one* church and only a few Masses; and for all that the church is empty. There is much talk of the need of a new church! My dear brethren, our church is too big. The Catholics do not come to church. In other places there are ten churches for 20,000 inhabitants, and all are filled morning and afternoon; here we have one, and it is empty! On some Sundays and holidays only a few hundred fulfil the sacred obligation of hearing Mass."²

It was no small source of joy to the new Provost that the few hundred who did frequent St. Hedwig's were sterling children of the Church, ready to profess their faith before the world and to make heroic sacrifice, if need be, to help on a good work. A Catholic hospital, absolutely necessary as it was, had always been looked upon as a pious dream never to be realized. No one could remember when a nun had last appeared on the streets of Berlin. To attempt to introduce them was regarded as presumptuous temerity. But the nuns and the hospital did come after all.

Early in the 'forties eight young Westphalian ladies who felt called to the religious life, finding no sisterhood in their

¹ Pfülf, I, p. 173.

² Predigten, I, p. 186.

native land answering to their aspirations, journeyed to Berlin to beg passports for France from the Government. Though not nuns yet they dressed and lived together as nuns. They were detained several days in the Capital, the cynosure of all eyes. After their departure, a journeyman-shoemaker said to one of the curates of St. Hedwig's: "If the Berliners don't stone traveling nuns, they won't stone settled ones either." The journeyman is probably right, the clergy thought, and they signified their readiness to make the experiment. But those to whom they broached the matter told them they were mad, as there was not a cent of capital on hand and not much hope of getting any in Berlin where there were but few well-to-do Catholics. One morning, however, a journeyman-joiner called at the presbytery and, laying seventeen Thalers³ on the table, "These are my savings from six months' work," said he; "I give them toward the founding of a convent for Sisters of Charity." The spell was broken. "What a poor journeyman can do, we can do too," the better-situated Catholics said, and in a short time enough money was collected to rent a spacious building to serve as convent and hospital. When the four nuns sent by the Bishop of Nancy arrived, they had neither chair nor table nor bed, not even wood to build a fire with. Protestant neighbors lent them mattresses to sleep on the first night. Two years later they could boast of sixty-two beds, all occupied, too, for they had not only not been stoned by the Berliners, but were even idolized by them. Catholics, Protestants, unbelievers, high and low, wanted to be nursed by the Sisters.⁴

When Ketteler came to Berlin this modest hospital had long been too small and he resolved to enlarge it sufficiently to accommodate three hundred patients. For this purpose 60,000 Thalers were required, and the Government could not be counted on for even a moderate subvention. But Ketteler was not the man to be frightened by obstacles, however great, when there was question of assisting the sick and the poor. In the spring of 1850 he made an appeal for contributions to all the Catholics of Germany, addressing himself particularly to the small tradesmen, the journeymen, day-laborers, and

³ A Thaler = 75 cents.

⁴ Cf. Proceedings of the First Katholikentag; Mainz, 1848.

servant-girls, whom he asked to work for a few days to save the Thaler to be returned to them later on with interest.⁵ The success exceeded the most sanguine expectations. "My appeal," he told his parishioners from the pulpit of St. Hedwig's on Pentecost Day, "has, with the grace of God, not been in vain. I have received several contributions lately which affected me deeply. One person, for example, brought me 300 Thalers, the highest sum received until now. And who was this person? . . . A journeyman contributed 35 Thalers."

The 300 Thalers were the gift of a poor Protestant woman, widow of a Catholic wood-cutter. During the lifetime of her husband she had been accustomed to assist at the Sunday services in St. Hedwig's, and after his death she had kept up the practice. One of Ketteler's sermons in behalf of the hospital had made a deep impression on her, and shortly thereafter she presented herself before him carrying 300 Thalers in silver rolls in her apron. They were the savings of a lifetime, and the Provost strenuously refused to take them. But the good woman would not be gainsaid. She had asked, she said, a sign from God that this gift to the hospital was pleasing to Him, and the sign had been given to her; and would she not be cared for by the Sisters in sickness and old age?

A twelvemonth later Ketteler could write: "The subscription begun by me a year ago has reached 50,000 Thalers, and the walls of the new hospital are well above ground."⁶ In the spring of 1852 the sum of 500 Thalers was contributed "by a benefactor in Mainz". The benefactor was Bishop von Ketteler.

On the third of December, 1886, St. Hedwig's Hospital celebrated the reception of the hundred thousandth patient. He was to receive first-class treatment free of charge. But it so happened that a sick fund paid for him and the celebration was postponed till the arrival of the one hundred thousand and first patient. A splendid reception was prepared; physicians, sisters, nurses, officials, in their best uniforms, formed a lane at the main entrance. Halls, corridors, and verandas shone resplendent in festive decoration. The one hundred

⁵ *Briefe*, p. 199.

⁶ *Briefe*, p. 228.

thousand and first patient was brought in—a poor old Protestant woman.⁷

Ketteler's incumbency at St. Hedwig's was of short duration, but the seed which he sowed brought forth fruit a hundredfold. "His forceful, impressive sermons—'there's something peculiarly authoritative about them,' Savigny, one of the future leaders of the Centre, used to say—were universally praised," wrote Prince-Bishop Förster of Breslau after Ketteler's death; "so were also his inexhaustible love and solicitude for the poor of the parish. One day he brought a pillow concealed in the folds of his paletot to a poor family and found his protégés doing full justice to a fried goose, which they had bought with the money he had sent them the day before. To a friend, who had expressed his indignation at such a flagrant abuse of his alms, Ketteler answered mildly: "Of course the money was not meant to be used in this way, but I was glad none the less that the good people enjoyed a hearty meal for once in their lives."

His love of the poor and his "reverence for the dignity of poverty" found expression in many of his Berlin sermons. The one on Almsgiving, preached 9 December, 1849, is a beautiful commentary on the teaching of St. Thomas on this subject.

In Moral Theology [he says] we distinguish between commandments and simple counsels. By commandments we mean the precepts we must follow if we wish to attain eternal happiness; by counsels, the precepts through whose observance we are enabled to reach a higher degree of perfection.

People are only too often disposed to look on almsgiving as a good work indeed, but not as a strict obligation. Such a conception is a fundamental error in a Christian soul. I maintain, on the contrary, with St. Thomas and St. Liguori, that *almsgiving in general is a strict obligation*, as sacred and binding as any other obligation the fulfilment of which is necessary for salvation.

Ketteler quotes in support of his view a number of Scripture texts⁸ and a passage from the *Summa* in which St. Thomas maintains that the obligation to love our neighbor implies not

⁷ Wenzel, *Ketteler u. die soz. Frage*, p. 50.

⁸ Prov. 21:13; Eccl. 4:1, 5, 8; James 2:13.

only the giving of good words but also the doing of good deeds, i. e. almsgiving.⁹

If it is true that almsgiving is not merely a counsel but a strict obligation, does it follow from this that the poor have a right to demand the assistance of the rich? Ketteler answers:

The truth that almsgiving is an obligation is not infrequently interpreted by the poor of our day to mean that they have a right to demand alms from the rich, to extort and force it from them. This fundamental error of Communism, which tries to procure by violent means the distribution of the superabundance of the rich amongst the poor, is zealously propagated by the adherents of this doctrine, and the conduct of numbers of poor people shows only too clearly what deep roots this theory, which has always been repudiated by Christianity, has already taken amongst the people.

In like manner, the doctrine which teaches that almsgiving is not a duty of strict justice (*Zwangspflicht*—*Rechtpflicht*) is distorted by the rich, who argue that, because almsgiving is not an obligation of justice, it is no obligation at all, and that, when they give alms, they deserve praise for their good grace and condescension.

Both of these notions are equally erroneous. God has laid down two supreme laws to regulate the distribution of temporal goods, the law of justice in the natural order, a law that the State is obliged to protect even by force, and the law of charity in the supernatural order, which it is the Church's mission to enforce by means of the individual conscience. . . . The obligation of almsgiving is, therefore, a true obligation, but not an obligation of justice. It can be realized by an appeal to conscience only, not by coercion. He who breaks a law binding in justice is a thief, or a defrauder, or a robber; he who violates the law of charity is no less a sinner: for the precept of charity occupies a higher place in the eyes of God than the precept of justice. Not the spirit of God but the spirit of the world has taught the world to put a false value on these actions. For while the world despises and abhors theft, and justly so, while it connects the idea of shame with theft, and rightly so, hard-heartedness, uncharitableness, avarice are not generally held in the odor of disgrace, and in this the world is altogether wrong. It will not be thus on the Day of Judgment. . . .

Although from the Christian point of view the nature of the obligation of almsgiving is well-defined and incontestable,

⁹ *Summa theol.*, II, II, q. 32, a. 5.

the question as to the extent, the limits of this obligation has given rise to controversies without end. Ketteler himself avows this when he says: "Simple as the general principles in regard to almsgiving are, the matter becomes complicated when we enter into detail and try to determine *when* we are bound to give alms. This must be left to the individual conscience. . . ."

Have we done our duty if we give alms to those who appeal to us, or are we obliged, with Job, to search out misery, to visit poverty in its secret retreats? St. Thomas was of opinion that, unless we are specially charged with the care of the poor, it sufficed to help such as made their distress known to us. But in his time the care of the poor was in the hands of the Church, whom God had appointed to be the Mother of the poor. She had the love and the means to care for the poor, and men were justified in assuming that she did so. Things are different now. The State has usurped this most beautiful province of the Church also, thereby inflicting as deep a wound upon the Church as upon itself: upon the Church, by separating her from the poor; upon itself, by exhausting its resources without adequately meeting the needs of the poor. Hence it appears to me to be a truly Christian duty to search out misery, and not to wait until it obtrudes itself upon our notice.

The question of the *superfluous* is a favorite topic of controversy. As to the manner of determining it, Ketteler declares that this is an affair of each one's conscience, but that we must beware of applying the standard of the world, which fails to see superfluity even in the largest fortune. Riches must be measured with the yard-stick of conscience, and we know that the Gospel preaches detachment and the spirit of poverty.

All theologians agree [he continues] that we are bound, under pain of mortal sin, to help a poor man who is in *extreme necessity*, i. e. who is in imminent danger of death from want of nourishment, clothing or lodging, *even at the sacrifice of what we have need of, not to satisfy our essential wants, but to preserve our station in life*.

Abstracting from the case of extreme necessity, it is certain that, by neglecting our duty, we run the risk of committing mortal sin only if, on the one hand, as St. Thomas says,¹⁰ we are face to face with a pressing need, and no one is by to bring immediate succor,

¹⁰ II, II, q. 32, a. 5, ad 3.

and if, on the other hand, we have more than we need to keep up life itself and our station in life.¹¹

These rules serve to determine a minimum in the obligation of almsgiving. Christianity aims higher, as those ages witness during which its spirit animated men and institutions. Without wishing to universalize the vow of evangelical poverty, without pretending to make a commandment of what is only a counsel, without attempting to force on the generality of men an ideal that would be equivalent to a practical realization of Communism, it preaches to all detachment from riches and brotherly love. If its precepts were followed, society would be converted into that glorious organism which some modern thinkers have called the *Christian social order*.¹²

The feast of Pentecost gave Ketteler occasion to speak on one of his favorite themes, true and false Communism. He says:

There must be something great about community of temporal goods, seeing that it was one of the first-fruits of the Holy Ghost. But how different was this communism in the first Christian Church from its caricature in our days. The men who practised community of goods in those days were vessels of the Holy Ghost. Through the Holy Ghost they had become one heart and one soul, and the owners of lands and houses sold these of their own free will and laid the price at the feet of the Apostles. Hence St. Peter said to Ananias, who had lied to him as to the price of the land: "Whilst it remained, did it not remain to thee? And after it was sold, was it not in thy power?"¹³ But now those who speak of community of goods are not men filled with the Spirit of God, but with the spirit which the world serves. They do not want to give up what is their own, but to rob others of what by right belongs to them. In those days the idea of community of goods sprang from the spirit of love, whereas now it springs from the spirit of avarice. It is the giant task of our age to fill up again the abyss that divides the rich from the poor, and woe to us if it is not filled up: years will come compared to which the year 'forty-eight was only a childish plaything. But this abyss can be filled up only by the same Spirit who wrought in the first Christian community. We must first become one heart and one soul again.¹⁴

¹¹ *Predigten*, I, pp. 35-44.

¹² Girard, *Ketteler et la question ouvrière*, p. 268.

¹³ Acts 5:4.

¹⁴ *Predigten*, I, pp. 381-2.

In the midst of his labors for the spiritual and temporal welfare of the scattered Catholics of Brandenburg and Pomerania Ketteler was summoned by the Supreme Head of the Church to undertake a still more onerous and responsible work. On 7 December, 1849, Pius IX rejected the nomination of Professor Schmid of Giessen as bishop by the canons of Mainz. After some hesitation and opposition the chapter proposed three names to the Pope, among them Ketteler's, and on 15 March, 1850, Pius IX named him Bishop: "To provide," as he wrote to Archbishop Reisach of Munich, "for Mainz, in the person of Baron Ketteler a Bishop after God's own Heart, such a one as the Diocese so much needs. O how many prayers have I said and ordered said for Germany and for Mainz in particular."

The wishes and prayers of the Pontiff were heard. From 25 July, 1850, the day of his consecration, till his saintly death in the Capuchin Convent in Burghausen, Ketteler was "a Bishop after God's own Heart."

One of Ketteler's last acts before taking leave of St. Hedwig's was to lead a Corpus Christi procession for the first time since the Reformation through the streets of Berlin to the neighboring Spandau. "Last Sunday," the Berlin correspondent of the *Allgemeine Zeitung* wrote 4 June, "an open-air celebration took place here that can be justly called an event: for the first time since Berlin became Protestant, the Corpus Christi procession of St. Hedwig's Catholic Church passed through the Brandenburger Tor over Charlottenburg to Spandau. Altar-boys led the procession, which was headed by Provost Ketteler, who has just been elected Bishop of Mainz. The spectators maintained a very respectful attitude, many taking off their hats. I consider this a very significant sign of the times. When Frederick the Great was asked for permission to hold a procession outside the church, he answered: 'I give my permission, but whether the street-boys of Berlin will give theirs is another question.' The Government promised Ketteler that measures would be taken against possible disturbances, but these precautions were fortunately superfluous. The mounted police-officers who followed the line of march at a great distance were hardly remarked by anyone."

Ketteler's brother Richard, who had followed him in the rectorship of Hopsten, had also been selected to succeed him in Berlin. He had already received the official notification of his appointment, when he suddenly resolved to follow out an old yearning of his heart for the religious life. He gave all he possessed to the poor, retaining only enough to buy a pectoral cross and chain for his brother. Then "as a poor man he applied for admission into the ranks of the poor disciples of St. Francis." He died in 1855 as Guardian of the Capuchin Convent of Mainz.

VII. KETTELER'S VOW OF POVERTY.

On 30 June, Ketteler preached for the last time in St. Hedwig's; then he retired to Harkotten, the ancestral seat of the family, to write his first pastoral and to prepare for his consecration by a good retreat.

It had been Ketteler's earnest wish to enter Mainz as unostentatiously as possible, but the Catholic leaders in and out of the city, to whom the machinations of the Schmid party were well-known, were of opinion that a gorgeous reception would go far toward rallying the better Catholic element and discomfiting the trouble-makers, and they prevailed on him not to cross their plans. On 16 July, he arrived in Bingen, where a steamer dressed with flags from stem to stern and bearing the auspicious name "Concordia," took him on board. The journey from Bingen to Mainz resembled a triumphal procession. Both banks of the Rhine were lined with countless throngs of the faithful. At Biebrich the reigning Duke of Nassau, though a Protestant, had ordered a splendid welcome to be prepared. The military band played; twelve guns fired salutes; the Duke himself appeared on the balcony of his castle to greet the new prince of the Church. Still more enthusiastic was the reception at Mainz. The whole city was in holiday attire to welcome the successor of St. Boniface and to accompany him to the ancient cathedral. A magnificent torch-light parade brought this memorable day to a close.

On 23 July, Ketteler proceeded to the Grand-Ducal residence in Darmstadt to take the customary oath of allegiance. The words he addressed to his sovereign on this solemn occasion have come down to us. "In the exercise of my holy

office," he said, "I shall endeavor, to the best of my ability, to give unto God the things that are God's, and unto Caesar the things that are Caesar's, and I shall strive at the same time to spread these sentiments which I regard as the true foundations of States, amongst those who are entrusted to my care. I trust, on the other hand, to the Christian sentiments of your Royal Highness, that your Highness' will and your Highness' laws shall never demand of me what is contrary to the laws of God and the ordinances of His Church, for, in that case, I should be obliged to say: *Non licet.*"¹⁵

The solemn consecration took place on 25 July, the consecrator being Archbishop Hermann von Vicari of Freiburg. The saintly Bishop Blum of Limburg delivered a remarkable sermon on the occasion, in which he prophesied that, under Ketteler's leadership, Mainz would attain once more a significance similar to that which it enjoyed in the early ages of the German Church.

After Bishop Blum Ketteler himself ascended the pulpit. He addressed words of truly apostolic force and tenderness to the several classes of his flock: the sinners and the erring, the poor, the parents, the priests. To the poor he said:

I speak to you who labor and are heavily laden with sorrow and misery and wretchedness. To you who are children of God in a very special manner, the Saviour has given me a very special mission. It is true I cannot hope to remedy all your temporal ills, however ardently I should like to do so. But one thing I do promise you: I shall endeavor to be a good shepherd to you also, and with all the means God gives me to relieve you of your spiritual distress and thus at the same time of some of your temporal burden.

The effect of Ketteler's address, "simple, but pregnant with meaning," the effect above all of his personality, was overwhelming. Twenty-six years later a noble lady¹⁶ wrote: "The twenty-fifth of July, 1850, the day on which I stood at the foot of the altar with Baron Mertens, the Military Governor of Mainz, as a pious sharer in the consecration solemnity, has remained indelibly impressed on my mind. . . . No personality has ever made such an impression on me."¹⁷

¹⁵ Pfülf, I, p. 217.

¹⁶ Dorothy, Duchess of Sagan.

¹⁷ Briefe, p. 527.

Ketteler's first Pastoral, which bears the date of his consecration, contains his famous "vow of poverty". Speaking of the duties imposed on him by his holy office, he said:

I must be prepared to give my life for the flock of Christ, therefore surely also all else that is of less value than life. I confess that, from this moment, all I am and all I have shall belong not to me but to you. I confess that I am in duty bound to avoid all superfluity, all luxury in my appointments, and to use for charitable purposes whatever I can spare from my episcopal revenues. I confess that I am bound to devote all my time, all the powers of my body and my soul to the service of God and of your souls. I have vowed to God through His Church to fulfil this obligation, and I beg you to pray to God for me, that in His great mercy He may hasten to the assistance of my weak will.¹⁸

Elsewhere in the same document he says:

The trumpery of the world, the power of the senses shall not dazzle our eyes. No garment, however soiled, no hut, however lowly, no human body, however disfigured, shall hinder us from recognizing under this outer covering the image of God and its destiny. . . . We shall render due honor to the image of God in every poor child, in every desolate human being, and shall do all in our power to rescue them from sin and raise them to the dignity of princes of God's people. . . . Believe me, I seek among you nothing for myself. Whatever I possess when I die shall belong entirely to you and your poor, and till then I desire nothing but labor and pains in your service.¹⁹

What he promised he adhered to most conscientiously all his life. "The greatest simplicity reigned in his household," says Dr. Liesen, Ketteler's secretary.

A sofa, half a dozen cane-chairs, a larger writing-table, and an ordinary table made up the whole furniture of his sitting-room. The little bed-room with its plain bedstead had caused more than one visitor to exclaim: What! That was the bed-room of the noble Bishop of Mainz! Silverware Ketteler never possessed; even the silver table-ware that belonged to the Bishops of Mainz he allowed to be used two or three times at most during the twenty-seven years of his administration. The ordinary midday meal consisted of soup

¹⁸ *Hirtenbriefe*, p. 6.

¹⁹ *Hirtenbriefe*, p. 12.

and two courses: supper, of one dish; a light wine from the Palatinate mixed with water was his regular beverage; a second wine appeared on the table only on feast days or when guests were present. At the door of the episcopal residence, whether the Bishop was at home or not, bread and money were distributed to the poor every Wednesday and Saturday. . . . He was a faithful member of the St. Vincent de Paul Society, and no one paid his dues more regularly than he. Immediately on receipt of his salary he put a fixed sum in a poor-box he had made for that purpose. He looked on this money as the property of the poor, and to use it for any other purpose would have been in his eyes a violation of duty. "Since I am a Bishop of Mainz," he wrote in 1862, "I share my income, as is my duty, with the poor."²⁰

Beautifully in harmony with his whole life is Ketteler's last will and testament. "All my furniture," he says, "as well as the rest of the inventory of my house, my linen, my clothes, and similar objects, shall be distributed among the poor by the local St. Vincent de Paul Society. Besides the money to be found in my writing-desk I am possessed of no property. What I was possessed of I used for charitable purposes. Whatever ready money may be on hand shall likewise be given to the poor through the St. Vincent de Paul Society." The same Society was to dispose of the few valuables that had been presented to him on various occasions, amongst others a cross valued at 1,200 marks, the gift of an Austrian Archduke.

After Ketteler's death one of his bitterest foes, the Liberal *Kölnische Zeitung*, was forced to confess: "It is almost literally true that the mighty champion of the *Ecclesia militans* died poor!"

VIII. THE SOCIAL REFORMER ON THE EPISCOPAL THRONE.

Two days previous to Ketteler's consecration another great churchman of the time, Archbishop von Geissel of Cologne, had written to his auxiliary bishop, Dr. Baudri:

The poor Bishop has a hard piece of work cut out for him. Eye-witnesses of his entrance into Mainz told me of conversations they had overheard on that occasion, which are an index of the prevalent religious depravity. Old Catholic Mainz has sunk very low. May God help the new Bishop to raise it up again! The divisions among

²⁰ Liesen, *Ketteler u. die soziale Frage*, pp. 9-10.

the clergy are deep and wide—it will be no easy task to heal them. Energy and resolution alone will be able to do it.²¹

There was indeed need of the help of God and of all the boundless energy and zeal of a Ketteler to set things right in the Diocese of Mainz. Josephinism, the Revolution, the French domination, Rongeanism, had worked havoc with the ancient Catholic glories of Mainz. A strong anti-Catholic spirit had gradually taken possession of the educated classes of the episcopal city; in the other cities and towns of the Diocese the Catholics were in a helpless minority. The number of really zealous pastors of souls had woefully decreased. Catholic aspirants to the priesthood were required to pursue their philosophical and theological studies at Giessen, a Protestant university town that could not even boast of a Catholic church. Here they were prepared for anything rather than the sacred ministry. Many joined the *Burschenschaften*,²² made light of missing Mass on Sundays, seldom received the Sacraments, drank hard, fought duels, and studied as little as possible. For many years the Catholic students had to attend the lectures of the Protestant Professor of Philosophy, and several members of the Catholic Faculty were justly suspected of holding unsound doctrines. The hand of the State lay heavy on the Church. The Grand-Ducal authorities were more concerned with the Sunday collections in Gundersheim or Bingen than with the Hessian finances. Parish priests were looked upon as mere State officials and treated accordingly.

Ketteler began the work of Catholic revival by withdrawing his theologians from Giessen and opening a clerical seminary in Mainz provided with an excellent staff of professors—Riffel, Heinrich, Moufang, Haffner, men who attained an international reputation for piety, zeal, and learning. When all was ready for the opening, the Bishop gave notice of his intentions to the Government in Darmstadt and at the same time asked for financial aid. The Government thought that the most effective means of frustrating the Bishop's plans was to wrap itself in profound silence. But Ketteler was not only a churchman, he was also a lawyer. He knew that the

²¹ Pfülf, I, p. 221.

²² Political associations of German students.

State could not legally prevent him from taking the step he was contemplating, and so, without more ado, and in spite of an injunction from Darmstadt, where the Ministry had suddenly recovered the power of speech, the solemn opening of the seminary took place 1 May, 1851. Forty-seven students reported, while not a single one registered at Giessen. This *coup d'État*, as Goyau calls it, was a severe blow to the tyranny of the Josephist Bureaucracy and marked the beginning of better days for the Church in Hesse. "With the founding of the Seminary," he wrote to his clergy 6 January, 1852, "I am confident that a source of blessing for the Diocese has been opened and a headspring of corruption stopped up. I need not tell you that, having law and conscience on my side, I shall never give up the Seminary. I should submit only to open violence, and then suspend all ordinations. The Catholic people are going to have priests or no priests, but not *Burschen*²³ who pass as priests." "There is nothing more important on earth," Ketteler used to say, "than to coöperate in the formation of pious priests." He trembled at his first ordinations because of his imperfect acquaintance with the candidates and the unsatisfactory guarantees offered for their future. His heart was lighter, and the faithful shared his joy, when the young clerics were safely installed under the shadow of the episcopal throne. He visited them frequently, had long heart-to-heart talks with each one of them, and every year gave a series of conferences on the duties of the priestly state. He spoke with great earnestness and impressiveness, but always as a loving father to his children, for he was resolved, as he said on one occasion, "to force the young men by love to become good priests". All the great festivals he celebrated in their midst. On Holy Thursday he waited on them at table and accompanied them on their visits to the Holy Sepulchres in the parish churches of the city. He was never absent from the examinations, which he always followed with the liveliest interest.

In order to carry out as closely as possible the prescriptions of the Council of Trent in regard to the training of candidates for the priesthood, Ketteler established a "Convictor-

²³ Members of a *Burschenschaft* or association of students.

ium," a kind of preparatory seminary, in Mainz, and when this became too small, a second one in Dieburg. "I love to recall his many visits to the Convict," writes Mgr. Forschner. "He often took part in our walks, and gave us his roomy courtyard to play in. We spent many a Sunday afternoon there, and the Bishop often watched us at our merry games from his window."²⁴

The Bishop's efforts to secure a zealous clergy for his diocese bore the most abundant fruits. At the end of the first quarter of a century of its existence the Seminary of Mainz could boast of having given five hundred priests to the Church of God.

After leaving the Seminary the young priests continued to be the object of the Bishop's deepest solicitude. All were obliged to pass several examinations in the various branches of sacred learning; pastoral conferences were inaugurated, and ample opportunity was given to all to make at least a few days' retreat every year.

When Ketteler came to Mainz there were no Religious Orders in the diocese. In less than ten years ample provision was made in this direction. In 1853 the Brothers of Mary took up the work of the Catholic education of boys; he reorganized the Sisterhood of the English Ladies and founded the School Sisters of Divine Providence and the Brothers of St. Joseph; with the aid of the famous novelist, Ida von Hahn-Hahn, whom he had received into the Church in Berlin, a House of the Good Shepherd was opened; Franciscan nuns were won for house-to-house attendance and care of the sick, and the Sisters of Charity were gradually placed in charge of the majority of the hospitals. Capuchins were invited to Mainz, and after a fruitless attempt to create mission bands of secular priests, the Jesuits were recalled in 1858. From All Saints' Day till Easter Sunday one mission followed the other without interruption, for the Bishop was of opinion that no parish should be without this blessing for more than six years at a time. "The annual missions have just come to a close," wrote a correspondent of the *Historisch-Politische Blätter* in 1853; "the most zealous missionary of all was the

²⁴ Forschner, *Ketteler*, p. 55.

Right Reverend Bishop himself. In many places he preached every day, and heard confessions from four or five o'clock in the morning till nine or ten in the evening almost uninterruptedly." Periodical retreats and conferences for laymen, conducted by such renowned preachers as the Capuchin Father Cyprian and the Jesuits Roh, Haslacher, and Anderledy, kept alive the flame of zeal enkindled by the missions. For the country people the Bishop's frequent Confirmation tours —he visited even the smallest parish once every three years —were nothing short of mission renewals. His sermons for these occasions were scrupulously prepared till the very end of his life, and the people flocked in crowds from far and near to hear him.

After the Confirmation solemnity he visited the school, examined the children, encouraged the teachers, dispensed praise and blame as the circumstances required. Everyone had free access to him. He had a kind word for all, especially for the poor and the erring. All looked on him as their father and friend, and at the end of his life he could truly say: "There is not a child or poor little granny in my Diocese but knows me"—and loves me, he could have added with equal justice.

In 1854 Ketteler and the Hessian Minister, von Dalwigk, signed an agreement regulating the relations between the Church and the State. Although neither this agreement, nor a second one negotiated in 1856, was ever approved by the Holy See, peace was maintained in the Grand Duchy till the days of the unfortunate Kulturkampf, which laid such rude hands on many of the Bishop's noblest works for the salvation of souls, embittered the closing years of his administration, and struck wounds that have not been healed to this day.

Such is a brief sketch of Ketteler's efforts for the spiritual regeneration of his flock; but he was mindful also of the promise he had made on the day of his consecration that he would do all in his power to relieve their temporal distress as well. From his Divine Master he had learned the great lesson that "charity to the soul is the soul of charity"; like Him too he saw the hunger and nakedness and wretchedness of the multitude and had compassion on them. In a memorial addressed to the Hessian Ministry, 31 December, 1851, rela-

tive to the admission into the Grand-Duchy of Sisters of Charity, Ketteler lays down his program of practical social reform in a few pregnant sentences.

In view of the ever-increasing distress and poverty, in view especially of the growing demoralization of the younger generation, I consider it a duty of my calling to labor to the best of my ability for the amelioration of conditions in our hospitals and asylums for the poor and for the erection of institutions for the care of neglected children. The pious foundations of our ancestors have long since become inadequate, and the annual deficits in the poor-funds cannot be met by taxation—a burden that will become heavy enough in time in any event. The people must be made to take an interest in the existing charitable institutions and inspired with enthusiasm to undertake the founding of new ones. Not a few labor under the pitiable delusion that the problem of pauperism is solved by the paragraph on the Statute Books which requires every community to take care of its poor. . . . Distress is nowhere more terrible than where poverty and sickness meet; in such cases the community can indeed supply a doctor and pay for medicines, but who tends to the sick, who looks after the cleanliness of their persons and their surroundings, who furnishes them with proper food and drink? And these are oftentimes more important factors for their recovery than physicians and prescriptions. To remedy these evils infirmaries must be erected not only in the cities and towns but also in the rural districts, and placed in charge of the Sisters of Charity. This is being done in many parts of Prussia with wonderful success, and I entertain the firm hope that the Grand-Ducal Ministry will also prefer a relief system founded on charity to one dependent on a staff of officials hired by the Poor-Law Board.

The Grand-Duchy is still very far indeed from being provided with a sufficient number of asylums for the poor, hospitals for the sick and institutions for the proper education of neglected children. In fact, the responsible authorities are constantly at a loss what to do with the boys and girls daily thrown on their care. Oftentimes they take them from bad parents only to entrust them to worse foster-parents, who look on their charges as a welcome means of bettering their income. Even the meagre allowance for board must yield them profit. We are undoubtedly sorely in need of institutions devoted to works of Christian charity. To call these to life higher forces than are implied in an increased tax-rate are required, forces which an institution like that of the Sisters of Charity is well calculated to summon up, for in the hands of the Sisters each one will see his alms multiplied.²⁵

²⁵ *Briefe*, p. 227.

In spite of the greatest difficulties—every permission to set a good work on foot had to be wrung from the Government—the Bishop succeeded in carrying out his program. Mainz was the first city to ask the Sisters of St. Vincent de Paul to take charge of its hospitals, and before long these angels of charity were to be seen in every town of the diocese. A Girls' Orphan Asylum was erected in Neustadt and a Boys' Protectory in Klein-Zimmern. The latter institution still has the reputation of being one of the best organized of its kind in Germany. Toward its maintenance Ketteler contributed thousands of florins from his own revenues every year, and Countess Hahn-Hahn gave the proceeds of all her literary work.

Many years before the national and international societies for the protection of girls were thought of, Ketteler founded a home for girls without employment and the Society of Our Lady Help of Christians for the Protection of Servant Girls. The Pastoral in which he recommended these works to his diocesans shows how carefully he had studied every phase of the servant-girl problem.²⁶

Ketteler was one of the most enthusiastic promoters of the *Gesellenvereine*—Associations of Journeymen—the life-work of the saintly Kolping. At the Fifth Katholikentag, which met in Mainz in 1851, he made an earnest appeal in their behalf and suggested the founding of branch associations in his diocese. He placed a room in the Seminary at the disposal of the organized journeymen, supplied them with good reading matter, contributed often and generously to their funds, and remained their patron and benefactor till the end of his life.

One of the Bishop's pet projects was the founding of a society for the erection of inexpensive but solid and healthy artisans' dwellings in the industrial centres. From personal examination of housing conditions in Mainz and Offenbach he knew that the families of workingmen were either the victims of real-estate speculators or left to the gentle mercies of the factory-owners. "I call on all whom God has enabled to live in good, healthy dwellings," he says in a circular

²⁶ *Hirtenbriefe*, p. 248.

letter which was never published, "to help their poorer brethren, by their generous coöperation, to enjoy the same inestimable benefit." Lack of sympathy and the approaching Vatican Council prevented him from taking further steps toward the realization of his plans. But when Dr. Haffner wrote to him in Rome that he intended to carry out his old project on a small scale in Offenbach, he was all afire again. "When I come back," he wrote, "I shall support the project with all my heart. . . . I am gradually getting too old to make experiments on a large scale for the solution of the social problems, such as I carry about in my head and my heart. I am thoroughly convinced, nevertheless, that this will be one of the great and glorious tasks of the future, however little it has been appreciated until now. Any opportunity to promote even a fraction of this great work during the remainder of my life will be embraced by me with the greatest alacrity. My whole soul is taken up with the new forms which the old Christian truths will create in the future for all the relations of the human family, while nothing depresses me more and paralyzes, as it were, the wings of my soul, than the conduct of those who persist in ignoring this divine power of the Church."²⁷

GEORGE METLAKE.

Cologne, Germany.

THE INVASION OF RACE SUICIDE AND SOCIALISM INTO OUR FOLD.

THE constant diminution of the birth rate over almost the entire civilized world is one of the most appalling signs of degeneration in our time, and it is a subject for the most earnest consideration on the part of our pastoral clergy, since our own country is fast taking a conspicuous part in this triumph of the modern paganism. Elegant American society is too apt to look with high-bred disdain upon the Catholic woman in whom the primal blessing of the married state has not been made void, while the poor refuse to bear alone what is to-day considered to be the burden of humanity. To popu-

²⁷ *Briefe*, p. 411.

larize the national crime, even papers, rated as respectable, do not hesitate editorially to advocate what is equivalently a Malthusian, two-child system, under plea of quality in preference to quantity; and the perplexity of the father upon the arrival of another unsolicited member of the household is a not infrequent theme for the shallow-witted and unscrupulous cartoonist. Above all, materialistic education and the overwhelming deluge of Socialistic literature of whose volume Catholics have but a faint conception, are fast showing their effects in this regard. The result is the rapidly decreasing birth rate and the no less rapidly ascending proportion of divorces. In the statistics drawn up a decade of years ago the United States were second only to Japan in this latter form of legalized prostitution. And what is to be noticed in by far the greater number of these cases is the absence of children who are meant to be the natural bonds that unite together man and wife and keep them faithful to each other.

The danger to our Catholic population of breathing-in the deadly poison of this miasmic atmosphere is evident to every pastor of souls. In vain shall we look even in the most sheltered community for that idyllic state where the temptation, though otherwise removed, is not lurking at least between the leaves of pamphlets, papers and reviews, as the serpent amid the foliage of paradise; or where, as the poet sings, "nec mala vicini pecoris contagia laudent".

The reasons for a low birth rate may of course be physical or social, but where there is question of our own country they are to be sought for partially indeed in the postponement of marriage and the increase of celibacy—frequently far other than virtuous—but especially in "the deliberate and voluntary avoidance of child-bearing on the part of a steadily growing number of married persons." And I believe I am doing Socialism no injustice if I give to it a special prominence among the factors most accountable for these results wherever its influence extends.

I am aware, undoubtedly, that among Socialists there are dissenting voices upon this as upon almost every other question. No less effusive a Fabian than Mr. Bernard Shaw, who believes the existing marriage laws to be "inhuman and unreasonable to the point of abomination", has recently

amused himself by holding up his mirror to the world. The distorted image he beholds in it is darker than any picture Catholic writer ever painted of the Protestant or rationalistic household. In the preface to his late work, *Getting Married*, he bravely acquits himself of the paradox that "marriage is now beginning to depopulate the country with alarming rapidity", and insists that urban civilization is, when nothing worse, "a sterilizing process as far as numbers go". The home, that holy of holies, he pictures as an Augean stable, but "so filthy that it would seem more hopeful to burn it down than to attempt to sweep it out". And as reason for these conditions he assigns "the furious secret rebellion of women" against the saddling upon them "of the right to a child with the obligation to become the servant of a man". Even the reckless breeding of the poor, as in his utter lack of all reverence he calls it, is attributed by him merely to the fact that "they cannot afford the precautions by which the artisans and the middle classes avoid big families".

A sermon from this prophet of the modern Baal, however real the evils against which he declaims, would be rather a matter of surprise were it not for the absence of all true seriousness and for the genuinely Socialistic conclusions we can gather from his work. Woman, in the first place, is to be made economically independent of man. The text, "Let women be subject to their husbands as to the Lord, because the husband is the head of the wife, as Christ is the head of the Church,"¹ is essentially incompatible with modern Socialism and can hold neither in the Marxian commonwealth nor in the Shavian philosophy. Motherhood, in the second place, has nothing of religious sacredness, but should be liberally endowed so as to make of it "a real profession, as it ought to be". This likewise is Socialism true-blue, although he prudently doubts the efficacy of this remedy if other employments equally lucrative can be had. Finally, as Socialists would generally consent, the last few tottering ramparts of the law which are still protecting the inviolability of the home are ruthlessly to be levelled to the ground: divorce to be granted whenever desired and without ever demanding the reason why.

¹ Eph. 5:22, 23.

We have here a magnificent illustration of the futility of social reconstruction without the assistance of the Church. We see likewise into what depths of degradation modern society must drift when the influences of Christianity, which have outlived the faith itself, shall gradually disappear. Yet, for all this, we must never lose hope, for the arm of God is not shortened in our day.

While Socialism endorses the Shavian principles, it is in plain opposition to the plea of the English playwright for an increasing birth rate. Not the will of God, but only the free will of the parents is to determine the number of the children to be born. "Human beings," writes Dr. William J. Robinson in the Socialist daily of New York, "are not brute animals and they should have a right to say how many children they will have, how frequently they will have them, and when they will have them."² The great need therefore of public education regarding the methods of preventing conception is urgently insisted upon by him.

To condemn under color of any authority, human or divine, the free exercise of these infamous practices constitutes, according to Socialist ethics, a capitalistic crime of the darkest and most insidious kind. Napoleon, they argue, encouraged large families that he might fill with soldiers the ranks of his army. The modern capitalist is no less cunning in the promotion of his own interests, and seeks, by every means in his power, to multiply the army of labor and continue the surplus supply of human beings for his mills and factories. It is in his service, therefore, that secular and religious authority are employed to surround with every safeguard this capitalistic virtue of the poor. Every additional child born into the midst of the great class struggle and not demanded by economic necessity, we are told, is only a burden and an encumbrance to render the winning of a strike less possible, to swell the ranks of competition in the search for employment, and to delay by so many hours, days or weeks the coming victory of an inevitably conquering Socialism.

Courtenay Lemon, in his article, "Why Socialists should join the Society of Medical Sociology", thus bluntly defines

² *The Call*, 26 Febr., 1911.

his position. "The so-called race suicide is in reality a maternal general strike, a declaration in the interest of both the unborn and the living, that no more children shall be brought into the world until a change of social conditions has made it a fit place for them to live in. The demand for more children is the cry of the imperialistic, atavistic beast type of man like Roosevelt."³ A condemnation of race suicide is never uttered by any public man without drawing down upon him a very tempest of recriminations from radical Socialist editors and writers who seem to consider it as a direct attack upon their party and its principles.

The laws of God are of course regarded as of no application here; for even granting the existence of a Supreme Being, and supposing the possibility of Divine interference in human affairs, yet the legislation under question is promulgated and interpreted by the capitalistic medium of the clergy and can therefore be of no consequence or binding force for an enlightened proletariat. In the same manner the federal law, prohibiting under the severest penalties any publication of instruction regarding the prevention of conception, is framed in the interests of Capitalism, and it is the duty of Labor to see to its abrogation. "There is need of a campaign of education, a campaign against the laws, court decisions and post-office rulings which prevent the dissemination of information on this question."⁴

Such laws, moreover, are said to be entirely beyond the power of any legislator to enact. "The satisfaction of the sexual instinct," writes Bebel, "is as much a private concern as the satisfaction of any other natural instinct. None is therefore accountable to others, and no unsolicited judge may interfere. How I shall eat, how I shall drink, how I shall sleep, how I shall clothe myself is my private affair—exactly so any intercourse with a person of the opposite sex."⁵

It may throw a side light upon our question to give here a quotation from *The Christian Socialist* which will bring out in strong relief the attitude of the entire Socialist press upon sexual matters. "While Bebel's *Woman under Socialism* is frequently advertised as the greatest book on the subject yet

³ *The Call*, 11 Dec., 1910.

⁴ *Ibid.*

⁵ *Woman*, p. 343.

produced," the paper writes, "we have not observed a single Socialist editor attempting to rebuke Bebel's bald teaching of sexual promiscuity under Socialism" (1 April, 1909). Coming from a party organ this is the worst indictment that could be penned. It may be instructive to note, moreover, that *The Christian Socialist* itself has since thrown aside its squeamishness and opened its columns to an advertisement of this same volume, so aptly characterized by some one as a masterpiece in pornography.

We are not therefore taken unawares when we find an article like that of Dr. Robinson appearing conspicuously and in large type in the Sunday issue of a Socialist daily. At the risk of being looked down upon "with compassion, perhaps even with disdain," by his ultra-radical friends, he makes the following heroic statements which he considers to require special apology for their conservatism: "Amicus Plato, amicus Socrates, magis amica veritas." He confesses that he believes in monogamy, "not exactly the monogamy of the present day. I believe it will be somewhat modified and softened. It will not be accomplished by the sense of chattel proprietorship which distinguishes it now; even occasional extra-marital relationships will probably be regarded as on the whole salutary and not anti-social, and will not be punished as they are now. And divorce will, of course, be readily obtainable." But to make possible this ideal state of marital fidelity, which he knows will be branded as puritanical by many of his Socialist friends, he considers a public education in the means for the prevention of conception to be indispensable. It is the fear of having children, he argues, which keeps men from entering freely and at an early age into the matrimonial state. "The only way to take away the fear of having too many children or of having them too soon is to teach people, teach them freely and openly, the methods of preventing conception."⁶

Dr. Robinson, it must be remembered, is editor of the *Critic and Guide*, the *Medical Review of Reviews*, the *American Journal of Urology*, and president of the American Society of Medical Sociology, besides holding other official positions.

⁶ *The Call*, 26 Febr., 1911.

His views therefore upon sexual matters are likely to exert a wide influence and are particularly valuable to us, as priests and directors of souls, because of the insight they afford into the tactics of unscrupulous physicians.

Here are some of his reasons which, as a medical practitioner, he adduces to prove his point. They are quoted by him from an editorial summary in an old issue of the *Critic and Guide* and are set forth unblushingly in a paper destined for the family circle of American homes. "I consider," he says, "the question of regulation of offspring the most important problem affecting the welfare of humanity—

Because I know of thousands of families who would be perfectly happy if they only knew the proper method of regulating the number of their offspring.

Because I know of thousands of young men who would be glad and happy to get married, but are restrained from doing so by the fear of too many children.

Because I know of thousands of young men, who, restrained from marrying by the fear of too many children, have, in consequence, contracted venereal disease or have become addicted to dangerous sexual irregularities.

Because I know of thousands of women who have become chronically invalided by too frequent childbearing and lactation.

Because I know of thousands of women who become incurable invalids by improper attempts at prevention.

Because I know of thousands of men who are pitiable sexual neurasthenics from coitus interruptus, which they practice through ignorance of better methods of prevention.

Because I know of thousands of women who have actually killed themselves, have been driven into early graves by abortions or attempts at abortions.

Because I know of thousands of children whose education has been neglected, who have been improperly brought up on account of the mother's inability to attend to too many.

Because I know of thousands of children who, borne by their mothers unwillingly, in anguish and anger, were born mentally and physically below par only to be a burden to themselves and to others.

Because I know of thousands of children born of epileptic, syphilitic or tuberculous parents, who should not have been born at all, because they came into life handicapped, had to fight against severe odds, lived a poor life and died an early death.—(*The Call*, 26 Febr., 1911.)

To make his teaching practical Dr. Robinson has recently put forth a proposition, "to regulate," as the press reports it, "the size of families by having legislation enacted to keep down the birth rate of the country."

It is, therefore, an active propaganda which is advocated, and we are not surprised to find the *International Socialist Review* commenting with high satisfaction and supreme approval upon the actual crusade carried on by "intelligent and thoughtful women in France" to diminish, as far as possible, the birth rate in the quarters of the poor. "These women visited the factories and other places where female wage-earners were being exploited and exhorted them to desist from longer continuing to propagate the human species while in a condition of slavery. It was pointed out to these overburdened women that they were not only bringing unnecessary suffering and misery upon themselves, but that they were committing a crime against society."⁷ That in these cases special stress is to be laid upon the rights of the children, the unborn as well as those already brought into the world, is evident. The assistance to be afforded by wise laws and Christian charity is likewise clear; but no one can fail to see the criminal nature of the propaganda described.

Children, it is claimed, are needed because of the present wasteful economic conditions, and the reckless expenditure of human lives. Vast numbers are called for to supply the demand of capitalistic industries, of imperialistic wars, of haunts of vice which are a necessary appanage of the present marriage system as advocated by the Church. Socialists, therefore, "are not surprised at the attitude of the leaders in the capitalistic regime toward the question of woman's enfranchisement. It is readily seen that they are quite consistent in persistently refusing to grant to woman the key to independence. Only slave mothers could be induced to perform the duties required of women under the present economic system."⁸

To conclude this portion of their argument we may quote a lecture of Oscar Leonard. "Race suicide," he tells his audience, "does not consist in the birth of fewer children. It

⁷ "Race Suicide in France," 1 January, 1909, Eliza Burt Gamble.

⁸ *Ibid.*

consists in the failure adequately to care for the children that are born." In view of this "only a tongue-ready, unthinking politician can dare denounce most women for bearing few children." A Socialist poetess of our land, voicing the popular sentiment of her party, thus makes her plaint:

Brave mothers of our future race,
Of what avail your agony,
To bear a splendid populace
Whose heritage is slavery?
While yet your eyes with tears are wet,
Can you forget? Can you forget?

Summing up, therefore, the arguments put forth by radical Socialists as a conclusive evidence for the need of limiting the birth rate in our country, we may group them under four headings, of which all are economic, except the last, and this likewise is reduced by Socialists to economic principles. There is first the reason referring to the worker himself and based upon the surplus supply of labor. There is secondly the plea made for the unborn children, who, it is said, will be brought forth into a state of economic slavery only to be sacrificed, as so many victims more, upon the altar of Mammon. Thirdly there is alleged the distress of woman herself, a condition represented as inseparable from the present order of society and always pictured in the most lurid colors. "In order to escape the torture of wage slavery," writes Anita C. Block in her Socialist editorials, "she flies into a torture that is worse—into the arms of an unloved husband, and, as the sex slave of the master of her bread, becomes the unwilling mother of unwanted children."⁹ Such is the existing marriage system as seen through Socialistic glasses, where woman, "broken in spirit and health by her long degradation and continual maternity," as Theresa Malkiel describes her, had become the "thoughtless being that was neither man nor beast." And lastly there are the outlying medical and ethical arguments, which, according to Socialists, are economic, because all evil, ignorance, and vice are ultimately attributable to the present capitalistic order of society—an order made possible only by the violent and crafty support of the government as well as by the unbounded hypocrisy and greed of the Church.

⁹ *The Old Motherhood and the New.*

All Socialists do not, of course, individually advocate the doctrines here set forth. Yet from the very nature of the Socialist concepts of morality, as expounded by their greatest and most popular leaders, as well as by their current literature which is placed in the hands of all their following, it is clear that such teachings must be welcomed among them, as we find that it actually is. Cardinal Mercier, addressing the Belgian Catholics speaks of "the numerous organs of the Socialistic press of our day" which are urging the limitation of birth rate and the use of preventive means to avoid conception. Dr. J. Weigl, in the December number of *Der Aar*, refers to the many Socialist publications in Germany which are actually advocating an organized effort, along lines to be clearly determined, for carrying into still more widespread effect the use of preventive means to hinder conception. Their argument, as given, is that the proletariat has no reason for increasing the population of the capitalistic state, since thereby they only augment both the army of defence and the corps of workers in the interest of the employing class. It is the same cry, therefore, which arises from the Socialistic camp in our midst: "The poor, for the most part, must breed children to the greater honor and increased profit of capitalism."

It is not my purpose, in the present paper, to enter upon a special refutation of the arguments quoted. My main object has been to acquaint the reader with a movement which is already widespread in other countries and which is daily gaining in deadly influence among us. A few reflections, however, will be of importance.

The economic reasons because of which the propaganda for the limitation of the birth rate is industriously carried on are based in part upon undoubted abuses which we all admit, and which we, no less than the Socialists, must do all in our power to abolish. It is a sacred duty whose obligation has been realized more thoroughly by no one than by the Holy See itself during the past decades of years, as indeed the interests of the poor have always been most dear to it. But Socialism does not content itself with putting into stock and pillory the real evils of the day; it has likewise blinded itself against all that is no less really good and true and beautiful in the existing order. It is a ghoul that feeds only upon horrors.

Its statements are filled too often with gross exaggerations. Universal deductions are drawn from particular instances with unvarying monotony of insistence, and there is but one pigment wherewith it has learned to represent the Church or State, and that is a black of the inkiest hue.

In the same manner the greater demands which must arise with an increased population and give rise to new industries and open up ever new fields of labor are entirely overlooked. The Malthusian law according to which the means of support increase in arithmetical and the population in approximately geometrical progression, has been shown to be altogether untrue. Though not, therefore, defending to the letter this law, the Neo-Malthusians of our day far outstrip their master in audacity. A two-child or single-child system, founded upon the use of preventive means, is spreading with the most horrifying rapidity, and even Catholics are daily rendered more obtuse to the awful sinfulness of the methods employed, the knowledge and practice of which is in some countries often familiar to the very school girls, while in America, as we have seen, there are even now men who look upon the dissemination of such information as a duty to which they have pledged themselves.

These abnormal practices have led to medical inquiries, and the result is that physicians, upon purely statistical grounds, are coming to the conclusion that children born in marriages where forced limitation of birth rate has taken place are likely to prove mentally and physically inferior to those brought up in larger families. "The danger of racial deterioration resulting from limitation of offspring has, in many parts of the world, become a problem of national importance."¹⁰

In contrast to this are those Christian families of which Cardinal Mercier writes, which, "rich in children, give to the fatherland men of enterprise and character, who are destined hereafter to occupy places of honor and posts of responsibility which the unproductive consumers of an easily gotten inheritance have relinquished. They will give to the country daring colonists; to the Church, priests; to the missions, apostles. They will evermore renew and complete the chosen number of

¹⁰ *The Medical Record*, 18 Febr., 1911.

those who labor in the service of God and the cause of their fellowman. Neither void nor deceptive was that solemn blessing which God pronounced over the marriage bond of our first parents: 'Increase and multiply.' No idle word is that prayer of the Church's liturgy when she invokes on the bride the blessing of fertility to descend as a divine benediction upon her: 'sit foecunda in sobole,' and when she asks for the parents, as a heavenly favor, that they may behold growing up around them many children, and children's children, even unto the third and fourth generation."¹¹

How pitiful, on the contrary, is the fate of France, with the "Mane, Thekel, Phares" apparently written upon her walls, and surely to be carried into effect, unless she will be converted and cease from her profanations. Socialism, in the meanwhile, is extolling her progress toward civilization because of the very mothers who are her shame. "France is slowly becoming a civilized nation," we read in the *International Socialist Review* (January, 1909), "and whether her birth rate is increased or diminished will depend upon French mothers." The rapidity with which this civilization is progressing may best be judged from the figures gathered by Dr. Jacques Bertillon, director of the Bureau of Statistics at Paris, showing that the birth rate in France is lower to-day than it has been for an entire century.

In 1859 the births numbered 1,018,000.

In 1862 the births numbered 984,000.

In 1887 the births numbered 899,000.

In 1910 the births numbered 774,358.

Of the 445 "Notables" of Paris, the leaders of the nation, 177 are without any offspring, while, according to Maire, almost two million families in France are without children and almost three million have only one child. The entire situation is therefore described only too truly as a government by a coterie of bachelors ruling a country which is depopulating itself.

The result of these unnatural practices may still be studied from another point of view at which we have already hinted. Concerning the criminal records of France the *Journal Offi-*

¹¹ Pastoral Letter upon "The Duties of the Marriage State," by Card. Mercier, Archbishop of Mechlin and Primate of Belgium.

ciel, a government publication, gives us the following reliable information. "The increase of crime is one of the most urgent questions now occupying public attention. Juvenile crime has reached a pitch which rouses the greatest apprehension. The evil has become so crying that the official reports on criminal procedure have never been less optimistic. In the district of Paris the number of murders is steadily on the increase." Such are the first fruits of the new system.

All this degeneracy, though partly traceable to economic causes, is ultimately to be accounted for by modern infidelity and atheism, and by the Socialism which embraces both of these. How else could the infamous league for the "Regeneration" of the human race, as it is naively called, whose object it is to plead for a limitation of offspring and to inculcate the doctrine of a Neo-Malthusianism, have come into existence and have spread over the entire land of France? The American echoes of that league we have already heard from the Socialistic camp.

And now, finally, we come to the medical and moral difficulties urged against monogamous marriage as practised within the Church and adduced as a reason for the legalized prevention of conception. Here I need only say that there are other and more obvious means of avoiding and correcting the evils and abuses described. Extremes of poverty or dangers of disease may delay or prevent marriage or make necessary the practice of at least temporary continence within the married state; but they can be no reason for flying into the face of heaven and defying the mandates of the Almighty. Yet such has ever been the method of Socialism from its beginning.

As for the question of numbers, Dr. J. Weigl in his article, "Das Sexuelle Problem und die moderne Ethik," tells us that under normal conditions there gradually comes about in the monogamous marriage a lessening of the sexual impulses, while the spiritual affections are heightened and the union of souls is perfected. He thus continues: "This is a blessing for the race as well as for the national and religious well-being of society. It is not to the interest of Country or Church that as many children as possible be conceived; but that those which are conceived be viable, mentally and bodily sound,

carefully educated, and brought up to be useful members of the human family. . . . The great mortality percentage in various countries of a fifth of the live-born children would not exist if there were not errors both in sexual activity and in the rearing of the little ones. From this, however, the need of preventive means to avoid conception by no means follows, as some claim, but rather that of sexual moderation by the exercise of restraint on the part of the spouses. This alone can make it possible for the weakened woman to gather new strength for her duties as wife and mother. In this matter men must be definitely instructed by their spiritual and medical advisers in regard to their moral duties toward their wives.”¹²

Speaking of the self-restraint to be practised even within the married state Cardinal Mercier thus writes: “In the married life man and wife must know how to moderate their impulses. Every man is in duty bound to have consideration for the health of his spouse, and to observe in his conduct toward her that prudent and loving care which the condition of her health demands. It is even possible that a time may come in the married life when consideration for the health of one of the parties will of necessity, and perhaps for a considerable period, make such restraint an undeniable duty. Now how can such consideration be hoped for if man or wife has never learned to bring the sacrifice required for self-control.” In this, he continues, God asks for no impossibilities; but He expects that all is done which lies within the natural power of man and that, for the rest, His grace be invoked to supply for the weakness of the human will. “It is precisely one of the fruits of that grace which the Sacrament produces that it affords the necessary strength of soul needed during those dark hours of the married life when the natural powers of man, left to themselves, would succumb.”¹³

As stated before, I have not here attempted to answer all the multitudinous objections which are urged in our day against the sacrament of Matrimony and its lawful exercise according to the prescriptions of the Church. The great diffi-

¹² *Der Aar*, January, 1911.

¹³ “The Duties of the Marriage State.”

culty, so strongly and constantly insisted upon by Socialists, of the enforced labor of so many mothers during pregnancy and lactation, would alone require a lengthy discussion of economic conditions and of practical principles. It has been sufficient for my purpose to call attention to the new ethics preached and practised in the realm of the sensual and sexual life. It is based upon the complete satisfaction of the animal desires of man and looks only to the most hygienic methods for escaping the material consequences of sin. Christian morality is denounced as antiquated and unnatural. Continence, when demanded by the Church, is spoken of as immoral because opposed to nature; the laws of civilized nations in matters of sex are proclaimed as unjust because hindering the free development of normal instincts; the bounds set to the full satisfaction of sexual inclinations are stigmatized as degrading because destructive to character and detrimental to the harmonious expansion of the human faculties. Salomes and Fauns upon the stage, no less than divorces and sensationalism in the courts, show whither we are drifting and what the dangers are against which the pastor must guard the flock entrusted to his charge.

I am, of course, far from making the contention that Socialism alone is responsible for all these perversions. Countless influences are at work among rich and poor alike striving to cast back the world into the errors and allurements of a paganism worse than that from which the Church had rescued it. But it is Socialism which in our day and our country is by far the most powerful and menacing of all the elements that are opposed to morality and Christianity. It is Socialism which popularizes among the masses the teachings it has gathered from Darwin, Morgan, and Spencer, from Schopenhauer and Nietzsche, from Tolstoi and Ibsen. This, therefore, is the reason why, I think, it should be made the center of attack on the part of the clergy from pulpit and platform as well as in our schools of ethics.

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DIOCESAN CONSULTORS AND SYNODAL EXAMINERS.

I.

RIGHTS AND DUTIES OF DIOCESAN CONSULTORS IN THE
UNITED STATES.

DIOCESAN Consultors were introduced in the United States and elsewhere to fill in a measure the office of cathedral chapters, where these do not exist. They do not however exercise all the rights of the cathedral chapter. Diocesan consultors are not to be confounded with parish priest consultors, lately established by the constitution *Maxima cura*.

The chief right of diocesan consultors, shared with permanent rectors of the diocese, is to suggest or recommend, according to the method prescribed, candidates for the diocesan see when vacant. The temporary administrator of the vacant see is not chosen by them. Diocesan consultors serve as an advisory council of the Ordinary in diocesan affairs of grave importance, and he must ask their opinion in certain cases specified in law, as follows: 1. in convoking a diocesan synod and promulgating its statutes; 2. in dividing a mission; 3. in giving religious permanent charge of a mission; 4. in appointing trustees¹ of diocesan seminaries; 5. in selecting a new consultor to fill a vacancy; 6. in removing a consultor; 7. in alienating ecclesiastical property worth more than \$5,000; 8. in selecting a mission whose rector is to be permanent; 9. in appointing the first rector of such mission without a concursus; 10. in determining the salary or pension to be paid to an irremovable rector, who has been removed for cause or who has voluntarily resigned; 11. in defining out of synod a rector's salary in general, or in an individual case when the parish is unable to pay the prescribed amount; 12. in determining out of synod perquisites or offerings for ecclesiastical ministrations; 13. in levying a new tax for the bishop beyond what is established in law.

In the above cases the Ordinary would act invalidly were he not to ask the advice of his consultors. Whilst as a rule it would be imprudent to disregard their counsel, the act of a bishop so doing would be valid. It may be noted that

¹ See Council of Trent, Sess. XXIII, Cap. 8, De Ref.

bishops are free to convoke a diocesan synod annually. Since however synods are of short duration, lasting but a day or two, proposed legislation is prepared in advance, and must be submitted to the consultors so that they may have ample time to examine it before it is promulgated in synod. Number one then in the preceding paragraph is to be understood in this sense. When a parish is to be divided the pastor has a right to be heard. The permission of the Holy See is likewise requisite for religious to accept permanent charge of a parish.

The *consent* of the diocesan board of consultors is required in two cases only: 1. in selecting pro-synodal examiners; 2. in filling a vacancy in the board of examiners synodal or pro-synodal.

It is the duty of consultors to meet when summoned, unless reasonably excused; to vote conscientiously, especially in naming candidates for the bishopric; in which case they must take an oath not to act through bias or other unworthy motive, and likewise not to divulge the names chosen or discussed. They must assemble to vote, majority ruling, and they may vote secretly, if they choose. The Third Plenary Council of Baltimore prescribes that they meet four times a year or at least twice, and as much more frequently as necessary.

A consultor may be removed from office with the advice of the rest of the board for just cause, such as old age or infirmity, or because he has become unworthy through crime or loss of reputation. If a consultor violate his oath of secrecy in regard to candidates for the mitre as above he is to be dismissed from office at once.

II.

THE OFFICE OF SYNODAL EXAMINER IN THE UNITED STATES.

No longer may we distinguish between synodal or pro-synodal examiners in the United States and those of other countries. The legislation of the Council of Trent, Sess. XXIV, Cap. 18, De Ref., as well as that of the Third Plenary Council of Baltimore, Tit. II, Cap. 6, has been changed in some particulars by the constitution of Pius X, *Maxima cura*, published 20 August, 1910. This constitution is of universal application.

Synodal examiners, as the term implies, are chosen in a diocesan synod, according to prescribed form. It is only when such synod is not held that examiners may be named out of synod, with the *consent* of the cathedral chapter or, where the chapter does not exist, of the diocesan consultors. Formerly it was sufficient for a bishop to *consult* his diocesan advisers in selecting examiners out of synod. The consent of the cathedral chapter or of the diocesan consultors, as the case may be, is also necessary when a vacancy in the board of examiners is to be filled. Examiners selected out of synod are styled pro-synodal. It may be noted that permission of the Holy See is not now required, as formerly, for the selection of examiners out of synod.

Examiners are chosen in every diocesan synod. They hold office till the first synod subsequent to their selection, providing such synod be convened within five years of their appointment. Where no synod is held, five years is the term of office of the board of examiners. This designation of the period of incumbency of examiners makes clear a point not covered by the Third Plenary Council of Baltimore.

Religious, as well as members of the secular clergy, may be found among the examiners. Externs or non-diocesans may be chosen in small dioceses or for other sufficient reasons. Examiners need not necessarily be parish priests. The vicar general of the diocese should not be numbered among the examiners. The examiners must promise under oath to perform their duties faithfully and without bias, and likewise to maintain inviolable the secrets made known to them in the administrative removal of pastors. This latter oath they may take once for all when entering upon their duties, or they may repeat it in each case in which they take part. Examiners too are to guard against simony in accepting gifts in connexion with concursus. The Third Plenary Council of Baltimore demands that they swear not to accept such presents.

A grave reason must exist and the consent of the cathedral chapter or of the diocesan consultors be obtained for the removal from office of an examiner synodal or pro-synodal. Nothing is specified in law regarding the seriousness or gravity of the cause of removal. The bishop is judge in this matter. All former legislation was silent in regard to the dismissal of examiners.

Synodal examiners have a twofold office. The first office of examiners, established by the Council of Trent, is to conduct concursus or examinations of those who aspire to be parish priests or irremovable rectors. The Third Plenary Council of Baltimore enters more into detail than the Tridentine Synod in regard to this examination. The second office of synodal examiners is to act with the Ordinary in the administrative removal—without an ecclesiastical trial—of a rector, in accordance with the regulations of the constitution cited, *Maxima cura*. This second office then of synodal examiners is of recent creation. Others performing these duties would act invalidly. Substitutes are not permitted. The examination of students seeking adoption, admission to the seminary, or promotion to orders, the examination of the junior clergy prescribed by the Third Plenary Council of Baltimore, of confessors, preachers, etc., may be conducted by synodal examiners or by any other board duly appointed.

The Ordinary is free to have as many synodal examiners as he may deem necessary. The Council of Trent and the Third Plenary Council of Baltimore demanded six at least. Three are necessary for the validity of a concursus. To allow for absence from home, illness, stress of work, or other inability to perform the prescribed duties, it would appear that six or more examiners should be named.

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CHRISTIAN ART IN THE CATACOMBS.

II. Studies in Christian Art for the Clergy.

HISTORY OF THE CATACOMBS.

THE Christian cemeteries have their season of developed progress, and then at last they fulfil the moral of decadence; that is to say, like every other achievement they have a proper history and sequence, which may be divided into four distinct periods.

The first period begins with the earliest predication of the Church at Rome, and reaches to the early part of the third century. It represents the daybreak phase of the Catacombs,

the first nucleus of their subsequent evolution and expansion into the Christian cemeteries. This period naturally stands related to the funeral customs of the Romans, who had their caste sepulchres, their private burial properties: *loci sacri, loci religiosi*. Next, some conspicuous Christian, thanks to the new conception of equality in the human fraternity, began to admit, besides his own kindred, other Christians to his private graves.

This burial precinct was protected by the Roman law; was sacred and inviolable; and thus this privilege became extended, so as to comprehend with a spirit of new liberality and piety the very remains of Christians, by the sole title of their common faith.

Quite soon would it happen that some funeral rites were to be celebrated near these tombs; especially where they guarded the relics of some illustrious martyr, or martyrs: and thus the burial vaults also served as rallying points for devotional companies, for welcoming the first Christian communities. Hence the need of enlarging the cemeteries, and the progressive development of the Catacombs.

Some of these early private cemeteries, the points of departure and outgrowth of the Roman Catacombs, are the tomb of Priscilla along the Via Salaria, dating back to the Apostolic age; the family vault of Manius Acilius Glabrio (95), the crypt of Lucina, the *spelunca magna* in the cemetery of Pretextatus; the family tomb of Flavius Clemens, cousin of Domitian, and the tombs of the two Flavias, Flaviae Domitillae.

The second period extends from the beginning of the third century to the epoch of Constantine's peace, 313. The number of the Christians had very greatly increased; the cemeteries were expanding, often ceasing to bear the name of the private grave whence they had originated, and now taking title from the pontificate which had given impulse to the labors; or they took the name of some illustrious martyr. We shall see later how the Church, though persecuted to death, knew how to use legal rights and titles for the formation of her greatest cemeteries.

The third period runs from the peace of Constantine to Alaric (313-410). When the Church had existence before

the law, the right to possession, and could freely exercise her worship in public, one might suppose that the Christians would have abandoned the Catacombs: not so, however. Still in this period, the vast underground cities of the dead were yet further extended; the Catacombs were fitted up and restored, and the subterranean tombs were embellished: especially by work directed by the great Pope Damasus (366-384).

The Christians were now desirous of being buried near the tombs of the Saints, and contended for the privileged sites near relics. Thus the cemeteries during this period gradually transformed themselves into sanctuaries.

The fourth period ranges from 410 to the tenth century. From the fifth century downward, there were no more excavations of catacombs, and those already existing ceased to serve for cemeteries which now came to be planned on the face of the earth. Nevertheless the Catacombs continued to be visited as sanctuaries, and pious pilgrims give testimony of their passage and of their sentiments by manifold interesting delineations, expressing prayers, recommendations, invocations, historic tokens, etc.

However, Rome is invaded by the barbarians, begins to undergo spoiling, and lapses toward irreparable decline.

Until the seventh century, epoch of the great pilgrimages and of the compiling of the Itineraries, the relics of the Saints remained in the Catacombs; but by this time various causes conspire against the integrity and the life of the Catacombs themselves.

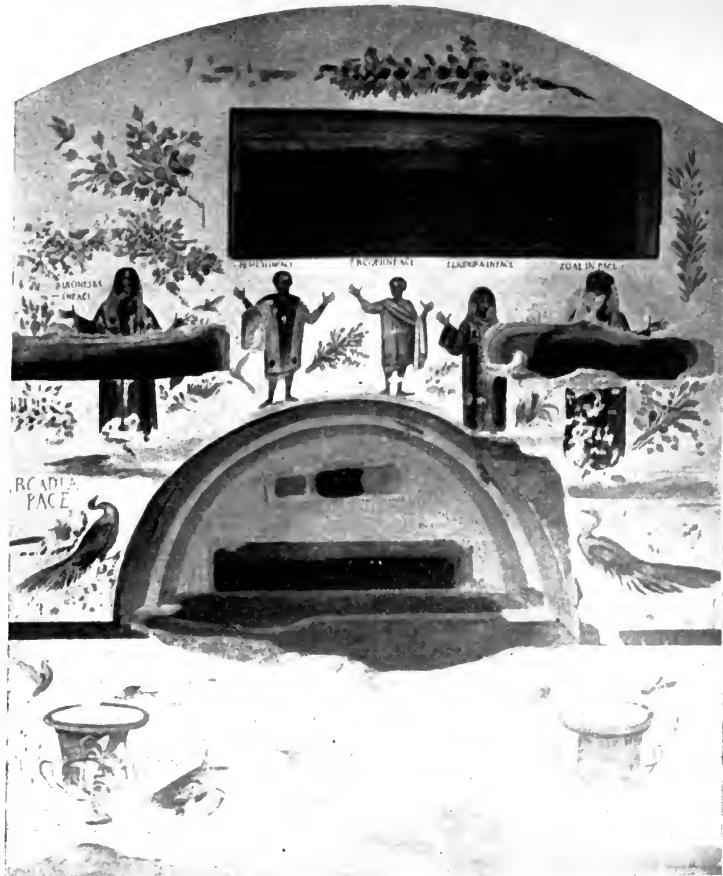
The Popes, having become temporal sovereigns of Rome, give new impulse to the City, building churches and monasteries; and the population begins to increase. To consecrate the churches, and to render the worship more decorous, the relics of the Saints are carried from the Catacombs, and removed to the churches.

Now and then some Pope, such as Hadrian I and his successor Leo III (eighth century), makes a final effort to conserve the Catacombs, and suspend the removal of the relics.

Meanwhile, the Roman outskirts, notwithstanding the attempts of sundry Popes in favor of cultivation and improvement of the land, became deserted, insalubrious, uninhabitable. Therefore it was not proper to leave the relics of so



THE CATACOMBS



FRESCO WITH THE FIVE SAINTS
In the Cemetery of St. Callistus.



FRESCO OF ST. DIONYSIA
In the Cemetery of St. Callistus.

many illustrious martyrs in abandoned places (one may recall the sacking by Aistulph, 750) : and hence the necessity of resuming the translation of the said relics. Moreover, there began the abuse of the sale of relics, and about the middle of the ninth century, the Catacombs were left spoiled of all their wealth.

The cemeteries which stayed open were limited to the very meagre list of St. Sebastian, St. Lawrence, St. Pancras, and St. Valentine. Close by these Catacombs there flourished religious families that served as custodians of those distinguished monuments of Christian archeology.

Here, however, it should be noted that the Christians had not only subterranean cemeteries, but also cemeteries beneath the open sky, *sub divo*, with arches, *sarcophagi, formae*: that is, a kind of pit in clay, similar to moulds, or channels (whence the term *formae*). These humble tombs were arranged about some basilica; being covered with roofs, *teglata teguria ciboria*; anon they were begirt with defences or marble shedding, styled *transennae* or *clatra*; or *ermulae*, when the tops of columns, or half-columns, bore a *herma*, or bust. The circuit of the cemetery was marked off by funeral columns, or posts, called *metae*. In some of these cemeteries there were "memorial cells"; something like our mortuary compartments.

These cemeteries were quite plentiful. I may note those of St. Constantius, St. Valentine, St. Cyriac, in Rome; those of Ostia, Porto, Palestrina, Julia Concordia; that of Salona, in Dalmatia; others in France, Austria, the East, etc.

In view of the vast labor this great sacred Christian necropolis must have required, and reflecting that this was very largely compassed in the time of the persecutions, under the eyes of the Romans, we may well ask ourselves how was all this possible? How in the world, right at the gates of Rome, could this huge labor of the diggers proceed undisturbed? The work was not unknown to the civil authorities of Rome: but by what legal title, then, were these cemeteries permitted? What is the status of the Catacombs before the law, and in sight of the Roman authorities? What, in sum, is the juridical personality of the Catacombs?

If we recur to the first period of the Catacombs, this question is not hard to answer: the law, as was said before, viewed the family sepulchre as something sacred and inviolable; the space reserved for tombs was a *locus sacer, locus religiosus*; and this reserved property was not subject to rights of succession or other transfers. One often reads over such sepulchres: "Hoc monumentum haeredem non sequitur," "Hoc monumento dolus malus et jure consultus abesto," etc.¹ Therefore Catacombs of the first period, originating from private sepulchres, enjoy the same legal advantage, are protected by the same basic law, as those which protected the pagan family tombs.

It is considerably more difficult to answer the query in respect to Catacombs of the second period, from 200 to 313, when the great common cemeteries of the faithful were taking shape. Could the Church possess property in her own name? No, because in the sight of the law, the Church still stood for an illicit religion. Three several explanations have been proposed; to wit, by De Rossi, Marucchi, Duchesne.

Until the times of the Republic, there existed in Rome certain funeral societies, composed especially of artisans of the various trade guilds—goldsmiths, carpenters, cooks, etc.—who designed to provide for themselves a common tomb. Accordingly, the scope of these societies was not, as a rule, religious. The funeral college sometimes bore the aspect of a mutual aid society, and there have been recovered sundry inscriptions attesting the existence of these funeral associations. For instance:

COLLEGIUM CULTORUM DIANAE ET ANTINOI,
COLLEGIUM IOVIS CERNENI.

Several of these colleges were destined for the poor who could not afford a family tomb: "Permittitur tenuioribus stipem menstruam conferre".²

All these arrangements perfectly agree with what we know of the customs of the Christians of the third century. Wherein

¹ This monument is not hereditary. Let both fraud and the technical wiles of the law stay far from this monument.

² It is permitted, for those of more slender means, to contribute a monthly fee.

we may also cite this text from Tertullian: "Modicam unusquisque stipem menstrua die vel cum velit et si modo velit et si modo possit, apponit". . .³ Now we know that the funeral colleges, in order to be recognized, were bound to report the name of their syndic, whereas in the Christian community these officers were of course the bishops. Under such title had Pope Zephyrinus been able officially to set his deacon Callistus in charge of the cemetery along the Appian Way; as we learn from the *Philosophumena*. Whence De Rossi concluded that the archives preserved the names of the bishops of Rome in their capacity as heads of *Ecclesia fratrum* and presidents of the Christian funeral college.

On the other hand, it is not necessary to admit that the Church had recognition throughout the Empire as one sole society; nay, this were a refractory hypothesis. We must rather believe that the Christian community of each city formed a particular society, or maybe several, without occasion for the authority of the State to suppose the bonds which united each society to its fellow society, of common force. Moreover, this new form of property did not entirely prevent the existence of private cemeteries, whither, at a season of persecution, the bodies of notable Martyrs could be conveyed and provisionally concealed, as happened, for example, when the bodies of the Apostles Peter and Paul were translated, along the Appian Way.

Such is the solution given by Giovanni Battista De Rossi, and adopted by the majority of historians and archeologists, as we learn from Marucchi.

However, Monsieur Duchesne does not find this view completely proved, and he brings forward the hypothesis that the collective property of the Christian cemeteries ought rather to be explained by the tolerance enjoyed by the Christians under the Emperor Commodus. "For the churches to have managed to win acceptance of a legal fiction, such as could have transformed them, by official process, into funeral colleges, these two things would have been requisite: first, that the churches had thus willed it; but this is not attested, nor easily to be reconciled with the horror manifested by Tertul-

³ On a given day of the month, or when he will, and provided he will, and if only he can, each one furnishes a modest contribution. . . .

lian and Cyprian for those funeral associations; and, secondly, the police must have consented to ignore the fact that here the Christian community was involved. Now this, especially, seems difficult. A funeral college was an association composed of but few persons; whilst a Church in a great city such as Rome, Alexandria, Antioch, Carthage, was likely to count, in the third century, thirty, forty, fifty thousand members. But who can imagine Pope Fabian, St. Cyprian, St. Dionysius of Alexandria, going to have themselves registered as heads of a college of *Cultores Verbi* comprising 50,000 persons, now associated in the object of procuring for themselves a convenient burial? . . . It seems more natural to believe that the Christian communities, having enjoyed a long interval of peace after the death of Marcus Aurelius, have so prospered, in consequence, that they own visible and appreciable real estate; and that this result has ensued for the very reason that they have been tolerated, or even recognized without legal fiction at all, as churches, religious societies. . . . Concerning legal fictions, funeral colleges, mysterious titles, the documents give us neither testimony nor hint."⁴ Marucchi adds: "It were fair to suppose that the Church had possession under the name of private persons, who might have stood as legal owners before the civil power. This, in sum, would be not unlike the status of the Church in certain countries at present; where, since the confiscation of their common goods, various religious congregations, even though not recognized legally, still contrive to possess property under the name of some simple individual. If the Church had cared to use this device in the third century, the Roman law could not have prevented the operation."⁵

We here enumerate the cemeteries of Rome, compiled according to the streets near which, or along which, they were opened—Via Cornelia: Cemetery of the Vatican; Via Aurelia: Saint Pancras, Saints Processus and Martinianus, the two Felixes, Calepodius; Via Portuense: Pontianus, St. Felix, Generosa; Via Ostiense: St. Paul, Camodilla, St. Timothy, St. Thecla; Via Ardeatina: Domitilla; Via Appia: Callistus, St. Sebastian, Pretextatus; Via Latina: sundry cemeteries not yet

⁴ Duchesne, *Les origines chrétiennes*.

⁵ *Manual of Christian Archeology*.

explored; Via Labicana: St. Castulus, Saints Peter and Marcellinus; Via Tiburtina: Cyriac, St. Lawrence, St. Hippolytus; Via Nomentana: St. Nicomedes, St. Agnes, St. Alexander, *Christus Major*; Via Salaria Nova: St. Felicitas, Fraso, the *Jordani*, Priscilla; Via Salaria Vecchia: St. Pamphylius, St. Hermes, *Christus ad clivum cucumeris*; Via Flaminia: St. Valentine.

Among these Catacombs, the most celebrated are those of Callistus, of St. Sebastian, Priscilla, Domitilla, St. Agnes, Pretextatus.

Then, too, beyond the environs of Rome, there are manifold and vast necropolises in the East, and other catacombs in Italy: as of St. Gaudiosus and St. Januarius of the Poor at Naples; those of St. John and the Cassia Necropolis at Syracuse, etc.

ART IN THE CATACOMBS.

To comprehend and correctly estimate primitive Christian art, we must bear two things in mind: first, the status of contemporary Roman art; secondly, the distinction between the outward forms of the early Christian art and its inner content.

Roman art had its golden age under the Empire, so far as the second century.

With the Arch of Septimius Severus (203), art becomes too gaudy in contrast with the simple and pure nobility of the art achieved in the Arch of Titus (81); it now "disregards the sober lines that were full of strength and loveliness, and bedecks itself with a redundant luxury of ornaments, disclosing the signs of decadence which grow still more conspicuous and irreparable in the Arch of Constantine (315)." This arch, in its upper portion, bears bas-reliefs taken from a monument of Trajan's times; and they are decidedly more beautiful and pure than the Constantinian bas-reliefs carved on the lower portion. Later, under Honorius (395-423) and Arcadius (395-408), art is in process of utter and absolute decay.

This being premised, the character and features of primitive Christian art are easily explained and understood. The artists, pagan or deriving from paganism, inured to the flabby

contemporary style, were powerless to withdraw themselves from their habit, but had to speak their own language; and since they plied Christian art under the forms of the contemporary art of Rome, they were bound to produce decadent art. At all events, if we scan some specimens among the most ancient Christian monuments more nearly coincident with the good phases of art, we must acknowledge that they are not in the least inferior to the contemporary works of Roman art. The greater development of Christianity that came to pass later, explains the greater number of sacred monuments of decadent forms.

It was not Christian thought which created and fashioned or chose for itself an art of low taste, but simply the age itself lent its poor form to Christian art; neither, to cite a parallel case, was it our first Christian poets who created the decline of Latin prosody; seeing that literature had already described its downward curve; whereas our poets did nothing further than to clothe their new and beautiful Christian imagery with the literary forms of the period. Therefore those ready critics who speak with scorn of the primitive Christian art, lightly dismissing it as rude, poor, coarse, fall into a vulgar confusion, into a stale prejudice that reveals their shallow and inadequate culture.

In the early Christian art, there should further be distinguished the form from the content: the form is wretched, but the content reveals a new thought, a new life, an invigorated spiritual youth. Even into the humblest themes, the compositions of minor importance, the accessory and ornamental parts, there enters that breath of fresh spring which inspires the expression of "a certain pervasive nobility, a touch of candor, innocent and recollected joy. The antique form is purified by the Christian soul, while chastity, in fine, infuses art; which in that epoch of luxury and pleasures was frequently a school of immorality."⁶

Consequently, the early Christian art is an art magnified by the wonderful grandeur of that faith which overcomes the world: "Haec est victoria nostra quae vincit mundum: fides nostra."

⁶ Peraté, *Arch. ch.*

ARCHITECTURE.

Roman architecture declines a little later than the sculpture and painting. One may well note what features of noble beauty are preserved in the mausoleums of St. Constantia and St. Helena. In the Catacombs, however, architecture could not find a field suitable for its development. Nevertheless, for opening the burial chambers, and sustaining the vaults; for excavating the graves and the arcosoliums, and for distributing the space in keeping with the requirements of the liturgy, there had to be employed a distinctive and genuine art of construction; which, if it had no leisure to cultivate architectural details, yet contains the general plan, the germinal elements, and the primary, essential features of the future Christian churches. "The architecture of the cemeteries marked the initial period of constructive art, and this art it is which deposited in the womb, as it were, of the Catacombs those primitive elements which later sprouted in times and circumstances decidedly more favorable for producing, as they did, the most admirable and stately works of art."⁷

The greatest architectural monument of the Catacombs is offered by the famous *Papal Crypt* of the Cemetery of St. Callistus. In 1854, when this was uncovered and disengaged from obstructive material, De Rossi found himself in presence of a vault with a skylight flue in the midst, with four rows of graves along the walls, pieces of spirally grooved columns, Corinthian capitals, fragments of marble, slabs of porphyry, serpentine, and antique yellow marble, etc. Guided by his rare intuition and culture, he rearranged the pieces and reconstructed the burial vault, which present an architectural effect harmonizing with the Roman style of the decadence. A beautiful example of architectural crosswise vaulting, formed by two sculptured surfaces and sustained by half columns with capital and continuous girth of entablature, the entire work carved in tufa, occurs in the so-called Chamber of the Monogram, in the Cemetery of St. Agnes. Another typical basilica in miniature, with episcopal chair and seat for the clergy in an apse on the plan of a square, is that in the Ostrian cemetery, not later than the third century. Neither should

⁷ Pantalini.

we silently pass by the one in the cemetery of St. Felicitas, discovered in the year 1885, in the said cemetery along Via Salaria Nuova.

Of great historic importance is the less known subterranean basilica of Sutri, laboriously chiseled in the rock of an abandoned quarry. This work was illustrated by Hubsch, in 1886. The basilica is of quadrangular shape, greatly elongated, with three naves, the larger of which is formed by a row of pilasters joined by arches, and the smaller ones, quite narrow, are divided from the large nave by a low little wall which unites the pilasters, and probably served for partition between the two sexes. In the background, beyond the triumphal arch, is the altar in a square apse; and round about the walls runs a continuous line of seats: this, too, being carved out of the solid rock. Fronting the altar, on the western side, is a square court with stone seats along its two walls; and this, perhaps, was the site of the brotherly love-feasts which occurred incidentally to the liturgical gatherings.

However, the best example of plan and original arrangements of architectural elements is in the underground church of Saints Nereus and Achilleus, recovered to view in 1873, in the second lower story of the cemetery of Domitilla. This church is quite spacious, with three naves divided by two rows of columns, with a beautiful semicircular apse in the rear, and an entrance narthex. Round about the altar, isolated, and supported by four pilasters, there is still indicated the site of the latticed windows which divided the altar from the space reserved for the faithful. This basilica, built between 390 and 395, was devotedly restored by Professor Marucchi, and on the anniversary of the titular Saints, the premises are given over to solemn ceremonies.⁸

SCULPTURE.

Sculpture was but little cultivated in the Catacombs; and this for three chief reasons: first, that it is an art which calls for manipulation in the open; secondly, it is very costly; and thirdly, the primitive Christians were bound to have a sort of abhorrence for sculpture: a horror inspired by the idols and pagan statues of luxury and superstition.

⁸ Pantalini.

Nevertheless, even in very remote times, there were some Christians who used sarcophagi. "We find fragments thereof in the right ancient burial vault of the Acilii, in the cemetery of Priscilla; and in the vestibule of the cemetery of Domitilla, there is a grave of special design consisting of a feigned sarcophagus of stucco."⁹ But these sarcophagi do not belong to Christian art, since they emanate from the depositories of the pagan marble workers; and seeing that in their general structure and in their bas-reliefs or ornamental motives they attest the ordinary pagan sarcophagi.

The Christians were simply careful to insure that the pagan scenes represented were indifferent, or did not offend the Christian sentiment and manners. This caution explains the incident that some bas-reliefs happened to be either excised or plastered over with lime.

Still, there are some sarcophagi with direct Christian accompaniments, such as that famous tomb of Livia Primitiva, belonging to the Apostolic Cemetery of the Vatican, and now in the Louvre, with scenes of the Good Shepherd, the anchor, and the fish.

In the period of persecutions, it may be said that sculpture in full form does not exist. It will afterward acquire a certain development from the beginning of the fourth century to the close of the fifth, and will still offer some highly interesting statues (bas-relief of the Crucifixion in the Church of St. Sabina; St. Peter, in the Vatican; St. Hippolytus, and the Lateran Good Shepherd). Then, in the sixth century, sculpture in full relief exists no more. Its long sleep will be broken by the Gothic art and the Renaissance.

PAINTING.

The custom of painting the tombs is very ancient. We know that the Egyptians adorned their sepulchres with paintings and frescoes; the Etruscans imitated the Egyptians, and the Romans in their turn imitated the Etruscans.

The Christian religion had no scruples against painting; rather, it promptly appreciated the noble and eloquent language of pictures, and sought lavish contribution of painting for the adornment of sepulchres and for explaining to the

⁹ Marucchi.

faithful the mysteries of Christianity. All at once it exalted the humble decorative painting to the high office of catechetics and Christian hermeneutics. Herein consists the innovation, the distinctive and vastly more noble spirit of Christian painting; whereas the technique and manner employed are those of the Roman decadence.

The early Christian painting unfolds itself on the walls of chapels and arcosoliums, on the space which separates the tombs and their vaults; and it celebrates, in terms full of holy candor, the beauty of the Christian mysteries: chanting, with inspired accents, the divine poem of the Christian life and death.

Painting, in the cemetery art, has three distinct periods, corresponding to the three periods of the Catacombs. In the first period, wherein the Catacombs are an outgrowth of the gentile sepulchres, thereafter becoming enlarged to receive the brethren of the faith, we have no Christian paintings. The decoration of these tombs does not differ from that of the other contemporary tombs; for so may we remark in the burial vaults of the Flavii and of Ampliatus in the cemetery of Domitilla.

In the second period, when the Catacombs come to be common cemeteries of the Christians, there is developed the Christian pictorial art, with most recent iconographic forms, unfolding the wonderful cycle of symbolism. We are in times of persecution; the Christians have their hearts overflowing with poignant affections, their souls are fraught with hope and expectations; they secrete within themselves a whole world in opposition to the outward pagan world; and they feel the need of expressing this devout throng of thoughts, affections, hopes. Only, they cannot speak too freely, being restrained alike by mystical reverence and by fear of persecution; and therefore they produce a new symbolic language, in figurative forms that abound in cogent and soothing allegories.

The third period extends from 313 to the sixth century, when religion triumphs and the Christians can freely speak, with emblematic art, their language of charity and faith; at which point there begins a new phase of painting, which develops historic scenes, portraits, realistic designs, etc.

The ordinary technique of the cemetery paintings is in fresco. The rough-cast was formed with dust of marble; when very fine, it denotes great antiquity. Frequently, before the fresco process, the outlines of the design were stamped and engraved. To be sure, there are also paintings in water-color; but these are later, and are executed with less of artistic spirit. Moreover, they are not paintings, but simple *graffiti*: namely, drawings engraved, and colored, on the sepulchral slabs or walls. It is easy then to understand that the style varies according to the epoch and the artists. The most ancient paintings reflect the Roman style, still sustained; but gradually this deteriorates.

To get a clear conception of the complex art of cemetery painting, we should distinguish its various modes, and these we shall describe as ornamental painting, symbolic painting, historic painting, and painting on glass.

ORNAMENTAL PAINTING.

Ornamental painting is composed of both architectural and geometric elements, and comprises forms decorated with flowers and animals featured in the fashion of the Pompeian art. Here we have views in perspective, small landscapes, paneled squares, festoons, foliage designs, flourishes, piece-meal decoration, flowery studies on monochrome backgrounds: in a word, these decorations have intrinsic, independent aims, as to fill the blanks on a wall or a vault, or to enhance a picture by framework effects.

It is true, this painting is less meritorious than that of Pompeii, because of later process, in an age of decadence, and also because of its limitations in the way of embellishing tombs, often poor, in place of the elegant abodes of those polished and Epicurean "nabobs" of Pompeii.

This ornamental painting has especial relation to the first period of the Catacombs, when Christian art in the proper sense had not freely asserted itself. It continues, indeed, somewhat longer, but its purely ornamental office rises to symbolic uses; it exists not now for itself, but becomes a valued adjunct.

In the study of this decorative painting, people have gone to two contradictory extremes. Certain Protestant or ration-

alist critics try to diminish the significance of this painting, altogether denying symbolic iconography, and interpreting the fish, the lambs, doves, anchors, etc., so frequent in the second period of the Catacombs, as ornamental motives exclusively. An opposite school, represented by pious but too zealous apologists, would read abstruse thoughts into everything, even the simple and obvious marks of mere decoration. The truth, as in all things human, stands between the two extremes; and serener criticism, unchained from all polemical bias, knows how to distinguish the sundry epochs above cited; can divide the painting, I may say, on its material and purely ornamental side, from the same painting on its *spiritual* side: not straining after sensuous enjoyment, but symbolically conveying a religious thought, a dogmatic comment, a historic reminder.

SYMBOLIC PAINTINGS.

This most important subject of iconography will be dealt with in a special chapter.

HISTORIC PAINTINGS.

These paintings include scenes from the Old and the New Testament, episodes of martyrdom, pictures of the Saints, and more infrequently, realistic scenes. This cycle, as was noted above, has its maximum development after the peace.

It is a matter of observation that the scenes from the Old Testament, such as the sacrifice by Abraham, Moses causing the water to gush from the rock, Jonas rejected by the whale, Daniel, etc., and some scenes from the New Testament, as the resurrection of Lazarus, have not only a historic meaning, but furthermore a symbolic sense: alluding, that is to say, to the Redemption, to the Sacraments, to the Resurrection, etc.

The paintings which refer to the New Testament represent scenes in the life of our Lord and the Blessed Virgin, the resurrection of Lazarus (which we find until the second century in the cemetery of Priscilla), the marriage in Cana, the healing of the man blind from his birth, the multiplication of the loaves, St. Peter's denial, etc.

ICONOGRAPHY OF OUR LORD.

The cemetery of St. Sebastian shows us the manger; in the cemetery of Priscilla we find the Epiphany, a theme recur-

rent a number of times again; and in the cemetery of St. Callistus there is the baptism of Christ. However, a true and authentic portrait of Jesus, we do not find. "The letter which P. Lentulus, procurator of Judaea, would have sent to the Roman Senate, giving an account of the passion of our Saviour and a description of his countenance, is apocryphal, as are all the pictures known as 'acherotypes' and those attributed to Nicodemus and to Saint Luke. So, too, the letter which Jesus Christ himself would have sent, together with his portrait, to Abgarus, King of Edessa, was declared apocryphal in a Council held in the time of Pope Gelasius (494); whilst the picture is mentioned for the first time by Evagrius. Eusebius speaks of a statue which, according to an ancient tradition, would have been erected by the woman in the Gospel who had the flux of blood; a statue still existent in his time at Caesarea Philippi, Palestine. Some historians have maintained that this statue did not represent the Redeemer, but a Roman Emperor, because at the feet there was a province named as rendering him homage in the rôle of its Saviour; but the word ΣΩΤΗΡΙ might have produced this confusion. Yet, such an opinion is not admissible; nor can it be allowed that Eusebius perpetrated so strange an error. This statue, which was in great veneration at the beginning of the fourth century, must have had a degree of resemblance to the real type of the Saviour, and served as model for the Oriental pictures and those introduced in the West at the close of the fourth century, where our Lord is represented with a beard. In the most ancient representations, he has a mild and beautiful face; later, from the sixth century downward, the expression is rather harsh."¹⁰

In the Western iconography of Christ, there are four progressive phases: the allegorical Christ, the Christ idealized in the form of a young man, the realistic Christ, and the Crucified. Originally, we have Christ under the symbol of the fish, and then under the allegory of the Good Shepherd and of Orpheus. Later, even when art could manifest itself with freedom, the painter is restrained, as it were, by a reverential fear for the Saviour, and by an innate horror of idols,

¹⁰ Marucchi.

and so does not yet dare to portray the realistic Christ. And then there appears the Christ as a beardless youth, the softly idealized adolescent. Thus we find him in the baptismal scene, in the cemetery of Lucina and in the crypt of the Passion in the cemetery of Pretextatus, in the chapel of the sacraments. From the third century onward, arise the variant features of beard and hair; the classic type, if I may so describe it, of the Christ is formed: and this, although differently interpreted by the manifold styles of art, still remains the same in its fundamental lines.

The first example of the Crucifix is the blasphemous caricature of the Palatine. We know that the Christians were confused and implicated along with the Hebrews in the calumny of onolatria, that is, adoration of an ass. And hence a pagan diverts himself by burlesquing one Alexamenos in the act of adoring the Crucifix with the head of an ass. In the blasphemous caricature one reads these words: Αλεσαμενος Σεβετε Θεον: Alexamenos reverences his God. This drawing was discovered in 1856, in the palace of the Cæsars, and is now preserved in the Kircherian Museum. In 1870, there was discovered in a room of the same palace, perchance in the guards' hall, this other bit of writing, which affords a fine reply to the caricature: Αλεσαμενος Φιδεις; indicating that Alexamenos, despite the jeers, kept himself faithful to his God.

This drawing is highly important, because it is the first representation of the crucifix, and offers evidence that the Christian religion had found entrance within the same palace of the Cæsars. This work dates back to the third century.

The punishment of crucifixion was a torture practised by the Romans; in the East, besides stoning, the stake was employed, and the gibbet whereon the culprit was suspended and nailed. When, accordingly, the Psalmist foretells the piercing of the hands and feet, he looks beyond all Oriental usage and has precise vision of the Roman torture. Culprits were crucified naked. Christ, however, in the primitive iconography, appears girded with a colobium, a short tunic or sleeveless shirt, or with a loin-cloth. There were four nails employed: two for the hands and two for the feet, which rested upon a cross-piece or foot-rest. Of this point we have the explicit testimony of Plautus, besides the practical evi-

dence of the most ancient crucifixes. It was only an artistic expedient, for creating a more beautiful outline, when they joined the pierced feet with a single nail. The crucifix with three nails appears only toward the thirteenth century.

Apart from the Crucifix of the Palatine, the true depiction of the *mysterium crucis* by way of object of reverence and piety, makes its appearance late, beyond the fifth century. First, there were the monogram crosses, and next the cross was shown explicitly. This phase begins to manifest itself at the end of the fourth century, on coins, with the title *salus mundi*, and there are such designs in the Catacombs, whose mosaics are adorned with gems and flowers: *crux gemmata*, for instance, or the gemmate cross, may be seen in the cemetery of Pontianus.

Finally, from the fifth and sixth centuries appears the crucifix. The most ancient examples are given us by a relief on the wooden door in the cemetery of St. Sabina; by a bas-relief in ivory, conserved in the British Museum; by the crucifix of the Syrian Evangelarium, preserved in the Laurentian Library of Florence (sixth century); by the crucifix in the Catacombs of St. Valentine (eighth century), etc.

IMAGES OF THE BLESSED VIRGIN.

As in the case of Christ, so too we have no authentic portraits of the Blessed Virgin, and the so-called Madonnas of St. Luke are all apocryphal. At the close of the fourth century, St. Augustine wrote: "Neque enim novimus faciem Virginis Mariae."¹¹

Her most ancient images are those of the Catacombs, wherein Mary is represented as orant, as one interceding near God for us, our Advocate; and also in realistic attitude, with the Christ Child. The most frequent image recurs in representations of the Epiphany. We may note here one of the like representations, taken from the cemetery of Domitilla, and we may also adduce the most ancient image of the Madonna, as found in the cemetery of Priscilla. "We see the Blessed Virgin, isolated, and seated with the Child Jesus at her breast; whilst in front of them is a figure doubtless to be

¹¹ *De Trin.* 8.

recognized for a prophet: a star overhead may suggest the Prophet Isaias, announcing the divine brightness; or it is possibly Micheas or Balaam. It can not be supposed that this scene represents a mother whatsoever; for one thing, the reproduction of domestic scenes is most rare in the ancient Christian art, and again it is certain that the entire decoration was symbolical, on sacred themes. The classic Pompeian style of the painting allows one to date it back to the beginning of the second century.”¹²

I may remark here also a small statue of the Blessed Virgin with the Christ Child on her knees, between an angel and a man standing behind the chair. This was discovered in the excavations of Carthage, and dates back to the third or fourth century.

IMAGES OF THE SAINTS.

The images of the Saints are more scarce in the early times, and are painted not so much on walls as on glass. After the peace of Constantine, these paintings grow much more frequent. They celebrate the glory of the martyrs, and are an introduction to that splendid cycle of art which decorated so poetically the apses and walls of the early basilicas. A work of renown is the bronze plate recovered by Boldetti, in the cemetery of Domitilla, conveying the features of the principal Apostles, and afterwards imitated in the third and fourth centuries.

REALISTIC PAINTINGS.

To complete this cursory review, I may add that the cemeteries contain, though rarely, realistic scenes which bear upon the life and art of the deceased. They belong to the time of peace, and are not so good as the craft of some pagans of the same era.

STAINED GLASS IN THE CEMETERIES.

Specimens of gilded and painted glass have been recovered in the Catacombs. They are not of Christian invention, but emanate directly from paganism; and so they often review mythological scenes. But before long, too, the Christians

¹² Marucchi.

themselves plied this art distinctively; and various objects, prior to the third century, bear portraits of Saints (St. Peter, St. Paul, St. Agnes, St. Sixtus, etc.).

These mortuary glasses were used in connexion with the funeral love-feasts; whilst the *paterae vitreae* were something like our patens, and served for holding and carrying about the sacred species.

CELSO COSTANTINI.

SUMMING UP THE DISCUSSION ON VASECTOMY.

WHEN in the March issue of THE ECCLESIASTICAL REVIEW of 1910, I introduced the discussion on the lawfulness of Vasectomy,¹ it was my intention, first to state as briefly and as clearly as possible the nature of the operation as a surgical procedure as well as the physical effects produced by it; and secondly, to express an opinion in accordance with the principles of Moral Theology regarding its lawfulness. This article was of necessity tentative and inconclusive; and I had no thought at that time of entering into the several side questions which made their appearance in the course of the controversy that ensued; and the discussion of which has not, I venture to believe, aided materially in clarifying the main point at issue.

Dr. O'Malley's exhaustive and scholarly article has enabled the theologians to grasp the moral question with greater comprehensiveness. But the controversy is still on, and it would seem without any immediate prospects of abatement. Meanwhile anxious minds both lay and clerical are awaiting the final practical result which, it is naturally expected, should be forthcoming from all the maze of technical and speculative discussion that has occupied the pages of the REVIEW now more than a year. The present article will represent an attempt to summarize the controversy, as it has proceeded so far, as briefly and as objectively as may be; and to draw thence

¹ Etymologically Vasotomy is preferable to Vasectomy since the latter term signifies a removal or obliteration of the whole or part of the *vas deferens*. Vasotomy would indicate rather a severing or resection of the *vas*.

a practical norm that may serve, it is hoped, as a guide in forming one's conscience upon a matter of such importance.

To begin with, it will be useful to determine precisely what may be called the subject-matter of the controversy. 1. There is question of a surgical operation known as vasectomy or vasotomy which, whether it be in itself a grave mutilation or not, results in depriving the one operated upon of his power to procreate or beget offspring. Both the anatomical and physiological data bearing upon the operation as well as the surgical technique observed in performing it and the effects produced by it are admirably set forth by Dr. O'Malley in his article previously referred to; and a brief study of the plate which appears in connexion with the article will enable any one to understand the physical side of the question without difficulty. 2. This operation is sanctioned and prescribed by law in several States of the Union for the purpose of preventing the possibility of procreation in certain individuals who have legitimately become the State's charges and are detained in a public institution conducted and maintained by the State, and whose offspring on account of vicious tendencies or habits acquired either by heredity or early parental environment will prove a menace to the welfare of civil society. 3. It is sufficiently apparent from the text of the law enacted in Indiana and in other States of the Union that the legislators have directly in view the welfare and betterment of human society, though, of course, an operation such as vasectomy is indirectly a punishment and the purpose of the State in sanctioning it might be punitive as well as not. And in this point I beg to disagree with Dr. O'Malley and with Frs. Schmitt and Labouré who have sustained the contrary opinion. That 176 criminals, as reported by Dr. Sharpe, should have voluntarily asked for and submitted to the operation goes to show not that the operation is not a punishment but rather that these individuals are lacking in the normal feelings and instincts with which human nature is ordinarily endowed. It is inconceivable that a man of sound mind and body would willingly and knowingly submit to vasectomy save for an immoral purpose, such as that of enjoying the pleasures of matrimony without its burdens; and were he forced to undergo the operation it would undoubtedly be

looked upon as a serious evil. And this is precisely what is understood by a punishment. 4. The State is legislating for a moral evil. This *praenotandum* is of importance because it has been asserted that, were vasectomy declared to be lawful, it might be made applicable for the elimination of every species of hereditary disease, such as consumption, epilepsy, and insanity; and this would undoubtedly be criminal. The inference is utterly fallacious. How can it be true that, because vasectomy is proved to be lawful as a prophylaxis for a moral evil, it is, in consequence, lawful when applied for the remedying of an evil that is entirely *physical*?

Such being the subject-matter of the controversy, the *quaesitum* may be formulated thus: Has the civil authority the power to sanction an operation such as vasectomy to be performed upon those individuals who, being under the charge of the State, are found to be unfit to procreate on account of the fact that their offspring will prove a menace to the social and moral well-being of civil society? And as questions subordinate and incidental to this it may be asked further: May a Catholic surgeon who is appointed to the medical staff of a public institution in accordance, for instance, with the law of Indiana, perform this operation upon the inmates of said institution as prescribed by the aforesaid law? and: May a Catholic layman who is a member of a State legislative body or who otherwise has to do with the introducing and the passing of such a law, introduce, vote for, or otherwise coöperate in the passage of said law with a safe conscience?

The answer of theologians to the first of these questions is far from being unanimous. Those who hold the opinion affirming the lawfulness of vasectomy *in casu* argue as follows:

1. It is in the power of the State to enact such laws as are conducive to the moral and social well-being of society. But such is the law sanctioning and ordaining the sterilization of criminals. Hence the State has the power to enact this law; and vasectomy when performed under its requirements is just and lawful. Let not the major of this argument be taken as a mere platitude. A law which, when enforced and observed, actually tells for the common good of society cannot be immoral either in its formal subject-matter or its objective pur-

pose; for it appears to be almost self-contradictory that a law should be immoral and at the same time conducive to the public welfare. The real difficulty, then, rests with the minor. And it may be noted that the purpose of the law is sufficiently attained not only by doing away with crime altogether—such a blessed consummation of human events is, indeed, hardly to be hoped for in our day and country at least—but also by lessening and circumscribing it and bringing it down to its minimum. Those who have opposed the affirmative opinion, leaving aside the question of public good, have directed their attention toward the lawfulness of vasectomy considered in itself; and they maintain that the State cannot employ an immoral means to bring about a good end, no matter how beneficial and desirable this end may be. This, I respectfully submit, is begging the question.

2. Whenever there is a conflict between the private right of an individual citizen on the one hand, and the public right of society on the other, the former is obliged to cede to the latter, for in a conflict of two rights the greater of these must prevail. But the right of begetting offspring when exercised by those who are criminally degenerate is in conflict with the right of society to protect itself against moral and social evil. Hence the former must cede to the latter; or, in other words, vasectomy as sanctioned by law is altogether lawful.

The arguments of the theologians who sustain the negative opinion appear to be no less cogent:

1. The power of the State over the individual rights and actions of its single members has as its purpose the maintenance of a ruling and governing authority within the State and the safeguarding of the existence and well-being of society as a whole; and hence this power is of such a nature that it can be exercised under all circumstances and at all times. But the maintenance of a ruling and governing authority within the State as well as the safeguarding of the existence and well-being of society as a whole are compatible with the existence of degenerate criminals within the State; while, on the other hand, the good obtainable by vasectomy is limited and is only accidentally necessary. Hence the State in sanctioning the sterilization of criminals has exceeded the limits of its authority; and vasectomy is thus unlawful.

2. In order that an action from which two effects follow, the one good, the other evil, may be performed, it is necessary that four conditions be verified. (a) The action must in itself be good or at least indifferent. (b) The good effect must not be brought about through the medium of the evil effect. (c) The evil effect must not be intended, but merely permitted by the agent. (d) The good effect must be such as to compensate proportionately for the evil effect. But in the case of Vasectomy as prescribed by the civil law, the second of these conditions is undoubtedly wanting: the good effect, which is the well-being of civil society, is brought about precisely as the result of the evil effect, which is sterilization produced by vasectomy. Hence we must again conclude that vasectomy is altogether unlawful.

It has been necessary thus to soar for a while in the rarified atmosphere of theological speculation that we might finally come to a practical solution of the difficulties proposed in the second and third *quaesita*. It is a long-recognized and well-known principle of moral theology that, when in regard to the lawfulness of a given action there exist two opinions among theologians, the one affirming and the other denying the moral rectitude of such an action, it is permissible, with a safe conscience and therefore without fear of sin, to follow the affirmative opinion, provided such opinion is founded upon reasons that render it certainly and solidly probable; and provided, of course, too that one is willing and able to form one's conscience according to it. Moreover, however formidable and convincing the reasons adduced in support of the opinion denying the lawfulness of vasectomy may be, it cannot be denied that the affirmative opinion rests upon arguments that vest it with the full amount of intrinsic probability. For obvious reasons no reference need be made to whatever extrinsic probability it may possess. We are therefore entirely justified in concluding that the Catholic surgeon who may be appointed to the medical staff of a public institution in accordance with the law of Indiana or of other States where vasectomy has been legalized, and the Catholic layman referred to in the third *quaesitum*, may, if they so desire, adopt the affirmative opinion, and this with a practical certitude of the licitness of their action. The application of probabilism to our present case

does not, of course, touch the theoretical controversy as such, except in so far as one must have assurance that there is question of an opinion which is certainly and solidly probable. And when it is asked further should this affirmative opinion be urged and counseled in practice, I answer in the negative. For while I am still thoroughly convinced of its correctness theoretically, I cannot fail to recognize the wide difference that exists between theory and practice; nor have I at any time during the controversy lost sight of the numerous and great abuses that would follow were the lawfulness of the sterilization of criminals to be generally conceded. Practically, therefore, and, as a general rule, the affirmative opinion should not only not be urged in practice, but Catholic surgeons and lawyers as well as others who have an active part in the framing of the laws of our several States should take a firm stand against the legalizing of any surgical operation by which criminals are deprived of their procreative faculty.

We have been dealing so far with the power of the State to sanction the sterilization of criminals; and incidentally also with the right of a surgeon to operate when acting in accordance with the requirements of the State law. What now is to be said concerning the lawfulness of a surgeon's performing vasectomy, not for the purpose of producing sterilization, but in order to cure a patient who is suffering from a pathological condition that can be benefited and in some instances entirely removed by vasectomy? Two conditions seem to be required that a surgeon may, in such instances, act lawfully: The patient must first of all be afflicted with a distinctly pathological condition; and it must be known, in the second place, that vasectomy will remove or at least greatly alleviate such a condition. As regards the first requisite, it may be noted that a pathological condition may be sexual as well as not. In fact, the truth is becoming generally recognized that many of the numerous forms of sexual aberration and *horrenda* recorded by Parke in his recent work² and by other writers on sexual problems are entirely pathological,

² Human Sexuality, by J. Richardson Parke. I am referring to Dr. Parke's work without any intention of approving either the doctrinal views he expresses or the method of treatment he has adopted. The work is valuable for the information it conveys; but for nothing else.

though externally they bear all the appearances of formal crime and are treated as such in courts of justice and even in the confessional. That a surgeon in such cases has a right to operate is based upon the theological principles stated above in the second argument for the negative opinion. All of these conditions are verified. There can be doubt only concerning the second. But the good effect, which is the removal of a diseased condition, does not follow through the medium of the evil effect, which is sterilization. In other words, the patient is cured not because he is rendered sterile; but on account of the physiological, and incidentally also of the psychological, effects of the operation that are quite independent of the condition of sterility.

Perhaps a great deal remains to be said upon a question of such importance as the one we have been discussing. Yet for all practical purposes it is hoped that the controversy is well-nigh at its end. Whilst I have endeavored to make the present summary as brief and as objective as was possible, I hope at the same time that something has been said which will point the way toward a definite course of action in practical cases where the lawfulness of vasectomy may be concerned.

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Analecta.

AOTA PII PP. X.

I.

MOTU PROPRIO DE DIEBUS FESTIS.

Supremi Disciplinae Ecclesiasticae custodes et Moderatores Pontifices Romani, si quando christiani populi bonum id Ipsis suaderet, sacrorum Canonum sanctiones relaxare benigne consueverunt. Nos quidem Ipsi, quemadmodum iam alia, ob mutatas temporum et civilis societatis conditiones, immutanda existimavimus, ita etiam in praesens ecclesiasticam legem de festis diebus ex praecepto servandis, ob peculiaria aetatis adiuncta, opportune temperandam censemus. Lata enim terrarum marisque spatia, mira nunc celeritate homines percurrent, facilioremque per expeditiora itinera aditum ad eas nationes nanciscuntur, quibus minor est festivitatum de praecepto numerus. Aucta etiam commercia, et citatae negotiorum tractationes videntur ex interposita frequentium festorum dierum mora aliquid pati. Succrescens denique in dies rerum ad vitam necessiarum pretium stimulos addit, ne saepius servilia opera ab illis intermittentur quibus est victus labore comparandus.

His de causis iteratae preces, praesertim postremis hisce temporibus, Sanctae Sedi adhibitae sunt ut festivitatum de praecepto numerus minueretur.

Haec omnia Nobis animo repetentibus, qui unam christiani populi salutem cordi habemus, opportunum maxime consilium

visum est festos dies ex Ecclesiae mandato servandos immi-nuere.

Itaque, Motu Proprio et matura deliberatione Nostra, adhi-bitioque consilio Venerabilium Fratrum Nostrorum S. R. E. Cardinalium qui ad Ecclesiae leges in Codicem redigendas incumbunt, haec quae sequuntur de festis diebus edicimus ob-servanda.

I. Ecclesiastico praecepto audiendi Sacri et abstinenti ab operibus servilibus hi tantum, qui sequuntur, dies subiecti manebunt: Omnes et singuli dies dominici, festa Nativitatis, Circumcisionis, Epiphaniae et Ascensionis Domini Nostri Iesu Christi, Immaculatae Conceptionis et Assumptionis Almæ Genitricis Dei Mariae, Beatorum Petri et Pauli Apostolorum, Omnim denique Sanctorum.

II. Dies festi Sancti Ioseph, Sponsi Beatae Mariae Virgi-nis, et Nativitatis Sancti Ioannis Baptiste, uterque cum oc-tava, celebrabuntur, tamquam in sede propria, prior, Domi-nica insequente diem XIX Martii, immoto permanente festo si dies XIX Martii in Dominicam incidat; alter, Dominica quae festum Sanctorum Petri et Pauli Apostolorum antecedat. Festum vero Sanctissimi Corporis Christi, idemque cum octava privilegiata, Dominica post Sanctissimam Trinitatem, tam-quam in sede propria, celebrabitur, statuta pro festo Sacra-tissimi Cordis Iesu feria VI intra octavam.

III. Ecclesiastico praecepto, quod supra diximus, dies festi Patronorum non subiacent. Locorum autem Ordinarii pos-sunt solemnitatem exteriorem transferre ad Dominicam proxi-me sequentem.

IV. Sicubi aliquod festum ex enumeratis legitime sit abol-itum vel translatum, nihil inconsulta Sede Apostolica innovetur. Si qua vero in natione vel regione aliquod ex abrogatis festis Episcopi conservandum censuerint, Sanctae Sedi rem deferant.

V. Quod si in aliquod ex festis quae servata volumus, dies incidat abstinentiae vel ieunio consecratus, ab utroque dispen-samus; eamdemque dispensationem etiam pro Patronorum festis, hac Nostra lege abolitis, concedimus, si tamen solemni-ter et cum magno populi concursu ea celebrari contingat.

Novum Apostolicae sollicitudinis argumentum huiusmodi praebentes, spem Nos certam fovemus, fideles universos iis etiam diebus, quos nunc de numero festivitatum praecepto

obstrictarum expungimus, suam in Deum pietatem et in Sanctos venerationem, non minus quam antea, fore testatueros, certisque diebus festis, qui in Ecclesia servandi supersunt, diligentiore, quam antehac, studio observandum praeceptum curaturos.

Contrariis quibusvis, licet speciali et individua mentione dignis, non obstantibus.

Datum Romae, apud S. Petrum, die II mensis Iulii MCMXI, Pontificatus Nostri anno octavo.

PIUS PP. X.

II.

INVOCATIONEM “ GESÙ MIO, MISERICORDIA ” VEL ALIAM “ O IESU IN SANCTISSIMO SACRAMENTO, MISERERE NOBIS ”, DEVOTE RECITANTIBUS AMPLIOR INDULGENTIA CONCEDITUR.

Ad perpetuam rei memoriam.—Nihil Nobis ex divinitus commisso Supremi Apostolatus munere acceptum magis gratumque est, quam ut in christiano populo pia ac frugifera promoveatur consuetudo fundendi Summo bonorum omnium datori Deo crebras atque iteratas ex imo corde invocationes, ad praesens illius patrocinium suppliciter impetrandum. Hoc quidem consilio ductus Pius PP. IX rec. mem. Decessor Noster, die XXIV mensis Septembris anno MDCCXXXVI fidelibus assuetis invocationi *Gesù mio, misericordia*, toties lucrandam quoties ipsam invocationem emissent, centum dierum indulgentiam largitus est; Nosque ipsi, datis sub piscatoris annulo Literis die VI mensis Iulii anno MDCCCIX fidelibus aliam invocationem *O Iesu in SSmo Sacramento, miserere nobis* devote recitantibus, similem centum dierum remissionem benigne in Dno concessimus. Nunc autem, ingruentibus in dies adversus Ecclesiam calamitatibus, opportunum consilium videtur, fideles unanimi precum communione coelestem opem instanter efflagitare, eosque iteratis piis invocationibus animum mentemque ad Deum excitare, divinique amoris Sacramentum potissimum recolere. Id summopere cupientes, ut ad haec pietatis officia implenda magis magisque iidem fideles allicantur, partiales supernunciatas indulgentias dictis invocationibus annexas, Apostolica Nostra Auctoritate amplificandas censemus. Quae cum ita sint, de Omnipotentis Dei misericordia ac

BB. Petri et Pauli Apostolorum Eius auctoritate confisi, praesentium tenore, singulis atque universis fidelibus ex utroque sexu, qui ubique terrarum et quolibet idiomate, dummodo versio fidelis sit, contrito saltem corde, ac devote recitent vel iaculatoriam precem quae italice audit *Gesù mio, misericordia*, vel aliam iaculatoriam *O Iesu in SSmo Sacramento, miserere nobis*, quoties id agant, toties, in forma Ecclesiae consueta, de numero poenalium dierum trecentos expungimus. Porro largimur fidelibus ipsis, si malint, liceat partialibus his indulgentiis functorum vita labes poenasque expiare. Praecipimus vero ut priorum concessionum Apostolicarum quas recensuimus tenor ita amplificetur sicuti illum per praesentes Auctoritate Nostra amplificamus. Praesentibus, perpetuis futuris temporibus valitur. Tandem mandamus ut praesentium Litterarum transumptis, seu exemplis, etiam impressis, manu alicuius Notarii publici subscriptis ac sigillo personae in ecclesiastica dignitate constitutae munitis, eadem prorsus fides adhibeatur quae adhiberetur ipsis praesentibus, si forent exhibitae vel ostensae.

Datum Romae apud S. Petrum sub annulo Piscatoris, die xx Maii MCMXI, Pontificatus Nostri anno octavo.

R. CARD. MERRY DEL VAL,
a Secretis Status.

L. * S.

S. CONGREGATIO CONCILII.

DUBIORUM CIRCA ABSTINENTIAE ET IEIUNII LEGEM.

Dubia quae hic enodanda proponuntur versantur circa interpretationem rescripti die 19 Februarii 1851 a S. C. S. Officii Episcopo Auriensi concessi; ideo praestat illud per extensem referre. Est autem huius tenoris:

“Episcopus Auriensis B. V. filiali veneratione accedens, humiliter deprecatur et supplicat ut cum suae dioecesis habitatoribus pro benignitatis dispensare digneris, ut in S. Quadragesimae, quatuor temporum et in reliquis tam de praecepto quam ex devotione ieunii diebus, servata ieunii forma, *de omni pinguedine suina, butyro, lacte, caseoque in suis esibus uti possint*. In hac enim mei regiminis dioecesi oleta nulla sunt, et ideo oleum magno praetio aestimatur; attentis temporum pecuniae et nummorum parcitate penesque generali

paupertate maxime ruri degentium, personae quoque non omnino pauperes in olei acquisitione multo incommodo et dispendio laborant; estque haec causa, ut parochi et confessarii saepissime in poenitentiae Sacramenti administratione angustias patiantur, dum a poenitentibus inquiruntur an inopia oppressi, aut in parva quantitate dictis pinguedinibus vesci possint. Ut vero omnis tollatur ambigendi occasio et cum securitate procedant, ad me submissae supplices accessere rogantes, quod a V. B. exposcerem ut privilegium a Sancta Sede habitantibus dioecesis Lucensis concessum quibus *omnis pinguedinis suinae usus permittitur*, aut Mindoniensis, quibus *butyro et caseo vesci licet*, ad fideles huius Auriensis dioecesis extendatur. Finem tunc habebunt anxietates et peccata in quibus illabuntur multi qui ieunii praeceptum cum solo olei usu esse valde difficile opinantur. His precibus Vestra benignitas annuens meis monitis intelligerent dioecesani, privilegium ex V. B. liberalitate illis concedi non in abusum et perniciem, sed in animarum utilitatem et ut facilius et exactius ieunium adimplamus, quo a vitiis avertimur et de peccatis purgamur. Et ut cessent dubia et scrupuli similiter postulat ut hoc privilegium ad omnes laicos sive clericos cuiuscumque gradus et dignitatis, modo non sint voto adstricti, extendatur.

“Sanctitati Vestrae obsequens filialiter certum facit de sincera ac perpetua sua obedientia, et exorat ut Apostolicam benedictionem ei impariari.”

His precibus acceptis S. C. benigne annuens rescripsit:

“Feria IV, die 19 Februarii 1851, SSmus Dominus Noster Pius, Divina Providentia, PP. IX, in solita audientia R. P. D. Assessori S. Officii impertita, audita relatione Revmorum DD. S. R. E. Cardinalium Generalium Inquisitorum suffragiis benigne annuit *pro gratia per modum tamen condimenti*, exceptis Feria IV Cinerum, tribus postremis diebus maioris Hebdomadae, et Vigiliis Pentecostes, SS. Apostolorum Petri et Pauli, Assumptionis et Immaculatae Conceptionis B. Mariae Virginis, Omnia Sanctorum et Nativitatis D. N. Iesu Christi.”

Porro primum dubium exortum circa suprascripti indulti interpretationem est, num fideles teneantur sumere Bullam *Cruciatam* ut praefato privilegio uti possint. Plures Sacerdotes Auriensis dioecesis sententiam affirmativam sequuntur

hisce innixi rationibus: 1.^o quia Commissarius Generalis Bullae *Cruciatae* in expeditione memorati indulti anno 1851, declaravit necessitatem sumendi Bullam *Cruciatam* ut quis illo uti posset; 2.^o quia huic sententiae suffragatur praxis ab initio introducta et ab Episcopis Auriensibus confirmata in suis instructionibus et responsionibus ad parochos, imo in ipsa Synodo dioecesana, celebrata anno 1908, recognita; 3.^o quia secus *Cruciatae* reditus notabiliter decrescerent in Auriensi dioecesi quod in detrimentum divini cultus vergeret. Nam pro expensis in divino cultu pro hac dioecesi, quae praeter Cathedralem, constat 680 ecclesiis, requiritur summa 124.161 libellarum, quarum libellas 121.388 a *Cruciatae* reditibus deduci debent, cum aerarium nationale vix 2773 libellas pro tota dioecesi praebeat.

Secundum dubium versatur circa significationem seu extensionem verborum *pinguedinis suinae*; utrum nempe per allata verba intelligi possit iusculum (*brodo di carne* hispanice *caldo de carne*) omnis carnis suinae, vel tantum iusculum seu succus laridi suini. Praeterea notandum est vigere in hac dioecesi consuetudinem in citata Synodo approbatam, vescendi in caenulis dierum ieunii omni piscium genere.

His praemissis Canonicus Poenitentiarius Ecclesiae Cathedralis Auriensis de mandato Episcopi sequentia authentice resolvenda dubia proposuit:

1.^o “An Christifideles dioecesis Auriensis pro usu supradicti privilegii teneantur sumere Bullam *Cruciatae*?

2.^o “An tuto sequi possit interpretatio enunciati indulti data a Rmo Ordinario anno 1851, iuxta quam non solum possunt fideles tam in prandio quam in caenula uti iusculo vel succo laridi suini, sed etiam iusculo aut succo omnis carnis suinae, miscendo etiam in parva coena cum piscibus in vigiliis aliisque ieunii diebus, exceptis fer. IV Cinerum, tribus post tremis diebus maioris hebdomadae aliisque diebus in indulto expressis?”

Et quatenus affirmative:

3.^o “An iusculum seu succus omnis animalis terrestris carnis possit aequiparari iusculo seu succu carnis suinae ad effectus secundi quaesiti praecedentis, ita ut possit hac in dioecesi sumi etiam in parva coena iusculum cuiuscumque animalis, etiam si pisces de more edantur?”

Cum de re gravis momenti ageretur, exquisita est sententia Consultoris, ut, ea quae pollet doctrina, omnia quae sive in iure sive in facto ad solutionem iuvare possent animadverteret, ac purgatissimis EE. VV. oculis subiiceret.

Haec igitur dubia enodanda proponuntur:

1.^o *An fideles dioecesis Auriensis pro usu supradicti privilegii dioecesani teneantur sumere Bullam "Cruciatae"?*

2.^o *An tuto sequi possit interpretatio privilegii data ab Ordinario Auriensi a. 1851 qua declaravit non solum tam in coenula quam in prandio, ut iusculo vel succo laridi suini, sed etiam iusculo vel succo omnis carnis suinae et etiam in parva coenula miscendo cum piscibus, exclusis diebus in privilegio exceptis.*

3.^o Et quatenus affirmative: "*An iusculum seu succos omnis animalis terrestris carnis possit aequiparari iusculo seu succo carnis suinae ad effectus quaesiti praecedentis.*

DECISIO. Emi Patres in Congregatione plenaria, die 29 aprilis 1911, respondendum censuerunt:

Ad I. *Negative.*

Ad II. et III. *Iusculum carnis sive suinae sive aliorum animalium non comprehendendi in allegato indulto: comprehendendi vero etiam pro coenula condimentum ex adipe sive suino sive aliorum animalium et etiam butyrum.*

C. CARD. GENNARI, *Praefectus.*

L. * S.

BASILIUS POMPILI, *Secretarius.*

S. CONGREGATIO DE RELIGIOSIS.

DUBIA DE MANUSCRIPTIS RELIGIOSORUM TYPIS EDENDIS.

Quaesitus est ab hac Sacra Congregatione de Religiosis:

I. An Religiosi pertinentes ad Instituta votorum simplicium iisdem teneantur legibus ac Regulares votorum solemnum, quoad *Imprimatur* seu beneplacitum a suis Superioribus ex-postulandum, quoties aliquod suum manuscriptum in lucem edere cupiunt?

II. An Religiosi, quoties eis a suis Moderatoribus publicatio alicuius manuscripti fuerit interdicta, vel *Imprimatur* denegatum, possint idem manuscriptum alicui typographo tradere, qui illud publicet cum *Imprimatur* Ordinarii loci, suppresso auctoris nomine?

Emi autem Cardinales Sacrae Congregationis de Religiosis, in plenario Coetu ad Vaticanum habito die 2 mensis Iunii 1911, suprascriptis Dubiis responderunt:

Ad I. Affirmative.

Ad II. Negative.

S. CONGREGATIO RITUUM.

I.

DUBIA VARIA.

Hodiernus Redactor Kalendarii Dioeceseos Baionensis, in Gallia, de consensu sui Rmi Episcopi, insequentia dubia pro opportuna declaracione Sacrae Rituum Congregationi humiliter subiecit; nimirum:

I. Utrum Decreto 8 Maii 1899, Augustodunen. seu Galliarum, extendeente Officium et Missam S. Odilonis, Abbatis Cluniacensis, sub ritu dupli minori, ad cunctas Galliarum Ecclesias, obligatio facta fuerit omnibus Galliarum Dioecesibus illud adoptandi, vel simpliciter haec extensio non sit nisi facultas?

II. Utrum dies 7 Iulii sit quasi-natalitia pro Ss. Cyrillo et Methodio. Epp. Conf. iuxta Martyrologium Romanum?

III. Utrum in Festo Ss. Septem Fundatorum Ordinis Servorum B. M. V. utrisque Vesperis carente, hymnus *Matris sub almae* recitari debeat ad Laudes, iunctis ad Matutinum hymnis *Bella dum late et Sic Patres vitam?*

IV. Si in tertio Nocturno alicuius Sancti vel Mysterii, Lectiones de Homilia excerptae sunt ex operibus eiusdem Sancti, aut sunt historicae circa Mysterium, utrum tres Lectiones debeat in duas redigi, ut fit in Festo S. Hilarii, Ep. Conf. Doct., in casu quo nona Lectio legi debeat de alio Officio eodem die commemorato?

V. Ubi S. Silvester est Patronus vel Titularis, utrum secundae eius Vesperae sumenda sint de Communi Confessoris Pontificis, vel usque ad Capitulum dicenda sint de Nativitate Domini, ut in aliis diebus infra Octavam?

VI. Quum nuptiae celebratae fuerint tempore prohibito, et sponsi postea benedictionem nuptialem petierint, iuxta Decretum S. C. U. I. diei 31 Augusti 1881, utrum eligendus sit dies in quo Missa votiva pro sponsis dici possit, ut praetendunt aliqui, innixi super Decretum Generale de Missis Votivis diei

30 Ianuarii 1896, vel in casu benedictio nuptialis impertiri possit infra Missam, puta de festo duplice 2 classis cum commemoratione pro Sponsis, iuxta rubricam in capite Missae pro Sponsis positam?

VII. Utrum ad impertiendam benedictionem nuptialem post tempus feriatum coniugibus antea matrimonio iunctis, necessaria sit praesentia amborum, vel sufficiat solius sponsae?

VIII. Utrum in Ecclesiis Parochialibus unam tantum Missam habentibus, Parochi debeant ad normam Decreti n.^o 3887 diei 21 Februarii 1896, Missam pro populo applicandam iuxta officium diei celebrare, etiam in Dominicis ad quas iussu Card. Caprara transferuntur solemnitates Epiphaniae Domini, SS. Corporis Christi, SS. Apostolorum Petri et Pauli, ac praeципui Patroni loci, atque etiam quorundam aliorum festorum ex peculiaribus Indultis, vel possint per Missam dictarum solemnitatum oneri suo satisfacere?

IX. Utrum solemnitates iussu Card. Caprara ad Dominicam proxime sequentem translatae, ceteraeque ex Indulso particulari similiter facienda, celebrari debeant an possint etiam in Oratoriis semipublicis ubi singulis Dominicis solet Missa cantari?

X. Si extra Expositionem XL Horarum, et Festum SS. Corporis Christi, fieri contingat expositio SS. Sacramenti immediate post Missam, Hostia beatne intra hanc Missam consecrari, vel accipi possit Hostia iam prius consecrata?

XI. Quatenus affirmative ad secundam partem; utrum Hostia iam antea consecrata ponи possit in Ostensorio ante purificationem et ablutiones, vel expectari debeat usque ad expletum ultimum Evangelium?

XII. Utrum celebrans in Vesperis solemnibus possit stolam induere sub pluviali a principio Officii, quum immediate post Vesperas, quin ipse recedat a Presbyterio, fiat Expositio cum Benedictione Sanctissimi Sacramenti?

XIII. Utrum Processio cum SSmo Eucharistiae Sacramento, quae immediate ut supra subsequitur Vesperas cum paramentis rubris vel viridibus cantatas, cum iisdem fieri debeat, vel albi coloris assumi debeant paramenta?

XIV. In benedictione Olei Catechumenorum, feria V Coenae Domini, Rubrica Pontificalis statuit; "duodecim Sacerdotes reverenter salutant Oleum ipsum dicentes: Ave

Sanctum Oleum". Haec verba: "reverenter salutant" suntne ita interpretanda, ut debeat fieri genuflexio, sicut ad Sanctum Chrisma, vel simplex inclinatio capitis?

Et Sacra Rituum Congregatio, exquisito Commissionis Liturgicae voto, propositis dubiis sedulo expensis ita respondendum censuit:

Ad I. Singulis potentibus Sacra Congregatio reservavit sibi concessionem iuxta Decretum citatum.

Ad II. Affirmative.

Ad III. Provisum in Decreto 8 Aprilis 1908.

Ad IV. Decernendum in casibus particularibus.

Ad V. Negative ad primam partem; affirmative ad secundam.

Ad VI. Negative ad primam partem; affirmative ad secundam.

Ad VII. Affirmative ad primam partem; negative ad secundam.

Ad VIII. Affirmative ad primam partem; negative ad secundam.

Ad IX. Solemnitates enunciatas celebrari posse in Oratoriis semipublicis de quibus agitur in Decreto n.^o 4007, diei 23 Ianuarii 1899.

Ad X. Negative ad primam partem; affirmative ad secundam.

Ad XI. Negative ad primam partem; affirmative ad secundam.

Ad XII. Affirmative.

Ad XIII. Affirmative ad primam partem; negative ad secundam.

Ad XIV. Affirmative ad primam partem; negative ad secundam.

Atque ita rescripsit, die 27 Maii 1911.

FR. SEBASTIANUS CARD. MARTINELLI, S.R.C., *Praefectus.*

L. * S.

† PETRUS LA FONTAINE, EP. CHARVSTIEN., *Secretarius.*

II.

SUPER CONSUETU
DINE ABSOLUTIONEM PRO DEFUNCTIS AD
TUMULUM PERAGENDI DIEBUS DOMINICIS ET FESTIS,
FINITA MISSA DE DIE.

Hodiernus Episcopus Dioeceseos Quinque Ecclesiarum, in

Hungaria, Sacrae Rituum Congregationi ea quae sequuntur humillime exposuit; nimirum:

Pluribus abhinc annis, inscio Episcopo, viget in nonnullis Ecclesiis Filialibus Dioeceseos Quinque Ecclesiarum consuetudo Anniversaria fundata, cum *Libera me Domine*, diebus Dominicis et Festis peragendi, prout sequitur. Primo quidem celebratur Missa cantata de Dominica aut Festo in colore. Finita Missa, celebrans accedit Sacristiam, depositaque casula et induito pluviali nigri coloris, illoco ingreditur Ecclesiam pro Absolutione facienda ante tumulum seu castrum doloris, quod tantum post finem Missae in Ecclesia construitur. Quaeritur: An in casu consuetudo retineri possit, quum dicta Anniversaria diebus Dominicis et Festis ex fundatione sint affixa et, propter distantiam ab Ecclesia Matre et alia officia Sacerdotum, vel etiam ob defectum competentis dotis, in dies feriales vix transferri possint?

Et Sacra eadem Congregatio, exquisito Commissionis Liturgiae suffragio, omnibusque sedulo perpensis, rescribendum censuit: Pro gratia, attenta consuetudine; exceptis tamen duplicitibus primae classis et dummodo Absolutio et Responsorium locum habeant omnino independenter a Missa de die, iuxta Decretum num. 3870, *Romana*, 12 Iulii 1892, ad VIII.

Atque ita rescriptsit atque indulxit, die 31 Maii 1911.

FR. S. CARD. MARTINELLI, *Praefectus.*

L. * S.

† PETRUS LA FONTAINE, EPISC. CHARVSTIEN., *Secretarius.*

COMMISSIO PONTIFICIA DE RE BIBLICA.

I.

DE AUCTORE, DE TEMPORE COMPOSITIONIS ET DE HISTORICA VERITATE EVANGELII SECUNDUM MATTHAЕUM.

Propositis sequentibus dubiis Pontifica Commissio "de re Biblica" ita respondendum decrevit.

I. Utrum, attento universali et a primis saeculis constanti Ecclesiae consensu, quem luculenter ostendunt diserta Patrum testimonia, codicum Evangeliorum inscriptiones, sacrorum librorum versiones vel antiquissimae et catalogi a Sanctis Patribus, ab ecclesiasticis scriptoribus, a Summis Pontificibus et a Conciliis traditi, ac tandem usus liturgicus Ecclesiae orien-

talis et occidentalis, affirmari certo possit et debeat Matthaeum, Christi Apostolum, revera Evangelii sub eius nomine vulgati esse auctorem?

Resp.: Affirmative.

II. Utrum traditionis suffragio satis fulciri censenda sit sententia quae tenet Matthaeum et ceteros Evangelistas inscribendo praecessisse, et primum Evangelium patrio sermone a Iudeis palaestinensibus tunc usitato, quibus opus illud erat directum, conscrispisse?

Resp.: Affirmative ad utramque partem.

III. Utrum redactio huius originalis textus differri possit ultra tempus eversionis Hierusalem, ita ut vaticinia quae de eadem eversione ibi leguntur, scripta fuerint post eventum; aut, quod allegari solet Irenaei testimonium (*Advers. haeres.*, lib. III, cap. 1, n. 2), incertae et controversae interpretationis, tanti ponderis sit existimandum, ut cogat reiicere eorum sententiam qui congruentius traditioni censem eamdem redactionem etiam ante Pauli in Urbem adventum fuisse confectam?

Resp.: Negative ad utramque partem.

IV. Utrum sustineri vel probabiliter possit illa modernorum quorumdam opinio, iuxta quam Matthaeus non proprie et stricte Evangelium composuisset, quale nobis est traditum, sed tantummodo collectionem aliquam dictorum seu sermonum Christi, quibus tamquam fontibus usus esset alius auctor anonymus, quem Evangelii ipsius redactorem faciunt?

Resp.: Negative.

V. Utrum ex eo quod Patres et ecclesiastici scriptores omnes, imo Ecclesia ipsa iam a suis incunabulis, unice usi sunt, tamquam canonico, graeco textu Evangelii sub Matthaei nomine cogniti, ne iis quidem exceptis, qui Matthaeum Apostolum patrio scripsisse sermone expresse tradiderunt, certo probari possit ipsum Evangelium graecum identicum esse quoad substantiam cum Evangelio illo, patrio sermone ab eodem Apostolo exarato?

Resp.: Affirmative.

VI. Utrum ex eo quod auctor primi Evangelii scopum prosequitur praeципue dogmaticum et apologeticum, demonstrandi nempe Iudeis Iesum esse Messiam a prophetis praenuntiatum et e davidica stirpe progenitum, et quod insuper in disponendis factis et dictis quae enarrat et refert, non semper

ordinem chronologicum tenet, deduci inde liceat ea non esse ut vera recipienda; aut etiam affirmari possit narrationes gestorum et sermonum Christi, quae in ipso Evangelio leguntur, alterationem quamdam et adaptationem sub influxu prophetiarum Veteris Testamenti et adultioris Ecclesiae status subiisse, ac proinde historicae veritati haud esse conformes?

Resp.: Negative ad utramque partem.

VII. Utrum, speciatim solido fundamento destitutae censeri iure debeant opiniones eorum, qui in dubium revocant authenticatem historicam duorum priorum capitum, in quibus genealogia et infantia Christi narrantur, sicut et quarumdam in re dogmatica magni momenti sententiarum, uti sunt illae quae respiciunt primatum Petri (Matth. 16: 17-19), formam baptizandi cum universalis missione praedicandi Apostolis traditam (Matth. 28: 19-20), professionem fidei Apostolorum in divinitatem Christi (Matth. 14: 33), et alia huiusmodi, quae apud Matthaeum peculiari modo enuntiata occurrunt?

Resp.: Affirmative.

Die autem 19 Iunii 1911 in audience utriusque infrascripto Rmo Consultori ab Actis benigne concessa, SSmus Dominus Noster Pius Papa X predicta responsa rata habuit ac publici iuris fieri mandavit.

Romae die 19 Iunii 1911.

FULCRANUS VIGOUROUX, Pr.S.S.

LAURENTIUS JANSENS, O.S.B.

Consultores ab Actis.

II.

RATIO PERICLITANDAE DOCTRINAE CANDIDATORUM AD ACADEMICOS GRADUS IN SACRA SCRIPTURA.

PARS ALTERA.

De Ipsi Experimentis.

CAPUT I.

Ad Conferendum Prolytatum.

ART. I.—*De Periculorum Tempore deque Petitione a Candidatis facienda.*

I. Candidatis ad Prolytatum, itemque ad Lauream, probandis duplex habetur iudicium sessio, mense Novembri et mense Iunio, id est ineunte et exeunte anno scholastico.

2. Candidati petitionem Rmo Consultori ab Actis exhibeant et quidem ante finem mensis Junii, qui volunt in sessione prima periculum doctrinae sua facere, ante finem Aprilis, qui in altera.

3. In petitione Candidatus, praeter nomen, cognomen, domicilium suum, indicet etiam ubi et quo die ad sacerdotium sit promotus, atque ubi et quo die sacrae Theologiae lauream consecutus. Idem petitioni litteras commendatitias adiungat Ordinarii sui vel, si e religioso ordine institutove sit, antistitis manu subscriptas. Horum autem documentorum inspectionem sibi Pontificia Commissio reservat.

4. De diebus periculorum destinatis Candidati tempestive certiores fiunt.

ART. II.—De Lingua in Experimentis abhibenda.

Experimenta iis, qui Prolytatum petunt—item qui Lauream —latine danda sunt; nisi cui alia lingua permittatur uti.

ART. III.—De Experimentis Scriptis.

1. Experimentum scriptum complectitur: (a) Dissertationem exegeticam de textu aliquo Evangeliorum vel Actuum; —(b) Scriptionem de quopiam arguento ex historia biblica iuxta materiarum indicem in adnexo folio descriptum;—(c) Scriptionem de aliquo arguento Introductionis generalis vel specialis ibidem pariter assignato. Ad hanc geminam scriptiōnem conficiendam bis tres horae conceduntur; sex autem ad dissertationem, cui propterea duplex tribuitur valor.

2. Dissertatio et scriptiones sunt sine cuiusvis libri adminiculo conficiendae, praeter Scripturae textum et concordantias, quorum exemplar cuivis Candidato ab ipsa Commissione, sed pro dissertatione exegética dumtaxat, traditur.

3. Quod attinet ad modum argumentum exegeticum tractandi, magna relinquitur Candidatis libertas. Sciant tamen ab eis non requiri oratoriam quamdam amplificationem; sed tractationem scientia et ratione confectam, quae litteralem scilicet expositionem propositi textus exhibeat, cum conclusionibus doctrinalibus, comparatione locorum consimilium, interpretatione praecipuarum variarum lectionum, explanatione antilogiarum, quae vel inter textum et versiones, vel inter eiusdem textus locutiones occurrant.

ART. IV.—*De Experimentis quae viva voce fiunt.*

1. Verbis Candidatus unum pluresve locos Evangeliorum, Actuum, Epist. ad Romanos et II Epist. ad Corinthios graece, atque unum pluresve locos librorum Regum hebraice ex tempore interpretari debet.

Praeterea de Historia Antiqui et Novi Testamenti; de Introductione speciali; de quaestionibus Introductionis generalis in memorato indice assignatis; demum, ad iudicium arbitrium, de argumento in scriptioribus evoluto, interrogatur.

2. Experimentum quod voce fit duas complectitur horas, id est bis semihoram pro parte graeca et hebraica, et ter viginti momenta pro altera.

ART. V.—*De Notis seu Punctis deque Conditionibus ad Successum requisitis.*

1. Singulis utriusque experimenti partibus aequalis tribuitur punctorum numerus, id est viginti, quae tamen puncta in experimento linguae hebraicae et graecae, necnon dissertationis exegeticae duplum valorem habent.

2. In qua materia Candidatus duodecim puncta tulerit, in ea se satis iudicibus probasse sciat.

3. Ad felicem exitum utriusque experimenti requiritur, ut Candidatus ad mensuram modo descriptam in singulis materiis bene responderit.

4. Qui eam mensuram in singulis materiis experimenti scripti non attigerit, ad tentandum orale experimentum non admittitur.

5. Qui vero felicem exitum in scriptis habuit, etsi in experimento verbali deficiat, ei experimentum scriptum iterandum non est.

6. Nemo experimentum eius materiae iterare debet, in qua sedecim puncta tulit, nisi in materiis plus duabus ceciderit, aut in duabus, quae ad eamdem experimenti partem pertineant, scilicet ad utramque linguam hebraicam et graecam, vel ad alias experimenti materias.

7. Qui iterato experimento, sive scripto sive verbali, iterum cecidit, pericula nunquam postea tentare sinitur. Iterare autem experimentum nisi in sequenti aliqua sessione non licet, salva speciali venia ab Eminentissimo Cardinali Praeside impetranda.

8. Qui in utroque experimento sic se probavit, ut, partitione punctorum facta, tres quartas summae partes retulerit, is ius ad honorificam sui mentionem acquirit.

ART. VI.—*De Expensis a Candidatis faciendis.*

1. Candidati ante experimentum summam centum et viginti libellarum solvere tenentur, centum scilicet pro ipso experimento et viginti pro diplomate aliisque necessariis sumptibus.

2. Candidatis quibus experimentum haud bene successit, summa septuaginta libellarum restituetur; quod si in scriptis satis fecerint iudicibus, non eis restituentur nisi libellae viginti.

3. Qui experimentum verbale iterum tentant, sive ex integrō, sive ex parte, solvant viginti libellas pro diplomate aliisque expensis, et insuper libellas decem pro singulis experimenti materiis.

CAPUT II.

Ad Lauream.

ART. I.—*De Conditionibus ante servandis.*

1. Nisi adsint rationes omnino peculiares, quas iure liberare Commissionis est, periculum ad Lauream, quo maturior thesis parari possit, duorum saltem annorum intervallo a Prolytatu distare debet.

2. Cum nomen suum Rmo Secretario dat, Candidatus simul indicet titulum et generalem notionem suaे theseos doctoralis, necnon linguam qua eam exarare intendat.

3. Pariter significet: (a) librum vel librorum complexum, tum Antiqui tum Novi Testamenti, quorum exegesim preparare intendit, iuxta alterum experimentorum indicem;—(b) insuper quamnam linguam orientalem ad experimentum dandum elegerit et de quibusnam textibus se interrogari cupiat. Concessa autem idiomata sunt: Syriacum, Assyriacum, Arabicum, Ethiopicum, Copticum et vetus Aegyptiacum.

NB.—Materia experimenti in linguis debet esse sat ampla, extra textum biblicum, maiori saltem parte, potius diligenda. Propositio operis penes Candidatum est, modo sufficientis sit molis et adprobatio Rmōrum Consultorum accedat.

4. Rmus Secretarius significabit Candidato utrum theseos argumentum aliasque propositas materias Commissio com-

probaverit, et quasnam forte eadem animadversiones fecerit aut mutationes suggesserit.

5. Ipse vero Candidatus tempestive mittat suae theseos typice, lithographice aut mechanice editae quindecim saltem exemplaria, ut, praeter Emos DD. Cardinales Pontificiae Commissioni adscriptos, quotquot Revni Consultores defensioni theseos interesse cupiant, singuli unum accipient.

6. Postquam thesis examini iudicium subiecta fuerit, maiori-que numero suffragia ferentium probata, Revmus Secretarius, auditis Rmis Consultoribus, cum Candidato constituet de die experimento theseosque defensioni assignando.

ART. II.—*De Experimento deque Theseos Defensione.*

1. Experimentum dupli parti constat: altera praeliminari, altera solemniori.

2. Experimentum *praeliminare*, technicum quodammodo, in duplex periculum dividitur. Interrogandus est Candidatus: (*a*) de lingua orientali a se delecta;—(*b*) de libris Antiqui vel Novi Testamenti a se propositis, necnon de notionibus ad rem criticam et patristicam spectantibus ad normam adnexi indicis.

Quae omnia experimenta in aula publica habentur ita, ut qui cupierint auditores eisdem interesse possint.

3. Experimentum *solemnius* duas pariter complectitur partes: lectionem publicam a candidato ex tempore habendam, et ipsam theseos defensionem.

(*a*) Lectio publice habenda est de argomento a iudicibus delecto e libris utriusque Testamenti ab ipso Candidato propositis, vel de quaestionibus rei criticae aut patristicae in annexo indice descriptis. Candidato conceditur spatium unius horae ad hanc lectionem praeparandam. Absoluta lectione, quae quindecim vel viginti momenta non excedat, iudices candidatum tenent sive de argomento lectionis, sive de quaestionibus connexis, quin tamen indicis ambitum excedant.

(*b*) Defensionem theseos praecedit argumenti expositio nitida, expedita et, quantum potest, plena, quae tamen spatium unius horae numquam excedat. Tres dein e iudicium collegio thesim ex officio impugnant. Post quos alii quoque Revni Consultores, quaestiones movere possunt. Spatium utriusque experimenti definitum non est. Suadendum tamen ut unius diei intervallo inter se distent.

4. Absoluta theseos defensione, iudices conveniunt de admissione Candidati inter se deliberaturi. Cuius deliberationis exitus a Rmo Secretario die sequenti Candidato significatur.

ART. III.—*De Expensis a Candidato solvendis.*

1. Candidatus ad Lauream ter centum libellas solvere debet, dimidiam scilicet partem dum thesim doctoralem tradit, alteram antequam eius defensionem suscipiat.

2. Quae tamen altera pars non est solvenda, nisi thesi iam accepta. Quodsi theseos defensio infelicem habuerit exitum, quinquaginta libellae Candidato restituentur.

Hanc alteram partem "rationis periclitandae doctrinae Candidatorum ad academicos gradus in Sacra Scriptura", in audiencia Revmis DD. Consultoribus ab Actis die 24 Maii 1911 concessa, SS. D. N. Pius PP. X adprobare dignatus est.

FULCRANUS VIGOUROUX, PR.S.S.

LAURENTIUS JANSSENS, O.S.B.

Consultores ab Actis.

ROMAN CURIA.

PONTIFICAL APPOINTMENTS.

27 June, 1911.—Mons. Duarte Leopoldo da Silva, Archbishop of S. Paolo in Brazil, appointed Assistant to the Pontifical Throne.

19 June, 1911.—The Rev. Victor Day, Vicar General of the Diocese of Helena, made Domestic Prelate.

19 June, 1911.—The Rev. Peter Desiere, Rector of St. Patrick Church, Butte, Montana, made Domestic Prelate.

28 June, 1911.—The Rev. Anthony Fourchégu, Vicar General of the Archdiocese of Santa Fe, New Mexico, made Domestic Prelate.

1 July, 1911.—Mons. Antonio Macedo Costa, of the Archdiocese of Rio Janerio, appointed Protonotary Apostolic *ad instar participantium.*

Studies and Conferences.

OUR ANALEOTA.

The Roman documents for the month are:

PONTIFICAL ACTS: 1. *Motu proprio* introducing some modifications into the observance of feast days of precept. While the number of holidays of obligation observed in the United States remains the same, if a day of abstinence or fasting falls on any of them, dispensation from the fast or abstinence is granted. A decree of the S. Congregation of Rites, which is referred to on pp. 365-66, authorizes certain amendments of the provisions of this *Motu proprio*.

2. The Sovereign Pontiff increases the indulgence for the recitation of two ejaculatory prayers.

S. CONGREGATION OF THE COUNCIL answers several difficulties in regard to the law of abstinence and fasting.

S. CONGREGATION OF RELIGIOUS solves two doubts in connexion with the *Imprimatur* on books written by Religious.

S. CONGREGATION OF RITES: 1. Solves a number of doubts regarding the canonical office and the nuptial Mass.

2. Permits Absolution of the Dead with certain restrictions on Sundays and holidays of obligation, after Mass.

PONTIFICAL COMMISSION ON THE BIBLE: 1. Declaration concerning the author, time of composition, and historical truth, of St. Matthew's Gospel.

2. Publishes the method of examinations of candidates for academic degrees in Sacred Scripture.

ROMAN CURIA gives list of recent Pontifical appointments.

THE USE OF THE MYSTERY BEADS.

A writer in the August number of the REVIEW objects to the use of the so-called "Mystery Beads", in which the larger beads are replaced by medals bearing on them the image of the mystery corresponding to each decade. The objection rests on the ground that the Sacred Congregation, when asked whether the use of such beads interferes with the gaining of the indulgences attached to the Rosary, replied: "Nihil esse

innovandum." "P. E. Sch." says that the practice of substituting medals for the large beads "has been expressly condemned by the S. Congregation of the Holy Office".

Is not this overstating the case? The S. Congregation is governed by a traditional prudence in answering the thousands of doubts continually submitted to its tribunal. Sometimes these questions proceed from exaggerated notions of literal precept or are the mere outcome of devotional and rubrical officiousness; sometimes they are idle, if not foolish. In such cases the S. Congregation does not reply directly to the question, but gives an answer which enunciates a general principle, as if to say: "You have laws governing the case; observe them." In the present case the question was: "Ab aliquo tempore invaluit usus inserendi coronis B. M. V. loco granulorum, quae Pater Noster designant, parva numismata B. M. V. Quaeritur a multis fidelibus utrum hic usus obstet lucro indulgentiarum, et utrum retineri possit, an non?"

Now the plain answer to a question so plainly formulated—"utrum an non" would be: "Affirmative ad primam partem, negative ad secundam." This is the invariable and canonically established method of answers given by the S. Congregation in such cases. Instead of this, however, the S. Congregation answered: "Nihil esse innovandum." In other words, it did not enter upon the question whether indulgences are frustrated nor whether the beads as described may be retained for the purpose of indulged prayers. The S. Congregation in effect says: "If what you describe is a novelty that deprives the traditional beads of their time-honored form, then we counsel their disuse. But if these beads are not a novelty in this sense, then we have nothing to say."

Now it may be that in the mind of the inquirer and of others like him this method of inserting medals for the larger beads is a novelty that endangers the characteristic form of the "beads" and tends to abuses which might lead us not to recognize the object as the regular rosary beads. But as a matter of fact the use of medals for the larger beads is not such a novelty, and has been recognized for well-nigh two hundred years without arousing any criticism. The so-called "Seven Dolors" beads have been indulgenced since the time of Benedict XIII, and they invariably, though not necessarily, are

made up in this form, because it helps the memory to recall the seven mysteries.

There is one form of rosaries which the S. Congregation has actually forbidden as a novelty, in the sense that the indulgences of the Rosary cannot be attached to them. This is a ring with little notches or little knots by which to count the Paters and Aves.¹ Such contrivances cannot be called "beads" in any sense, and would be a sheer novelty apt to make us forget the characteristic form of our rosaries.

It is not by any means to be assumed therefore that such beads as have been described may not be indulgenced or that they lose the indulgences attached to them before the decision: "Nihil innovandum." They conform to the general requirements as to form and material laid down by the S. Congregation of Indulgences in its general rubrics, as is evident from the practice of the Congregation in sanctioning their blessing and indulgencing them.

THE ITALIANS AND EVENING MASS.

Some of our readers fear the introduction of the proposed Evening Mass as Modernism, since Rome does not do it. We should of course avoid mere novelties in worship, unless they serve a definite good and approved purpose. Some priests are opposed to renewing the vestments or fixtures in the church as a species of Modernism. That is an attitude of mind against which one cannot argue. The fact remains that the evening was considered to be the most convenient time for celebrating Mass for centuries; that it was done by our Lord and the Apostles and their successors; that it was discontinued only when the necessity for it had ceased because the number of monastic institutions and priests had increased, and the erection of large basilicas and the multiplication of church edifices in Catholic countries, especially Italy, as well as the social habits of the people, made it desirable to have the chief worship at the beginning rather than the middle or end of the day. Whilst Rome had but an average of 200,000 inhabitants, covering an area of 3,800 acres, it had more than 300 large

¹ S. Congregation of Indulgence, 20 June, 1836, *Decr. auth.*, 257.

churches, probably more than 200 chapels where people could hear Mass, and the number of "Mass priests" was large enough to provide Masses for all the parish churches from six to twelve o'clock on Sundays and weekdays. Chicago, to take a random instance in the United States, with about ten times the area and population of Rome, has for its Catholic residents, considerably more than half a million, who may seek opportunity to hear Mass on Sunday, some two hundred churches of limited size and about four hundred priests. Considering distance, locality, and average facilities, a Roman has opportunity to hear a hundred Masses whilst the laborer in our larger cities, supposing he were disposed and able to do so, could barely get one Mass, and that often by traveling a considerable distance, at a fixed hour, with fear of an appeal to his *denari* distressing him, and without a likelihood of hearing his own tongue in exhortation or public prayer.

But is he able to go even when the church is at his very door, and is he sure of a seat and of everything else that a Catholic likes to find in church? We mentioned last month among the classes obliged to be on duty every Sunday morning, policemen, firemen, telegraph operators, messenger boys, emergency engineers, etc. These are not usually Italians. But there is a large class of cart-drivers and hostlers, railroad laborers, Italians mostly, who work on Sunday mornings. They have to wash wagons, clean horses, and perform the hundred and one odd jobs which men in contractors' employ have to do. These men cannot be brought to church on Sunday mornings, and it is useless to say that the Italians will not go to Mass. Many do not, often because they cannot; and this lack of opportunity strengthens their indifference where it already exists.

What is true of the men is even more true of the women. We wonder why, in view of the fact that women of all nations are inclined to piety and make up the great body of our congregations, the Italian and Spanish women are exceptionally indifferent in this respect and rarely appear at Mass in this country, whatever they may do in their native land. The answer is that the Italian woman is usually drudge of the home, in which she serves the men. She gets no time from morning till noon, for she has to cook, to dress and tend the children, and provide for the men in her home or in the shack. These

men demand her services, and demand them on Sunday morning. In this regard they are different from Irishmen and Germans, although possibly not from some of the Slav immigrants who at present are employed in the same kind of labor as the Italians, the rough work of the railroads.

Thousands of these men and women might go to Mass if it were possible to get a suitable hour for them.

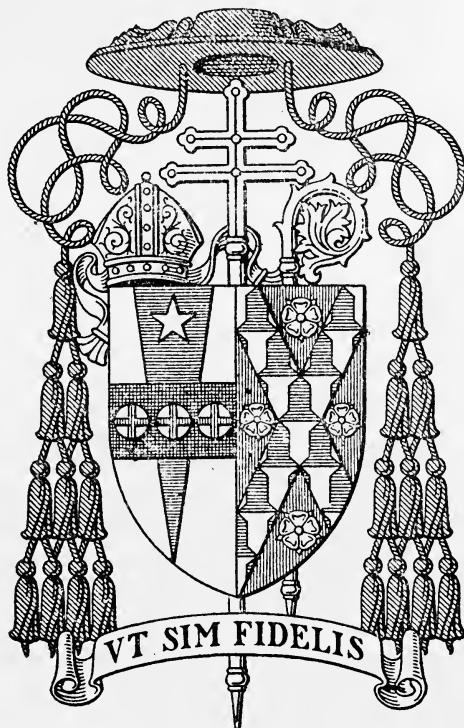
Now against all this and what has been said already in these pages by pastors of experience and conscientious judgment, there is the one objection that we are not used to the practice. Meanwhile we are getting used to Socialism, to the loss of our young people who might be gathered in the church of an evening, instead of losing their time and money and virtue in the picture-shows and worse places of secular amusement.

THE ARMS OF THE ARCHBISHOP OF PHILADELPHIA.

The escutcheon of His Grace the Archbishop of Philadelphia is blazoned as follows: Impaled arms. Dexter, Argent, on a pile throughout azure a star in chief of the field, over all on a fess sable three plates each charged with a cross gules (See of Philadelphia). Sinister, Gules, a saltire vair between four roses argent (Prendergast).

In designing the diocesan "impalement" I have been governed by the following considerations: the Archdiocese is co-terminous with the State of Pennsylvania, and has as its chief Patron Our Lady. The official heraldry of the State, with its ship, plough, and sheaves of wheat, presents little that can be used with advantage on an ecclesiastical escutcheon. The sheaves may, to be sure, have an interesting ecclesiastical significance; but it would be tedious to enumerate the various State seals on which sheaves appear, and they cannot therefore be regarded as an identifying mark peculiar to Pennsylvania. Ships, ploughs, and "garbs" run riot on the seals of the American States: Oregon has all three, as have Arkansas and Tennessee—the ship, however, in these last two cases becoming some form of steamboat. An heraldic designer finally turns from these marine-agricultural compositions in despair, and reverts, whenever he can, to earlier heraldic data. For-

tunately, in the case of Pennsylvania, such exist in the very simple and beautiful arms of the First Proprietor, William Penn: Argent on a fess sable three plates (i. e. on a silver shield a broad, black, horizontal stripe decorated with three silver discs). Colonial State documents were sealed with these arms; and we may properly, in our present use of them, regard them as having a "territorial" significance similar to that which the arms of Lord Baltimore have now officially acquired.



It seemed to me, therefore, expedient to use these Penn arms as a basis for the arms of the See, with such modifications or additions as should appropriately "difference" the new coat from the original and prevent it from infringing upon the rights of the present bearers of that coat. The first "difference" involved the addition of a "charge" representing Our Lady. Several choices were possible here, as always, to a herald desiring, as he should, to avoid an actual representation

of Our Lady. Among others, the rose, the lily of the valley, the paradisal palm branch, and the star, suggested themselves. The star however seemed the best of these, in the present case as also in the arms of the Cardinal, because in addition to being one of the titles and attributes of Our Lady it is also the official symbol of an American State,—and the see is, territorially, conterminous with the State. To introduce this silver star on the silver shield required the introduction also of some additional colored “ordinary” or “subordinary” as a grammatical background: it could not well be placed upon the black fess without unpleasantly cluttering that ordinary with too many small charges. One might of course have used a “canton” (a small square in the upper angle of the shield), but the “pile” lent itself far more pleasantly to the composition of the whole, streaming down the shield like a pennon from above. And azure was the natural color for this pennon, the color in which the painters robe Our Lady, and the color of the sky in which the stars of the American constellation appear. Finally, there remained the three silver plates of Penn to be, so to speak, “Catholicized”—by marking them with three red crosses, in honor of the Blessed Trinity and of our holy Faith. The result is a coat markedly differenced from the original, and significant of the Catholic Church in the State of Pennsylvania, under the protection of Our Lady.

For the personal impalement, the Archbishop desired to honor both his paternal and maternal forebears,—Prendergast and Carey. Of the three Prendergast coats recorded by Burke,¹ all bear a saltire: the diagonal cross which, in silver on a blue ground, is the herald's cross of St. Andrew, and in silver on a red ground, that of St. Patrick. One of the three Prendergast saltires, that of the English family, is of silver; the other two are of “vair”, anciently a fur of dignity, from the bluish-grey squirrel with white belly,² the heraldic representation of which rapidly crystallized into alternate bell-shaped panes of blue and silver. (Rietstap³ gives the coat of Prendergast of Gort, whose Irish baronetcy was extinct in

¹ John Burke: *A General Armory of England, Scotland, and Ireland.* Ed. 1842.

² Fr. petit-gris.

³ J. B. Rietstap: *Armorial Général.* Ed. 2.

1760, as having a saltire "vairy" of blue and gold.) Again two of the three coats have in the angles four "trefoils", or shamrocks.

The Carey heraldry is equally interesting. The earliest coat is probably that of Adam de Karry, Lord of Castle Karry, co. Somerset, 1198: Argent on a bend sable three roses of the field. With a single exception, all of the many English and Irish Careys and Carys recorded by Burke, including the Lords Falkland, continue these roses in their heraldry. And it is interesting to note that in the case of one Carey family, where the roses do not appear upon the shield itself, a wolf which forms the crest holds in his mouth a flowering rose-branch.

We have then the saltire of vair as indicative of the Prendergasts, and the silver or white roses of the Careys. The resulting combination gives us a new coat, peculiarly appropriate to His Grace, which does not conflict with the rights of the heads of any of the Prendergast and Carey families. To an ecclesiastical herald who did not know the origin of the new coat—a combination of existing family charges and colors—the saltire partly of silver on a red field might indicate simply a special devotion to Saint Patrick, the roses a devotion to Our Lady, and the whole combination of "red, white, and blue" a laudable patriotism. But all this, it should be remembered, is quite an accidental result and not the outcome of the underlying purpose of the combination: it is none the less a pleasant result, however fortuitous, and one which gives to His Grace's shield an added and not unwelcome significance.

PIERRE DE CHAIGNON LA ROSE.

THE REFLECTIONS OF A MISSIONER.

[The writer of the following article is a well-known Dominican missioner, the author of several valuable works, including one on China entitled *Deux Ans en Chine*.

Father Cothonay's missionary life has been spent in the British Antilles, in China, and Tonkin.

Physically weakened by many labors, but still filled with zeal for the world-wide cause of Christ, he is at present superior of a little band of exiled French Dominicans at Hawthorne, N. Y.]

During long days of travel, and often since, my spirit has been carried back to China, that immense Empire, where one-fourth of the human race is battling and trying to live.

The tragic events enacted there have attracted the attention of statesmen and politicians in the Western world. Aided by soldiers from Europe, America, and Japan, they had first of all to exercise in common all their ingenuity and strength so as to put down the Boxer uprising, which was sustained none the less openly by the Chinese Government.

Since then the outsiders have, to their credit be it said, kept from quarreling among themselves. They have finally agreed on the indemnity to be paid by China. A large sum, it is true; but not too large, for peace in the empire has been reestablished as a consequence, and it was a penalty imposed for an offence unheard of among the nations, that of having attempted to massacre official representatives and all other foreigners.

There has been much talk about the "division of China." Western people have not been free from envy, but they have realized the difficulties to be met in the process of partition, and in the size of the portions to be given to each. Again, even supposing they could agree, they know well that to keep peace in so vast a country that is occupied against the people's will and where strangers are detested, a great army would be necessary. And then comes the question, would the game be worth the candle, even if there are mines to exploit and railways to build?

The jealousies and lack of harmony among the Western powers, together with their prudence, have saved China for the time being. When order was reestablished they withdrew the foreign troops as too costly to maintain. But, with the armies away, how long will order last? Already secret societies are agitating the people on every side, fomenting discord, under pretext of driving out the strangers, but in reality for the sake of pillage.

PROGRESS THROUGH FIRE.

The extraordinary trials of Catholic missions have impressed all who are interested in the propagation of the faith within the vast empire of the Son of Heaven. It is a case of constant meditation on the word of our Lord to St. Catharine of Sienna: "Truly I say to you, the more tribulation there is in the mystical body of the holy Church, the more will sweetness and consolation abound."

The closing six months of last century saw butcheries of Christians which terrify the imagination. Five bishops, fifty priests, two Marist Brothers, fifteen nuns, and, at the lowest reckoning, 40,000 Christians were victims of Chinese cruelty. Many of these were immolated with a refinement of torture unheard of, after protests that they preferred death to life at the price of apostacy.

But persecutions have never discouraged the Church, and never will discourage her. For every priest stricken by persecution ten have presented themselves to continue and extend his labors.

ECCLESIASTICAL ORGANIZATION.

To-day the whole of China is divided into Apostolic vicariates, and in the pulpits of the West they talk as if it were already evangelized. This is only a manner of speaking. These vicariates, into some of which one could put ten European dioceses, are too large for one bishop with a few priests and very slender means. They should be doubled, and, with centres of energy thus multiplied, there would be a better chance to increase resources.

"But," someone will say, "more apostolic workers are necessary, and where will you get them? There are other missions besides China to be provided for, and it seems as if the Catholic nations were just now doing their utmost to furnish priests for the missions."

I know that the Congregation of the Propaganda is doing what it can. It begs; it supplicates; it even commands when it feels that it can. But I know too that its voice is not always heard. And yet in many countries there is a superabundance of priests, with very few vocations for the missions! Many religious orders, too, do very little and can do much for the missions! I often wonder why in such countries as Austria, Canada, and the United States, not to speak of South America, there is no Seminary for Foreign Missions.

A NOVEL SUGGESTION.

An idea has often come to me, in my missionary experience, which I take this occasion to present. In the Christian world there are great dioceses where priests are fairly plentiful and material resources abundant, like Paris, Lyons, Marseilles,

Rennes, Nantes, Bordeaux, Milan, Naples, Vienna, Ghent, New York, Chicago, Philadelphia, Montreal, and a hundred others. Why would not each of these dioceses have, in China or elsewhere, its own mission, administered by its own priests, and sustained by its faithful? It would be a spiritual colony of the diocese, which would contribute to it what is left over, and would thus pay a debt of gratitude to God for its own faith brought in earlier days by other apostles from afar. There could be established a very interesting correspondence between the mother churches of the older Christian settlements and their children in the missions, recounting their development and growth.

"The idea is absurd," you will tell me. "These large dioceses have great needs of their own, and in adopting a distant colony would they not be in danger of neglecting their own works and of letting them perish?" I always recall with emotion the words of a poor father to whom Heaven had just sent a son, the latest of many:

"Blessed be God;" he said; "let us have confidence in Him: when there is bread in the house for fifteen children, there will be enough for sixteen." May the Holy Ghost inspire a similar process of reasoning in those men of God who govern the large dioceses of this world! Where chalices, ciboria, and monstrances of gold and precious stones, to the value of thousands of dollars, can be provided, it will not be impossible to secure inexpensive vessels for use on the missions.

Perhaps some day (may it be soon!), an earnest bishop, breathing the spirit of an apostle, will write to the Prefect of the Propaganda:

"Your Eminence:

"Anxious to draw down the blessing of God on my flock, I ask you in union with my clergy to make possible for us a special work of zeal and charity. Will you grant to this diocese a sub-prefecture¹ in China, or in some portion of Africa, or elsewhere? We are ready to accept it as a mission for which my diocese will take the responsibility under your direc-

¹ A sub-prefecture, a civil division in China, contains, as a rule, about 400,000 inhabitants.

tion. We would consecrate to it at least *one per cent* of our clergy and of our money-offering to religion. We have 500 priests. Five of the youngest and most zealous will be happy, in the name of their brethren, to carry the kingdom of Jesus Christ into an infidel country. We shall be able to furnish to each of these priests \$250 a year."

WHOLE-HEARTED SERVICE WANTING.

Every priest in the Catholic Church ought to be fully occupied. This is his duty, his safeguard, and his glory. Are we always so? Is there not reason to fear that there are many hours, and even occasionally an entire lifetime, lost in the presbytery and in the cloister? How many young priests and young religious there are who contribute to God's work only a limited service, so little in fact that if they were not on hand it could and would be done by others; and in the meantime millions upon millions of pagan souls, redeemed like ours by the Blood of Jesus Christ, have not even heard His Name and drift on toward eternal night.

Why is it that this thought does not move more priestly souls? It is a terrible mystery. It is especially saddening for any priest who has caught a glimpse of the awful needs of these abandoned multitudes—children of God who ask bread for the soul and die of hunger because there is no one to give it to them.

The love of fatherland, carnal affection for relatives, the love of ease and of the goods of life—in a word, worldly attachment overpowers love for God and for souls. And no heed is taken of the words which Jesus Christ addresses perpetually to the lax, the tepid, or the weak. "Non est me dignus."

"I cannot get it through my head," writes a missionary, "why every man who as a priest gives his life to the Church, is not restlessly anxious to shoulder his baggage, throw himself head-foremost into the apostolate, to conquer the world, i. e., to work for the spread of the Gospel."

I do not know any spectacle more heart-rending than the squandering of intellectual resources, of ardor, of any form of generosity that might have been used for the Glory of God—and is not.

EVEN FRANCE CAN DO MORE.

God seems to wish that the Religious Orders, like the fruit of a great tree, shall be tried in France by the winds of persecution. He has His designs. Often He makes use of the malice of the wicked to realize His plans. If the religious of France have been obliged to leave their country, many can turn toward the missions, especially toward the greatest and that which is in the direst need, unhappy China.

They say that France has already done much for the missions. I reply that she can and she ought to do ten times more, if, alongside of the Divine Mercy and of Divine Justice, she would place the weight of her own heavy iniquities. There are good men who say to me that my country has become half infidel and that it is now necessary to convert it, before sending our best priests and our money to the foreign missions. This is the reason the apostles wished to give for remaining in Judea even after Pentecost. The Holy Spirit had some difficulty in making them understand that they were wrong; but finally they understood. Enough apostles remained to gather those Jews who had the good will to become Christians. The others scattered throughout the world, as the Master had commanded them to do: "Go, teach all nations." Had they remained in Palestine, they would not have overcome the obstinacy of that host of Jews who were not ripe for the faith.

Unhappily, a portion of France, as of every country, shares in the obstinacy of the Jews. Many people in civilized countries do not want God. All the priests of the world might go to preach to them, but they would succeed only in irritating and confirming them in their present state. We must leave to time and above all to the grace of God the change in their dispositions. I am far from saying that it is necessary to abandon them. It is the duty of Christians to pray for their infidel fellow-citizens. The young priest whom the Holy Spirit calls to the missions may depart without fear. He will be more useful in China or Africa than under the shadow of the steeple which witnessed his birth, and he may be certain that God will call another if necessary for that which he leaves. One need not fear to dry up a river by dipping a cup into it.

THE CHRISTIAN'S DUTY.

Every Christian, and especially every priest on whom God has bestowed the inestimable gift of His love, suffers when he sees, on the one hand, millions of abandoned pagans, and on the other a rich man who every morning repeats the words, "Thy Kingdom come", but gives neither personal service nor gold, to help establish this Kingdom upon earth. I know wealthy people who have enormous incomes and spend thousands of dollars yearly in entertainments, travel, hunting, and the like, but who refuse to give one hundred cents for the work of foreign missions. It is over the heads of such that the terrible words of the Judge shall resound: "Woe, unto you rich." They are holding back the material resources which the Church of Christ needs, and to which she has a right in her war against Satan, who impudently occupies two-thirds of this world. Two-thirds, more than one thousand millions of people belong still to the prince of darkness. These must be conquered for God. The Father has given as an inheritance the nations of this world to His Son made man. The Son died for them. He could have converted them directly, but He respects their liberty and wishes that they shall be gained by His children, who may thus have the joy of enlightening them and of appreciating His divine life.

Encourage the poor to continue to turn their offerings into the treasury of the propagation of the faith. Exhort those who are favored with the goods of this world to give more. Let their riches furnish gold to pay the passage of missionaries and to give them bread while they expose their lives for God. Urge all to prayer for those "who sit in darkness", for the toilers on the field, for vocations to the apostolate.

BERTRAND COTHONAY, O.P.

THE BOY SCOUTS.

There is good in the "Boy Scout" movement. There is in every movement that has ever occurred. Will the end justify the means? Can Catholics favor it? May they become members? The printed accounts of "the doings" have more than a fair proportion of Catholic names among the membership.

There are priests who advance the cause, and urge their boys to join the movement. There is no condemnation or warning from authority.

Parents and priests have sacred obligations toward Catholic boys. They are to be the future leaders. Upon their early training the Church, humanly speaking, depends. It is of the utmost importance that our boys should be trained to be staunch Catholics, dutiful children, and loyal citizens. They must be kept away from evil associates. Everything must be repelled that would lead them from duty, or attempt to rob them of their faith.

Can a Catholic boy become a "Boy Scout"? The doctrine of this association is opposed to Catholicism. It inculcates materialism, communism, modernism, and socialism. It endeavors to belittle the laws of God, and of the Church. It destroys home life. Parents, especially fathers, who have now little opportunity to get acquainted with their children, would be deprived of that pleasure altogether. It cultivates a spirit of independence detrimental to the home. It deprives the parents of the help of their children, during free time, which they have good reason to expect. It engenders extravagant habits. It teaches that prayer is not necessary. It places the aims of the society before parents, home, and religion. It destroys piety. It deprives the young lads of the Sacraments and Mass. It takes away all notion of vocations. It plants the seed of infidelity. The spirit of militarism is cultivated in place of that of peace, which should be the aim of all Christians. It is the novitiate of secret societies, and infidelity.

A thing entirely evil would not be accepted. In this case the good is so thoroughly interwoven with the evil that it becomes dangerous. Sound the tocsin and let the matter be brought before the proper authorities, before it is too late.

We call the attention of our readers to the following extracts from the authorized teachings of this association. We quote from the handbook of the *Boy Scouts of America*, by Ernest Thomas Seton, published by Doubleday, Page & Co., New York.

In speaking of the change that is coming over American boys, and of their growing worse, it says that "it is prob-

ably through the cause of stereotyped forms of religion losing their hold." "*It is rare to see a boy governed by the safe moral standard.*" "In the days of the growth of Rome every man was a soldier."

From the nine principles enumerated in the book we select the following:

Prin. 4. "When first the brutal anthropoid stood up, and walked erect—was man, the great event was marked by the lighting of the first camp fire. *Only the ancient sacred fire wood has power to touch and thrill.*" "Here they showed their naked souls, . . . form a lasting brand of union, however wide worlds may be apart." "*Fire is a focal center of all primitive brotherhood.*" "Boy Scouts will not fail to use its magic powers."

Prin. 5. "Manhood, not scholarship, will develop the finest character." "*Heroism is the supreme virtue.*"

Prin. 6. "The competitive principle in colleges, etc., is responsible for much evil."

Prin. 8. "A boy from ten to fifteen, like a savage, is *purely physical* in his ideals."

Prin. 9. Importance of the beautiful in the "boy scout ceremonial" is emphasized. "A chaplain is a clergyman or priest appointed by a chief scout." "Scout Masters have power to release a scout from his oath." Before taking the oath the boy must know the "Scout's laws, signs, and salutes."

THE SO-CALLED SCOUT'S OATH.

"*I give my word of honor that I will do my best to do my duty to God and to my country; to help other people at all times, and to obey the scout law.*"

"*On my honor, means just as much as a most solemn oath.*"

A scout must be loyal to the President, and his officers, before his parents.

"He salutes his comrade with three fingers erect, thumb touching little finger."

"Scouts all over the world have unwritten laws, which bind them just as much as if they were printed in black and white."

"Scouting is a cure for the national evils of the day."

"Character means something of the practical Christianity which distinguished the Burmese in their daily life."

The average citizen can help in this great national work by instilling character such as is done by the Young Men's Christian Association.

"A boy is like a pup; you will have to help him some, but not too much, and not too soon."

"Don't save the boy from making his mistakes."

"A first step in thrift is to have a boy save money to go to the theatre."

"The prudish mystery by which we have come to veil this important (sex) question among the youth of both sexes is doing incalculable harm."

"Drill tends to destroy individuality and blunts the keenness of a boy."

"The definition of religious observance is purposely left vague in this handbook in order to give a free hand to organization." "We cannot lay down strict sectarian ideas, if we would. Jews, Hindoos, Greeks, Catholics, and Protestants are to be associated together. *Their religious instruction is at the discretion of the Scout Master.*"

It is suggested to the boys to "attend church, or church parade in a Christian country, and then to devote the rest of the Sunday in scouting." "Watching the habits of animals, insects, etc., is far better than Sunday rest, which is the means of ruining a very large proportion of our young people."

"There are four Christian virtues, not three—Faith, Hope, Charity, and Humor."

In the camp routine there is the following suggestion: "After the dances, devotional services when desired."

The Boy Scouts are allied to the Y. M. C. A., no matter what may be said to the contrary. All its organs, including those of the last month, advise that the meetings be held at the Y. M. C. A. buildings. "The Y. M. C. A. was founded by a Protestant, and has been built up and maintained by Protestants, and is designed to perpetuate Protestantism and to propagate Protestant principles."

It is not the lower classes of the large cities that are sought after, but the bright children of the great middle classes.

We have given some of the objectionable features of the Boy Scouts. There are many more that could be given why a Catholic lad should not be found among its ranks, or the ranks of kindred societies.

ONE LAST REMARK ON VASECTOMY.

It was with real pleasure that I read Dr. O'Malley's article in the May number of the REVIEW. By explaining clearly the surgical and physiological side of the operation he throws a much needed light on many points of the question, and I have nothing but praise for the part which treats of the physician's aspect of the matter.

In the second part, treating of the moral side of Vasectomy, I note two points in which I cannot agree with Dr. O'Malley.

In the paragraph headed "The Physician's Right to Operate," he asks: "When we have a sane criminal, may a physician, in his private capacity, with or without the patient's consent, do Vasectomy?" His answer is: "Given then a patient like the man described in this case, a physician, in his private capacity, has probability enough in favor of the operation to let him do Vasectomy, whether the patient is sane or insane, or actually or possibly criminal." "And this," adds Dr. O'Malley, "must be considered as a private opinion offered for what it may be worth."

It seems to me that there is need here for a distinction of the different cases. 1. Since, according to the facts, Vasectomy is not a grave nor even a real mutilation,¹ it follows that a man may want it to be performed on himself not only to save his life, but also to pass from a state of physical and moral degradation to a state of higher moral life and excellent physical health. Therefore a physician, if he is asked to do so, may, I should think, perform Vasectomy on such a person.

2. But if *the patient is unwilling and sane*, it seems to me that no physician has any right to impose Vasectomy on him. In the case of a dogmatic criminal, the physician would do so either as a therapeutic measure, or as a means of safeguarding Society. In the first case, Vasectomy is not obligatory, even considered as a remedy, as a means of obtaining health; and a man remains always free to accept or to reject it. And a physician, in his private authority, has no right to impose any such remedy on an unwilling person. A physician cannot cure people against their own will; he cannot force them to

¹ As it has been very well and very clearly set forth in the article "The Morality and Lawfulness of Vasectomy", July, 1911, pp. 73-74.

accept remedies and undergo operations. We should say of the private physician what Dr. O'Malley says of the State: "If the Vasectomy is done by a physician on an unwilling patient merely as a therapeutic measure, the action is illicit because the physician thus transcends his power" (right).

In the second case, it is to be remembered that a physician has no more right to perform Vasectomy than he has to commit a person to jail, under pretext of safeguarding public security, before *competent authority* has declared such a man dangerous to Society and has authorized his imprisonment.

3. If the patient is insane, Vasectomy may probably be done by a physician in his private capacity, as a therapeutic measure, because it is for the good of the patient, and it is ordinarily to be assumed that the latter would not be opposed to such a benefit, while in his senses.

The second point in which I disagree with Dr. O'Malley is the generality of his conclusion against Vasectomy in the question "Is State interference legitimate?" Of course, as has already been said, Vasectomy must not be introduced as if it were a question "of human breeding and natural selection as applied to animals in a stockfarm raised for prize exhibition." And Dr. O'Malley proves very well, in the case of Huntington's Chorea, Progressive Muscular Dystrophy, etc., in a word, in the case of simple hereditary diseases, nervous or others, the State cannot lawfully perform Vasectomy. Indeed persons suffering from these ailments, though miserable and worthy of all pity and commiseration, are nevertheless altogether innocent and cannot be said in any way to be unjust aggressors against public security. And if they are innocent, the State cannot lawfully deprive them of their rights and mutilate them, even in order to further the good of society.

But outside this class of persons, there is another group, namely, degenerate criminals, for whom Vasectomy has been suggested, and of whom Dr. O'Malley speaks often, although not in that part of his article which deals with the morality of the operation.

He grants, it is true, that the State may use Vasectomy, as any other mutilation, as a punishment, "provided the Vasectomy is really a punishment." But except for these few lines, he has nothing on that question. And passing to the case of

"innocent people" and showing against "Neoscholasticus" that "they cannot be mutilated in order to prevent possible crime and disease", he draws the general conclusion that the State has no right to perform Vasectomy, that "Vasectomy laws are immoral and beyond the authority of the State".

I venture to say that he fails to demonstrate the legitimacy of such a conclusion in his article, because he does not touch the question of the illicitness of Vasectomy nor argue against the arguments adduced in favor of this operation in the case of degenerate criminals. In fact these unfortunates cannot in any way be said to be "*innocent*"; on the contrary, they are dangerous to Society, and unjust aggressors against public security.

Has then the State the right to impose Vasectomy on such people, not merely as a punishment but also as a means of defence of Society? Dr. O'Malley leaves this question aside.

Not to repeat what has been said so often already, I may be allowed to resume the whole question in a few words: 1. It has not thus far been proved that Vasectomy is intrinsically wrong, and that consequently it may not be lawfully performed under any circumstances. On the contrary, it appears from what has been said during the past fifteen months that Vasectomy *is not intrinsically wrong*, and that consequently such an operation may be done in certain circumstances, when there is sufficient reason for it. 2. Society has the right to defend itself, to safeguard its own existence from the attacks of degenerate criminals. One of the most dangerous means by which those degenerates imperil Society is their generative power, by bringing forth offspring which under present conditions will form hosts of undoubted criminals.

Moreover, the adversaries of the lawfulness of Vasectomy admit that it would be very desirable to prevent the procreation of such offspring, and even that the good thereby attained for Society would be reason sufficient to render the practice of Vasectomy legitimate, if this operation were not (as they hold) intrinsically wrong.² Therefore, since Vasectomy is not intrinsically wrong, and since there is more than sufficient

² Cf. Fr. A. Schmitt, S.J., ECCL. REV., May, 1911, p. 681.

reason³ to perform it, it seems to be but logical to conclude that the State, to which the care of Society is entrusted, has the right to impose Vasectomy on degenerate criminals, not only as a punishment, but also as a means of safeguarding Society.⁴

The State, it is true, might pass a law going beyond the limits of the protection of Society against the unjust aggressions of certain classes of undesirable citizens; again the State may pass a general law of Vasectomy to banish all kinds of hereditary diseases. In such cases it is clear that there is no proportion or justice in the making of the law. But the State may also pass a law restricted to the case of degenerate criminals, as a means of self-defence, and such a Vasectomy law has not yet been demonstrated to be immoral or beyond the authority of the State; and unless Vasectomy, imposed in each case by public authority, is immoral or unlawful, we have no right, under any pretext, to affirm it to be so.

"We should oppose any laws of Vasectomy," adds Dr. O'Malley, because "even if they were permissible, they are open to grave abuses." I admit the ready possibility of such grave abuses due to lax consciences in politicians and scientists who do not care for moral and divine laws. Let us then suppose that a Vasectomy law is proposed in a certain State. If in that State Catholics are in the majority, if they are influential, if their opinion is the leading one, let them reject that law in order to avoid the abuses likely to occur through the malign influence or the negligence of non-Catholic, atheist, or conscienceless practitioners and public officers who seek shelter under the cover of the law. It is not always expedient to do what is good in itself; circumstances may be such as to counsel the abstention from a certain good in order to prevent many and great disorders. This may be done without attacking in any way the truth of the lawfulness of Vasectomy, without affirming false what is true, without declaring immoral what is contained within the just limits of morality.

³ Protection of Society; Vasectomy seems to be the only practical means to this end in the given case.

⁴ Of course before using this means it must be proved that in such a person the generative power is really a danger to Society. And in certain cases this may be difficult; but in other cases it should be relatively quite easy to do so.

But in another State where Catholics are in the minority, where their influence in the State legislature is null, such a law will pass *haut la main*, notwithstanding the convictions of Catholics. If we admit on the one hand that, in the case of criminals who imperil the interests of Society, the State has the right to have recourse to Vasectomy as a defence, may we charge, on the other hand, a Catholic physician with committing a grievous wrong, a mortal sin, if he perform Vasectomy for any of the reasons alleged above? Could we maintain that it is just as unlawful to perform the operation as it would be to mutilate an innocent person subject to a nervous hereditary disease? I should think not.

If in a certain State a Vasectomy law is passed, and if that law is unjustly extended beyond the limits of reasonableness or necessity, the Catholic physician is bound to discriminate. He may perform Vasectomy in one case, yet not in another, according to the weight of the reasons that must prompt the action in each particular case.

If I were asked to give a review of the Vasectomy question, and state briefly what has been proved in the different articles on the subject, and what may be considered as a practical rule of guidance for Catholic physicians and public officers, I could not express myself better than by quoting the article, "The Morality and Lawfulness of Vasectomy," in the July number of the REVIEW. It is an excellent final résumé, showing—

1. that Vasectomy is not a real mutilation;
2. that it is not intrinsically wrong and may be directly intended;
3. that the State has a perfect right to impose it, not on everybody, but on the degenerate criminal, as a defence of Society;
4. that the other remedies so much appealed to by those who hold that Vasectomy is immoral, are not practical, because they cannot be applied to those to whom they should be applied.

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P. SCHMITT ON THE GRAVITY OF THE MUTILATION INVOLVED IN VASECTOMY.

In the July number of the REVIEW we advanced the argument that the operation of vasectomy, as performed according to Dr. O'Malley's exposition, did not import a grave mutilation; and that accordingly the proof of its unlawfulness on moral grounds could not be sustained by an appeal to the definition of a *gravis mutilatio* in the theological sense. It seemed to us desirable at all events to bring out this viewpoint, even if it were only to elicit whatever could be said against such an assumption. P. Schmitt, S.J., has kindly answered our argument in a letter to the Editor, and we take the liberty of publishing the answer since it satisfies us that the opinion maintaining that vasectomy is a grave mutilation has a solid basis of defence. P. Labouré, whose last word on the subject is also published in this issue, is evidently of the contrary opinion, and holds that vasectomy is not a grave mutilation in the theological sense. Father Donovan does not enter upon this phase of the question, but bases his argument for the lawfulness of vasectomy on the freedom of choice between two opinions equally probable, which the moral law permits in cases of the kind. To that article we refer our readers for a summary of the discussion and a practical solution of the moral question as to the lawfulness of vasectomy.

The following is P. Schmitt's argument that vasectomy involves a grave mutilation in the theological sense:

Starting from the definition of a grave mutilation given by Toletus, and used in Dr. O'Malley's article, the latter maintains that the words themselves fully cover the requirements of the case to make this operation a "gravis mutilatio", namely, an "abscissio aut vulnus quo membrum redditur inhabile ad actionem ponendam." For the organ is rendered "inhabile ad actionem ponendam". The action which Toleatus has in mind is of course the "actio principalis" for which the organ by its structure and essential characteristics is intended. This is its "actio naturalis". But this "actio naturalis" is not the "actus copulae abstrahendo ab actu generationis", but the "actus generationis" to which the "actus copulae" is but a means. The whole economy of the organ-

ism in question tends toward generation, in such a way that only an act of violence against nature can prevent it. This then is the "finis primarius" of the act. As a "finis secundarius", which accompanies and which is to render effective the primary purpose, God has added to the act the "delectatio" ("remedium concupiscentiae"). Both are, indeed, essential ends, that is to say the "essentia matrimonialis" is maintained even when only the "finis secundarius" is attainable, provided there is no violent interference on man's part with the natural act. This makes the marriage of sterile persons lawful.

But it must not be supposed that the two purposes of generation and "remedium concupiscentiae" stand to each other in the relation of coördination. The "finis secundarius" is subordinate, not coördinate to the "finis primarius". It will be admitted on physiological as well as psychological grounds that sexual activity tends naturally toward actual generation, and in the case of ordinary sterility the "actus copulae" is the same as when the end is actual generation. The "finis primarius" can be hindered in its attainment only through the exercise of violence or artifice, by an act which is contrary to nature. But where there exists this subordination (in the physical and moral order) of purposes, it may be permissible in general to intend also the secondary end, although never in such wise as to frustrate the "finis primarius ex industria hominis".

The case is different when the organ of generation, whilst still complete and intact, becomes unfit for the act, though not through human interference but by reason of a certain debility of nature. In such circumstances it would be lawful to intend directly the secondary end, even though it is foreseen that it would be impossible to accomplish the primary end (generation). Even here, however, it would not be lawful to resort to any direct interference with that primary end.

The Church bases her practice with regard to marriages of sterile persons not upon the assumption that sterility may possibly cease (a condition which seems to be excluded in the case of old people), but upon the subordination of the two essential ends of marriage to each other.

If we ignore these principles we will find it impossible to prove the unlawfulness of onanism. In fact, if the assump-

tion be granted, it would be easy to demonstrate its lawfulness, at least when there appears a just reason.

This does not affect the value of continence (according to one's state of life). Chastity sacrifices both ends, just because they are so closely interwoven; if they could be separated, chastity would no longer need to ignore the "finis primarius". It would not be contrary to continence to beget children if the secondary end of marriage were not intimately combined with the act (as in the case of Our Blessed Lady, when the primary end was effected by a miracle, without the secondary end).

The example of color-blindness does not offer a fair analogy, for the sensing of different colors is not the "finis primarius" of the organ, and if by some violent interference you render the eye color-blind, the "finis primarius", that is, the faculty of seeing, remains intact. No one will deny that a color-blind person enjoys still the faculty of sight; nor does there exist any natural law which commands us to distinguish colors.

All this goes to show that vasectomy, inasmuch as it directly destroys the power of generation in the organ created for that purpose primarily, is a grave mutilation.

BISHOP MACDONALD'S VIEW OF THE MASS.

To the Editor, THE ECCLESIASTICAL REVIEW.

The exceedingly appropriate and interesting paper by Bishop Macdonald in your July issue shows (p. 174) the correspondence of the Sacrifice of the New Law with the salient features of the levitical sacrifices, which were (1) the offering and consecration of the living victim (= the Last Supper); (2) the immolation (= Calvary); (3) the ceremonial offering, or formal handing over to God of the victim slain by the carrying of the blood into the sanctuary and the pouring out or sprinkling of it about the altar (= Mass); (4) the feast upon the sacrifice (= Communion). The first three of these are essential; the fourth is merely integrating.

One point in this argument of correspondences seems to offer the following difficulty: Is not our warrant for what we do at Mass the commission of Christ: "Do this in commemoration of Me"? The thing Christ did was to consecrate bread and

wine into His Body and Blood. That same thing, by His commission, the priest does at Mass. Thus it seems to follow that number (1) above is identical with number (3). If these two steps are different, then we do something more (or something else) at Mass than the commission of Christ warrants us to do.

INQUIRER.

"DO THIS IN COMMEMORATION OF ME."

The foregoing query anent Bishop MacDonald's article prompts the following question regarding the precise meaning of the text cited by St. Luke (22: 19) and St. Paul (I Cor. 11: 24): "Do this in commemoration of Me." Somewhere in the meditations (visions) of Catherine Emmerich as reported by Clemens Brentano, who vouches for the authority of his record, I read years ago that our Lord said, "Do this as a sacrifice of Me." In looking for the Hebrew or Aramaic equivalent of the Greek term, *ἀνάμνησις*, I find (to quote Fuerst's Hebrew and Chaldee Lexicon) that it is formed, according to Hifil, from *רִאֵת*, denoting that holiest part of the meat offering which was consumed upon the altar (Lev. 2: 2; 5: 12; 6: 8; Numb. 5: 26). But the portion was named *אֹלֶה* not merely as it was applied to all kinds of *אָלֵה* dedicated to God and burnt upon the altars; the pure frankincense, set out with the loaves of proposition (Lev. 24: 7) and consumed upon the altar, was also so termed.¹ In this sense also the verb *חַפֵּר* means to sacrifice or to consecrate (Is. 49: 1). But the application is easily made to the pure meal offering (Numb. 5: 15).

Might not the expression in the Vulgate translation be rendered more clearly by incorporating in it the idea of the sacrificial memorial of the act of consecration by our Lord, and thus make the connexion between the bread offering and the sacrifice of our Lord on the Cross from the very words used by our Lord? I confess that the words as they stand in our Vulgate, especially since they do not occur in the two Evangelists who witnessed the institution of the Blessed Sacrament, have never struck me as having the force given them by our

¹ Joseph. *Antiqua.*, III, 10, 7.

theologians for proving the continued institution of the Mass. Some such rendering as: "Do this as a sacrifice in bread continually (as a memorial offering)" would bring out that purpose much more strongly.

But I am only offering a doubt, and should like to know that the suggestion is confirmed by adepts in Aramaic.

H. J. HEUSER.

FORM OF BLESSING THE LAMBS WHICH FURNISH THE WOOL FOR THE ARCHIEPISCOOPAL PALLIUMS.

We have been asked what special form is used for the blessing of the two lambs which are annually presented in the Church of St. Agnes (outside the walls of Rome), to be blessed and kept for the purpose of furnishing the wool from which the palliums are to be woven by the nuns of the convent attached to St. Agnes's Church. This blessing is not to be found in the Roman Pontifical nor in any ritual book, as it is used only in the single instance of this kind at Rome. The following gives the rubrics together with the prayers in question:

Finita Missa statim Vicarius assistens vadit ad deponendum super credentiam Pluviale, Abbas vero acceptâ mitrâ, et factâ cum eâ debita Crucis reverentiâ, simul cum Diacono et Subdiacono accedit ad faldistorium, ubi sedet, depositis prius manipulis a Ministris, suumque dimittit, iterum Clerici ponunt super Altare duos Agnos, floribus in capite coronatos, cum peltino in cornu Evangelii et Epistolae: Cantores cantant antiphonam sequentem (*Stans*, etc.): In eodem tempore Abbas cum mitrâ imponit ter incensum in thuribulo de more illud benedicens; expletâ Antiphonâ mitratus accedit ad altare cum Ministris, et ante ipsum, mitrâ depositâ, factâ reverentiâ Crucis in medium ascendit, ubi manibus junctis in tono feriali, sive canto, has praeces et orationes dicit. Postea accipit a Diacono aspersorium, et cum eo ter aspersit Agnum in cornu Evangelii in medio, a dextris, et a sinistris, et alterum in cornu Epistolae pariter ter eodem modo, ac ter adolet incenso, quo aspersit. Deinde acceptâ mitrâ, et factâ reverentiâ Crucis revertitur ad faldistorium ad deponenda paramenta.

ANTIPHONA.

Stans a dextris ejus Agnus:

nive candidior Christus sibi sponsam et martyrem consecravit.

V. Adjutorium nostrum in nomine Domini.

R. Qui fecit coelum et terram.

V. Dominus vobiscum.

R. Et cum spiritu tuo.

OREMUS.

Omnipotens et misericors Deus qui per Moysen famulum Tuum Pontificibus tabernaculos servientibus, indumenta in-

stituisti: et per sanctos Apostolos Tuos Sacerdotibus et Pontificibus Evangelicis vestimenta sacra providisti: effunde Tuam sanctam Benedictionem super hos Agnos, de quorum vellere sacra Pallia pro Summis Pontificibus, Patriarchis, et Archiepiscopis conficienda sunt: ut qui eis utuntur unâ cum plebe sibi commissâ per intercessionem B. V. & M. Agnetis (super cuius tumbam oramus) ad aeternam Bnem perducantur: Per Xtum. Dom. N. Amen.

OREMUS.

Deus qui infirma mundi eligis ut fortia quaeque confundas; concede propitius ut qui Beatae Agnetis Virginis et Martyris Tuae solemnia colimus ejus apud Te patrocinia sentiamus. Per Dominum Nostrum Jesum Christum, etc.

CHANGES IN THE MOTU PROPRIO ON FEAST DAYS.

The Sovereign Pontiff has sanctioned certain changes in the provisions of the Motu Proprio (the text of which is given above, pp. 320-322) on Feast Days. The Decree of the S. Congregation of Rites (24 July) authorizing the amendments is received too late for inclusion this month in our *Analecta* department, but a translation of the chief part of the Decree follows:

1. The Feast of St. Joseph shall be celebrated on 19 March, without precept and without Octave, as a Double of the First Class, under the title: "Solemn Commemoration of St. Joseph, Spouse of M. V., Confessor".
2. The Feast of the Patronage of St. Joseph shall be celebrated on the Third Sunday after Easter, as a Double of the First Class with Octave, and as a Primary Feast, under the title: "Solemnity of St. Joseph, Spouse of M. V., Confessor, Patron of the Universal Church".
3. On the days within the Octave and of the Octave of the Solemnity of St. Joseph the office shall be said as given in the appendix of the "Octavarium Romanum".
4. The Feast of the Most Holy Trinity, fixed for the First Sunday after Pentecost, shall be celebrated as a Double of the First Class.
5. The Feast of Corpus Christi shall be celebrated, without precept, as a Double of the First Class and with privileged Octave, like the Octave of the Epiphany, on the Thursday after Trinity Sunday,

under the title: "Solemn Commemoration of the Most Holy Body of Our Lord Jesus Christ".

6. On the Sunday within the Octave of this Feast, in cathedral and collegiate churches, after the office and Mass of the Sunday, one solemn Mass may be celebrated, as in the feasts, with "Gloria", single prayer, sequences, "Credo", and the Gospel of St. John at the end. Where there is no obligation of Conventual Mass, however, the commemoration of the Sunday, with distinct conclusion, is to be added, and the Gospel of the Sunday is to be read at the end of the Mass. On this Sunday the solemn procession of the Blessed Sacrament, prescribed in the "Ceremonial of Bishops" (Lib. i, Cap. xxxiii) is to be made.

7. On the Thursday after the Octave the Feast of the Sacred Heart of Jesus shall be celebrated as a Double of the First Class.

HINDRANCES TO THE RECEPTION OF HOLY COMMUNION.

To the Editor, THE ECCLESIASTICAL REVIEW.

Although I may not be directly concerned in the discussion at present going on in your columns, about the advisability of establishing an evening Mass, I hope that I will be permitted to express my relief and satisfaction in discovering that there is at last a beginning of realizing the motives that underlie the agitation for mitigating the disciplinary laws of the Church in order to meet the present conditions of the faithful.

I have found much difficulty in convincing thinking Catholics that dispensation from the Eucharistic fast is by no means a luxury that should be reserved to the well-to-do, but an absolute necessity, in many cases, for the poor and hard-working, especially in cases where these trials are made doubly hard through ill health. Does not our Lord especially invite those who labor and are heavily laden?

But I beg to be permitted to speak of another phase which forced itself on me in a practical way. I heard, on good authority, that a number of the nurses in non-sectarian hospitals are falling away from the Faith through lack of opportunity for Mass and Holy Communion. Any priest who has had experience in hospital work can bear witness to the invaluable aid rendered by the nurses in non-sectarian institutions in bringing to dying sinners the only religious consolation that enters into their degraded lives. In Catholic infirmaries

the work of the secular nurses is, in this respect, but supplementary. And yet these young women are provided with every opportunity for the practices of devotion, while no concession has yet been made for their sisters who are doing strenuous missionary work in the unpleasant atmosphere of public hospitals.

To be brief. These are not all of the cases where those who minister to the spiritual needs of others must themselves go spiritually hungry. How many procrastinating sinners owe their last chance of salvation to the telephone operator? How many devout souls would be able to attend the daybreak Masses were it not for the car-crews? Do not the priests on night sick-calls have to rely on the protection of the police? To be sure, one may say that Catholics are not obliged to engage in occupations which prevent their going to Mass at all, or compel them to lose Holy Communion by breaking their fast. Or, it may be said that they do these things only as a part of their ordinary business, not for the sake of religion. This may be in a measure true; but, after all, who would dare to say that these strong powers for good should be turned entirely over to non-Catholics or atheists?

Let me also say a word for a class of Catholics who are constantly rendering invaluable assistance to the Church, without the slightest advantage to themselves. I allude to the Sunday-school teachers. Few of them are persons of leisure, and it is often an intense inconvenience to them (if it can be done at all) to assist at early Mass in order to receive Holy Communion, return home to breakfast, and be back at the church in time for Sunday-school. Could they take breakfast before Holy Communion, they could receive at the Mass just before Sunday-school, or perhaps, the High Mass immediately following, and, incidentally, have time to assist their families with domestic duties which must be performed on the Sabbath as well as on other days. Would it be heretical to suggest that, were the Church willing, the work done for the salvation of souls might be accepted as a substitute for the act of physical reverence which has become almost an impossibility?

S. C. B.

Criticisms and Notes.

THE SUMMA THEOLOGICA OF ST. THOMAS AQUINAS, Part I.

Literally translated by Fathers of the English Dominican Province.

First number. New York, Cincinnati, Chicago: Benziger Bros.
1911. Pp. lxxxvi-361.

Nothing short of its being a labor of love—*amor facit onus leve*—could prompt and sustain a work of this kind. Those engaged in the undertaking could hardly hope for adequate material return, even though they had been influenced thereby; for obviously the first question of those under whose notice the book falls will be, *Cui bono?* Those who can read the *Summa* in Latin will not need or want it in English, while those to whom the original is unintelligible will hardly be able to understand it in translation. Such will be the easy dilemma. Nevertheless the sons of St. Dominic, the original followers of the Angelical, have deliberately undertaken to render the *opus magnum* of their guide and master into our vernacular: and all who love St. Thomas knowing that the work has been well done will rejoice at its success.

The undertaking, if we may judge by the title, will be limited to the first part of the *Summa*. The first twenty-seven questions (embracing *De Deo Uno*) are translated in the volume at hand. The translation itself is preceded by the great Encyclical of Leo XIII (*Aeterni Patris*) followed by essays on the Scholastic Philosophy and on the Method of St. Thomas, together with some account of the present English version. After mature deliberation the translators determined to render the text literally so far as compatible with clearness. In this they have attained a large measure of success. The translation is on the whole as lucid as the nature of the subject-matter permits. They also decided, for reasons which they state in the introduction, to add no notes or comments. In this the reader may think they have not done wisely. Since the work is mainly intended for the use of educated Catholics, the latter, if not familiar with scholastic philosophy and its technical expression, will meet with some difficulty; difficulty which might have been obviated by brief footnotes, such for instance as are given in the usual students' editions of the *Summa*. One passage may here be given as illustration. It is taken from Q I, Art. II: "Whether God is the Same as His Essence or Nature?" The first part of the *corpus articuli* is perfectly plain to the intelligent reader. But take this:

"Consequently human nature and a man are not identical; but human nature is taken to mean the formal part of a man, because connotating principles are regarded as the constituent formality in regard to the individualizing matter. In anything not composed of matter and form individualization cannot be due to individual matter—that is to say to *this matter*, but the very forms themselves are individualized of themselves. Hence the forms themselves must be self-dependent individuals. Therefore individual and nature in them are identical. . . ." To any one fairly versed in scholastic theories this is of course perfectly plain. To those who are not thus equipped it will hardly be so. A few marginal notes would have removed the haze. So too in the very first question where the reader learns that "it was necessary for man's salvation that there should be a knowledge revealed by God besides philosophical science built up by human reason", he will wonder what kind of a necessity this is, in view of the fact that the next article tells him that *sacra doctrina* is a *science*. In what sense is "science" necessary for man's salvation? Here is a perplexity which a brief marginal comment might easily have solved.

Nevertheless continuous reading of the text brings home to one how comparatively few are the obscurities which it presents, and makes one wish all the more that the translators had still farther perfected their works by the addition of at least the more necessary notes. However, *utile per inutile (?) non vitiatur*, and for what they have done so perfectly the translators deserve the congratulation of the lovers of St. Thomas: the master's work which long since has existed in French and German they have now made accessible in English.

MORALPROBLEME. Vorträge auf dem III theologischen Hochschulkursus zu Freiburg im Br. im Oct. 1910. St. Louis, Mo.: B. Herder. 1911. Pp. viii-388.

DIE UNVERÄNDERLICHKEIT DES NATÜRLICHEN SITTENGESETZES IN DER SCHOLASTISCHEN ETHIK. Von Dr. Wilhelm Stockums. St. Louis, Mo.: B. Herder. 1910. Pp. xi.-166.

Two important additions to the literature of Catholic ethics. The first volume contains the theological "course" given at the University of Freiburg (Baden) before the diocesan clergy, October, 1910. The lectures are the work of professors eminent in various German universities and seminaries, who therefore may be presumed to speak with the authority of experts on their respective subjects. There are five discourses by Dr. Mansbach (Münster) on the teaching of St.

Thomas regarding the foundation and formation of character; five by Dr. Lahn (Würzburg) on the Catholic ideal of Christian perfection; two by Dr. Mayer (Freiburg) on chastity, and two by Dr. Weitz (Brixen) on the moral order. The program, it will be noted, is made up of subjects of vital importance and timely interest for moral life, individual and social. They are discussed in the light of Catholic principles set over against widespread errors in recent ethics and pedagogics, and cannot therefore fail to appeal to the clergy of every nationality. While the method of treatment is solid and thorough, as befitting both the lecturers and their auditories, it is not too recondite or abstruse. The style is clear and forceful. The priest who reads German will find the volume helpful for private study and a treasury of material available for lectures or solid sermons.

The second book above listed contains the results of an investigation into the basis and history of "the natural law" as it occurs in scholastic ethics, especially in the works of St. Thomas. A recent book by Father Wagner (*Das Natürliche Sittengesetz nach der Lehre der hl. Thomas von Aquin.*, Herder, 1911) covers the same general subject, but the present author limits himself to the one aspect of immutability of the natural (moral) law; and whereas Wagner restricts himself to the teaching of the Angelic Doctor, Dr. Stockums extends his research into the works of the other leading scholastics. The timely importance of such a study is manifest to every one who has any knowledge of the tendency of recent theories on morals. Since the evolutionary hypothesis has been forced *vi et armis* into ethics, the very foundations of moral science are threatened with destruction. All things are held to be in perpetual flux, principles of morality included. Rather, there are no such principles, for the right and wrong of conduct are simply the adjustments to the agent's environment, and as both agent and environment are supposed to be in a transient state, shifting with the exigencies of life, physical, but especially social, it is a contradiction to speak of a permanent, immutable, moral law, a stable, fixed norm of human conduct. Hence, there can be no such thing as intrinsically, essentially, or necessarily good or bad, right or wrong acts. This may be said to be the first outcome and the acknowledged position of the evolutionary ethics. Dr. Stockums has therefore done a real service to the cause of morality by setting forth the foundations on which the virile thinkers of ancient Greece and their Christian successors, the Scholastics, old and new, build their system of moral philosophy—i. e. on an immutable natural law, the participation in man's moral nature of the eternal law of God. Of course to some extent the same thing is

done by every work, by every manual on Catholic ethics. But in the book at hand it is done with the additional light of historical development. The conception of an immutable moral law of nature is here traced from the place it occupies in Aristotle's ethics down through its scholastic and post-scholastic history. Besides, however, thus illustrating the grounds of the conception by its history, the book at hand shows the disastrous consequences that have resulted from the departure by some of the Schoolmen, notably Duns Scotus, from the "intellectualism" of St. Thomas. The "voluntarism" of the Scotists leads logically to the "externalism" of the Nominalists, and this in turn to Luther's theory of justification by "imputation". Serious charges are conveyed by these technical terms, and doubtless the Scotists would have something to say in self-defence. Nevertheless Dr. Stockums produces a strong array of evidence to justify his position; but for this the reader must be referred to the text itself and its sources.

Although the work may not truly be called an exhaustive treatise on the subject—this its limits forbid—its wealth of historical references and the solidity and acuteness of the reasoning entitle it to a prominent rank in the literature of the moral law.

THOUGHTS OF A CATHOLIC ANATOMIST. By Thomas Dwight.
M.D., LL.D., Parkman Professor of Anatomy at Harvard University.
Longmans, Green, & Co. New York. 1911.

An old German druggist, bringing his boy to be admitted as the first student of an American Catholic medical school, said: "I want my boy to study medicine, but I understand that at the medical schools the professor sometimes when he has finished his dissection says, 'Now where is the soul? We have not found it.' I don't want my boy to be taught that way, and as I, though not a Catholic myself, studied my pharmacy in a Catholic college in Austria I know that he will not be taught that way here. So I am bringing him to you." Perhaps the old German's expression is an exaggerated symbol of the present attitude of medical scientists toward the supernatural; but there is a very general impression that it is not so far from the truth, and that the old maxim, "Where you have three physicians, there are two atheists," is not far off. There has come even to be the doubt in the minds of many people outside the Church that a Catholic can know science well and keep his faith. Here is the answer to that doubt written by the Professor of Anatomy at Harvard, who has been for more than a quarter of a century one of the great anatomists of this country, looked up to as a distinguished contributor of

science' in his own department. Professor Dwight's collection of anomalies of the human body which may be seen to advantage in the new Harvard Medical School Museum is one of the most interesting of the kind in the world, and perhaps the most significant. He is now past seventy, and after nearly half a century of devotion to natural science he has a right to say something on the subject of the relations between science and faith. Descended from an old Massachusetts family he became a convert to Catholicism, he has been a devout Catholic, he has made special studies in his religion, he knows his St. Thomas as few laymen do, so that his thoughts on religion and science are surely worth while.

In this little volume there is the best review of the present position of evolutionary theories that is to be found in so short a compass anywhere that I know. Professor Dwight mercilessly exposes the sham science and the quacks of science and makes it very clear that those who make the most noise in the expression of their opinions are usually the leaders least worthy to be followed. Anyone who wants to know how Haeckel has thoroughly discredited science needs but read Professor Dwight's very temperate arraignment of the Jena professor. He closes with these words, "We hear much about the oppression of science by the Church; but were I asked where is the one who has done the most in the last half century to degrade science and is therefore her greatest enemy I should look toward Jena."

Professor Dwight discusses: Thought of the Day, Theories of Evolution, God, Religion, Design and Plan, Living and Non-Living, Man, The Descent of Man, and Variations and Anomalies and Adaptations. In every chapter will be found an exposition of present-day doubts and difficulties that contains interesting valuable material and statements of fact and logic that will carry conviction to those who have an open mind. Perhaps the best thing about the book is that the author does not presuppose much knowledge of the questions at issue, but states them plainly and succinctly so that even the man in the street may understand, and somehow has succeeded in keeping his work within the compass of a volume of 250 pages. I know no book that it would be better to put into the hands of a young man giving much attention to science at the present time than this little volume of the Harvard Professor and none that would be better to enable his teachers to reach his doubts. It is interesting reading; it is authoritatively informing, and whilst it is eminently conservative, that conservatism is felt not to be due to old-fogyism, but to a knowledge of all the facts and a recognition of the real position of science.

JAMES J. WALSH.

DE SPONSALIBUS ET MATRIMONIO. Tractatus canonicus et theologicus necnon historicus ac juridico civilis. Auctore Aloysio de Smet, S.T.L., Seminarii maj. Brugensis Professore. Editio altera, recognita et adiecta. Brugis: Car. Beyaert. New York: Fr. Pustet & Co.; St. Louis, Mo.: B. Herder. 1911. Pp. 620.

Bruges has gained for itself a reputation as a centre of theological studies. The list of works on moral science written by its present Bishop, Dr. Waffelaert, would alone suffice to give distinction to any school of theologians. Besides this, there is Dr. Van der Meersch in Dogma, Camerlynck in Scripture, and a number of older and younger writers active in the *Collationes Brugenses*, who might be appealed to as respectable authorities on questions of theological science. In writing *De Sponsalibus et Matrimonio* Canon de Smet might by some be taken as having done superfluous work. We have Monsignor De Becker's reliable and comparatively recent volume of over 500 pages treating under the same title the same subject, and though originally published before the issue of the *Ne temere*, the work has been supplemented by his *Tractatus* entitled *Legislatio nova de forma substantiali quoad sponsalia et matrimonium*. We have too the more or less exhaustive treatises on the same subject by Cardinal Gennari and the Abbé Boudinhon, Alberti's *Commentarium in recens Decretum de Sponsalibus et Matrimonio*, Noldin's commentary under the same title, Arndt's admirable theologic-canonical analysis of the Decree, and a like work by Domaica (*Decreti "Ne temere" commentarius canonico moralis*), and the still more recent commentaries by Ojetti, Wouters, Vermeersch, Van den Acker. These treatises are all in scholastic form and in Latin. Among the authors who have discussed the same subject in French and German we need only mention Gonthier, Choupin, Hizette, Knoch, Haring, Heiner, Karst, Knecht, Leitner, and others who have discussed the matter in theological magazines, not to speak of writers in English publications like Cronin, McNicholas, and others generally known to students.

If, then, Canon de Smet undertakes to discuss the subject with an apparatus at hand such as the above-mentioned works offer to the professor and student, it may be assumed that he has a good deal to say that is of value and that is, if not wholly new, certainly not so digested and disposed in any one of the commentaries referred to. A comparison of De Smet's work with the compendiums of De Becker, Alberti, Boudinhon, viewed in their respective purposes, will quickly convince the student that here we have an *opus magnum* on the subject with which it deals.

Even in the matter of *Sponsalia*, which is in ordinary texts explained in a few pages, the author enters into details regarding the nature, effects, hindrances, methods of publishing and of dissolving, and the civil legislation regarding betrothals; which one realizes are important digressions. Thoroughly exhaustive of course is the tract *De Matrimonio*. Its positive part treats, as is to be expected, the twofold aspect of the marriage bond, as a contract and as a sacrament. Here we have a full development of the arguments, on historic and dogmatic grounds, for the validity of the natural contract and the sacramental bond. Liturgy, dogmatic, moral, and pastoral theology, each lends its separate method or point of view to the scholastic demonstration. But the historian also finds the most ample information in the details regarding ancient usages and ritual customs of the marriage ceremonial, marriage law, and popular tradition; likewise on such topics as separation and divorce, dispensations and revalidations.

Whilst the information is ample and detailed, it is no less accurate and applicable in practice. This is particularly noticeable where the author treats of the obligations of the pastor and the confessor, and of the preparatory examination of candidates for marriage to be insisted upon by the authoritative ecclesiastical witness. The question of registration, conformity to the civil law, interference by violence, and the priest's attitude in mixed marriages are phases of the subject which receive their full and explicit share of discussion.

The chapters on "De Processu Matrimoniali," dealing with the questions of dispensations and convalidation, permit a broad and accurately defined survey of the juridical field in matrimonial matters. The authorities which legitimately grant the dispensation, the causes on which dispensations are based, the method of asking for and obtaining dispensations, their execution in *foro externo* and *pro foro interno*, according to the determination of the faculties granted in different localities, the healing of vitiated unions, and the manner in which a priest must proceed amid all the varying circumstances of time, place, rank, personality, are here explained in so lucid and explicit a manner as to enable the student to solve with ease almost any one of the complicated difficulties which the matrimonial tangle not infrequently presents to the theologian confronted with a practical case.

We have no doubt that De Smet's work will not fail at once to be regarded as a classic in the library of canonists and theologians. It is to be noted that this second edition greatly enlarges upon the first issue of the work (1909) and contains a considerable number of improvements. Some of these refer to civil legislation (notably

Belgian); others affect the division and interpretation of the subject, as in the chapters "De natura vinculi," "De proprietatibus vinculi conjugalis," where the doctrine of indissolubility and divorce is discussed with admirable fulness. Numerous additions occur in the chapter *De Impedimentis* which deals with the various hindering or annuling elements of marriage, in the form of "Disputationes," and thus adapts the matter to the needs of the thesis as usually defended in class. In the chapter "De Indissolubilitate Matrimonii" we should like a more complete exegesis of the text of St. Matthew which is often alleged to sanction separation "propter fornicationem," though that is a passage which none of the great authors seems to treat quite satisfactorily from the point of view of modern criticism in exegesis.

NON MOECHABERIS. Disquisitiones medicae in usum Confessariorum. Quaestiones Theologiae medico-pastoralis: Vol. I. Auctore Augustino Gemelli, O.F.M., Doctor Medicinae et Chirurgiae, Prof. et Lector Medicinae Pastoralis. Editio altera, penitus recognita, notabiliter aucta, ac denuo ex Italico in Latinum sermonem translata a Can. Doct. Josepho Biagioli. Florentiae: Libreria Editrice Florentina. 1911. Pp. 270.

The volume originally published under the above title appeared some years ago in Milan and was reissued in Rome last year (*Typographia Pontificia Inst. Pii IX. Fr. Pustet*). The author, a physician and surgeon who had entered the priesthood as a Friar Minor, after considerable experience in the practice of medicine, devoted himself by preference to the scientific study of the same subject, the outcome of which was a number of books dealing with biological problems and criticisms of the assumption of modern scientists, such as Hæckel and Lombroso in their respective spheres. Soon the question of how to combat the degrading moral tendencies encouraged and spread through the false philosophy of these teachers engaged the learned Franciscan and suggested to his mind a plan which would satisfactorily answer all the needs of confessors in the field of pastoral medicine. The volume published last year in Rome was the tentative answer to these needs, and the demand for a work of this kind was proved by the rapidity with which the edition was exhausted.

The call for a second edition led the author to enlarge his plan by separating the various questions to be discussed and treating them distinctly in their different aspects. This scheme has led to the projected publication of seven volumes, the scope of which may be

gleaned from their titles. *Non Moechaberis* is to be succeeded by—*II. De Scrupulis, eorumque natura et causis; III. De matrimonio; IV. De psychopathologiae pastoralis principiis; V. De abortu et de operationibus circa foetum; VI. De masturbatione; VII. De hygiene ecclesiastica.*

The volume before us, which serves at the same time as an introduction to the *opus magnum*, considers first of all the nature of “Institutus sexualis”, examining its sources, organs and nerve centres, and its functions. This leads to the study of the various forms of the sexual appetite in the physiological and pathological order, the contributing causes of its operations, such as temperament, nourishment, climate, and perversion in the pathological order. The author discusses, in the light of science as well as in that of morals, the advantages of chastity, and refutes the arguments of materialists to the contrary, by an appeal to unquestionable authorities in the medical world. The training of the will by the exercise of self-control, order, religious motive, and the right use of ascetical practice, is the base, so to speak, upon which rests the habit of purity in mind, heart, and body.

Father Gemelli's treatment regarding the prophylactic aids to continence is very satisfactory. In pointing out the medical remedies for preventing and curing wrong or dangerous aphrodisiac tendencies, he suggests simultaneously the reasons and methods of treatment in various cases and under different circumstances. The proper system of safeguarding and instructing youth, general rules for regulating their conduct, reading, recreation, are clearly enunciated. The subject of hygiene, the use of food, drink, tobacco, physical culture, sleep, spiritual activity, receive due treatment. A separate chapter is devoted to a “Schema rationalis therapeuticae” in which the reader is instructed in the proper mode of diagnosing and classifying the remedies of aphrodisiac evil. The effect of baths, the efficacy of certain drugs, of hypnosis, electricity, and divers surgical operations are judiciously pointed out; and all this with due recognition of the spiritual element, the fruits of the Redemption and the grace that flows from the Sacraments of Christ's Church.

From the consideration of the physiological and pathological aspects of the subject the author passes to the examination of the psychical elements. The chapters entitled “Psychotherapia incontinentiae” and “De Aberrationibus eorumque cura” enter more specifically into the relation of mechanical habits, meditative reflexion, and will power to the question of accountability and sin. And here the moral theologian will find considerable light shed upon the question of the gravity of sin as well as suggestions for the cure of souls who may be easily misunderstood and hence misdirected in matters most important to the question of their ultimate happiness.

One feels a natural repugnance to deal with a subject that reveals the loathsome diseases of the human soul, touching the most delicate and at the same time most vital phases of its activity. Yet even as leprosy and plague, so the sad bruises of the fall of man in Paradise call for our sympathetic study of the remedies that stay their ravages or cure their miseries; so too the physician of souls, the confessor, needs to become familiar with the symptoms of the inward decay arising from passion, in order that he may apply the remedy and advise a spiritual diet that will cure the soul's foul disease.

RELIGIOUS QUESTIONS OF THE DAY, or Some Modernistic Theories and Tendencies Exposed. By the Right Rev. Alexander MacDonald, D.D., Bishop of Victoria, author of the *Symbol of the Apostles*, the *Symbol in Sermons*, etc. Vol. III. New York: Christian Press Association Publishing Co. Pp. 329.

There are two characteristics that impress themselves strongly upon the reader of Bishop MacDonald's books, apart from the erudition which he displays as a critical student of theological history. They are his deep faith and respect for Catholic tradition on the one hand, and his freedom of expression when he encounters what we might call a packed theological jury passing sentence not warranted by the principles of rational philosophy. In the present volume the scholarly Bishop treats concisely of a variety of topics, including Biblical questions, dogmatic assertions, historical problems, and philosophical reflexions. The one subject that perhaps requires exceptional classification is "A Novel with a Purpose". It is a review or rather a sympathetic criticism of Mrs. Wilfrid Ward's novel *Out of Due Time*. Bishop MacDonald does not propose to criticize the literary or artistic quality of the book, but only the argument. He finds its philosophy defective and to this traces the erroneous principle which he finds in the author's theological argument regarding the evolution of ideas in reference to Catholic dogma. Whilst he finds fault with the theology or philosophy of Mrs. Wilfrid Ward, the Bishop recognizes the author's ardent faith and tender piety, as well as her culture and refinement of sentiment and expression. The critique is of special value, as Mrs. Ward's book has made a deep impression among thoughtful men and women in and out of the Catholic Church, and few have ventured or have been able to point out any flaw in a work that is so enlightening in some respects and shows a thorough knowledge of the characters of men who are a puzzle to most devout Catholics. Looking over the contents of the three volumes of this series of *Religious Questions of the Day* the wish occurs that a new edition of the work might

lead to a new grouping of topics in which the Scriptural, the historical, and the philosophico-theological questions should be brought together. Many of the articles deal with Our Blessed Lady and might form a volume by themselves. Apart from the information found here on mooted questions which could be easily supplemented from the Bishop's current writings, the volumes furnish a useful commentary on a number of articles that have appeared in our admirable *Catholic Encyclopedia*. The Bishop's chapters, whilst in some cases they correct this great work, do not detract from its merits as a mine of reliable reference on subjects of Catholic interest.

MANUALE MISSIONARIORUM pro solvendis casibus moralibus in regionibus infidelibus frequenter occurrentibus maxime opportunum.
Auctore R. P. Victorio ab Appeltern, O. C. Editio secunda et aucta.
De licentia Superiorum. Brugis, Car. Beyaert. 1911. Pp. 258.

EPITOME THEOLOGIAE MORALIS per definitiones et divisiones pro recollectione Doctrinae Moralis. Conscripta a Carolo Telch, Doct. S. Theol. et prof. Theol. Mor. et Juris. Can. in Pontificio Collegio Josephino. Columbi Ohioensis. 1911. Pp. 219.

Here are two manuals of moral theology which seek to put the chief matter of that practical science into a nutshell. The *Manuale Missionariorum* devotes its pages chiefly to the interpretation of the precepts of faith and the administration of the two sacraments of Baptism and Matrimony. The reason for this limitation is indicated in the title. The book is meant to be in the first place a guide to the missionaries among the people of British India, where the chief labor of the priest consists in instructing the natives in the rudiments of faith and in interpreting the Catholic religion to the convert class of adults whose previous religious and social affiliations frequently involve practical difficulties to their admission to the Sacraments. The learned Capuchin author has brought together the principal decisions of the Sacred Congregations in regard to Baptism and Matrimony, and his clear analytical method of presenting these two tracts is a help to one who searches for direct and practical instruction in the matter of these sacraments. While the references are chiefly to Belgian theological authorities, the solution of pastoral difficulties is not warped by any bias toward this or that school, and the little volume will find a welcome with all missionary priests who find the reading of Latin easy.

Professor Telch's vest-pocket dictionary of theological terms with their divisions and subdivisions, all arranged in the order in which

the topics are treated in text-books of moral theology, is a most useful addition to the theological student's apparatus. It makes for accuracy of thought and expression in discussion, facilitates the review of matter for examinations, and incidentally furnishes the professor with a handy instrument for testing the knowledge of candidates for promotion in Sacred Orders. We advise every theologian to get this little arsenal of scholastic information on the subject of moral theology. It is a true *epitome* of moral science by definitions.

**METHODUS EXCIPENDI CONFESSIOINES ORDINARIAS VARIIS IN
LINGUIS.** Auctore J.O. Van der Loos, Dioecesis Harlemensis sacerd.
Editio tertia. Teulings: Hertogenbosch, Nederland. 1911. Pp. 243.

The brief method of hearing Confessions here given embraces the Act of Contrition, the ordinary questions as to the time of the last previous Confession, knowledge of the principles of faith, of the common prayers and obligations of religion. Then follow a brief examination in possible violations of the Ten Commandments and the Precepts of the Church, an Act of Contrition, a form of enjoining a penance, and finally the Our Father, Hail Mary, Apostles' Creed in the several languages.

This matter is printed in large, clear type on the one side of the double page in Latin, and on the other in English, French, German, Dutch (Netherland), Italian, Spanish, Danish, Polish, Bohemian, Slovac, and Esperanto.

Nothing could be more convenient than this arrangement for assisting needy penitents of foreign nationality in their hour of sickness and death. The little volume is an improvement on all similar attempts to supply language aids to the missionary priest for his scattered sheep of other tongues.

Literary Chat.

The Rev. Berthold Mulleady, O.D.C., of Loughrea, begins an excellent article "New Phases of an Old Controversy" in the August number of the *Irish Ecclesiastical Record*, with the statement that the distinguished theologian P. Perrone, S.J., while professor at the old Collegio Romano, declined to deal with the controverted phases of the subject *De Scientia Dei*, on the ground that he knew nothing about it. In this he followed the footsteps of St. Augustine. The controversy took its rise in a philosophy which to Perrone's mind was antiquated and foreign, in his time, to modern schools.—In our day the controversy still proceeds.

The *Catholic Fortnightly Review*, which is usually happy in its choice of interesting and up-to-date topics, most of which are treated with a spicè of critical intuition indicative of independent judgment, has a symposium on the "Boy Scout" movement by Fr. Albert Muntsch, S.J. He shows that the organization is not generally looked on with favor by Catholic organizers who have made a study of the movement from the religious educational point of view.

The "Societas Sancti Augustini" (Desclée, De Brouwer et Cie, Bruges et Lilles) has just completed its publication of *Leonis PP. XIII Allocutiones, Epistole, Constitutiones aliisque Acta Praecipua 1878-1903*, with the eighth volume of the series. The whole makes a good repertory of classical Latin, and Italian selections, dealing with subjects of interest to ecclesiastical students.

The *All Hallows Annual 1911-1912* (Browne and Nolan, Dublin) is full of interesting chat about student life in the great missionary college founded by the saintly Father Hand. It also contains some informing papers on ecclesiastical history, Scriptural and literary questions, written by alumni of the college who keep up their interest in their Alma Mater. The requirements for entrance include, we are glad to see, a test in musical ear and voice. Moreover, every student must provide himself with a copy of the *Liber Usualis* at his entrance. This is a feature commonly neglected in the admission process of students to our American Seminaries.

The July number of the *Dublin Review* is a fine specimen of representative Catholic apologetics in the choice of both articles and writers. It includes articles by Herbert Thurston, S.J., Robert H. Benson, Canon Barry, and Hilaire Belloc, authors whose reading is apt to improve one's style as well as one's mind. "The Catholic Church and Race Culture," by Father Gerrard incidentally makes a striking *reductio ad absurdum* of the arguments advanced by Sir Francis Galton, Dr. Saleby, and Dean Inge against celibacy and virginity.

There is a society in New Orleans that has been doing quietly excellent work of enlightenment spiritually, intellectually, and morally during the last quarter of a century. It is called the Society of the Holy Spirit. Its object is to disseminate devotion to God the Holy Ghost, and to extend Catholic knowledge and devotion. To this end it directs its prayers, distributes free Catholic books and literature, and aids priests engaged in poor country missions. It has disbursed altogether \$350,000 and distributed three million Catholic books, tracts, etc., since its foundation. On the death of any of its members five Masses are said for the soul of the deceased by direction of the Society. The annual membership is five dollars for men, and three dollars for women. The tracts are much like those of the Catholic Truth Societies, and in the work of distribution Catholic young men and women are engaged. The Society deserves the patronage of Catholics everywhere. (Address: Society of the Holy Spirit, 516 Natchez Street, New Orleans, Louisiana.) Archbishop Blenk is the Honorary President; Chevalier Frank McGloin is founder and still the soul of the work.

It is a pity some of the older books on Catholic doctrine are permitted to die. There was Fr. Lockhart's *The Old Religion*, a work that did so much for the past generation, not only of Catholics but of Protestants as well—many of whom were drawn toward the Church by its reading. Fr. Lockhart had the happy knack of making religious instruction attractive by setting its truths in the framework of a pleasant story. But the book has long been out of the market, and a copy of it is hard to find anywhere. Perhaps an enterprising publisher will resurrect it some day, though it would need reediting in order to bring its dialogue up to date and to modify some of its philosophy.

The Reunion of Christendom, by Francis Coodman (Broadway Publishing Co., New York) is a recent book that carries out somewhat the same idea as *The Old Religion*—i. e. of conveying religious instruction by the vehicle of story, only that here the story is more in evidence. The scene is laid in “Codport”, an imaginary town that may be actually realized on Massachusetts’ famous cape, or equally well elsewhere. The customs and manners of the people, the conversation of the “Gossipier’s Club”, the “Deacons’ Meeting”, the “Reunions” of the various religious denominations vainly striving for Christian unity—these make some of the “staging” that set off the drama and illustrate its mission. Priests figure largely in the play. Father Douglas, the rector of the principal church, is a splendid, manly type of an up-to-date priest—who, however, is given too easy a victory in converting all the Protestant ministers of Codport. A love experience between the pastor’s niece (a model young lady, by the way) and the Episcopal minister runs through the book and ends happily, as it should, in the groom’s conversion as well as marriage with Miss Douglas. Priest and parson swap some good stories which lend additional humor to the narrative. There is also some tragedy.

Perhaps the literary art is not quite perfect, and the dialogues are not always just “natural”. The story is none the less interesting, whilst it brings in without forcing no little doctrinal instruction as well as illustrates aptly the prime lesson that “the reunion of Christianity” is possible only through the reunion of the sects with the Mother Church.

Another story of special interest to the clergy comes to us from an Australian priest, Fr. Kennedy, author of *Carrigmore*. It bears the title of *The Inseparables*, hereby denoting four young college companions, whose university career and subsequent life-experiences the book describes. There is considerable play of incident, which in several places becomes thrilling. The descriptive elements of scene and character are good, and the lesson of fidelity to principle is well brought out. The best of the “Inseparables”, after much battling with conscience, enters a Jesuit novitiate; the rest are happily married. The story is interesting and on the whole well written, but the book deserves to have had better type impressed on its otherwise fair material. The author possesses power which with some development might produce a typical clerical novel, whereof his “Father Coleman”, a devout, virile, and intelligent priest, might well be the model (Melbourne, W. P. Linehan).

Those who are actually engaged in social work amongst the poor, nor less those who are devoted to the study of social and industrial problems, have probably gained both instruction and inspiration from Fr. Plater’s essays that have been reprinted from the *Dublin Review* and published in pamphlet form (Sands, London; B. Herder, St. Louis, Mo.) under the title of *Catholic Social Work in Germany*. A no less stimulating little volume has recently appeared from the pen of Mrs. Virginia Crawford. The author tells what the earnest Catholics of Switzerland have been doing these latter years in the way of asserting their civil and religious rights, and the account shows that the Catholics of the plucky little republic have been no less courageous and hardly less triumphant than their brethren beyond the Rhine. They too have passed through the fires of a *Kulturkampf* and have come forth not only more compact and toughly annealed, but more emboldened to assert and fight for religious liberty. Organization, loyalty to principle, steadfastness of plan, together with serious study of social conditions and theories, have done largely for the Catholic Swiss what the same methods have accomplished for their Catholic fellows in Germany; and though the measure of success has not been equal, the road has been laid and the march is still on to fuller victory. With the example set them on the East as well as on the North, Catholics in France are surely not without object-lessons of how to regain their lost honors.

The French, however, are in no degree deficient in their knowledge of the theory of doctrinal defence of their faith. Evidence of this lies in their never-failing stream of books treating of Apologetics. One of the most recent contributions to the latter subject is a brochure bearing the title *Apologetique*, by Mgr. Douais. It belongs to that excellent series continuously emanating from the house of Bloud et Cie (Paris), and is, as are all of its fellows, a lucid, succinct digest of its subject.

Essai sur la Foi, by the Abbé Snell, contains a very clear analysis of the concept of faith: first, as it is verified in Catholicism and then as it is understood in various forms of Protestantism, including herein "fideism" and agnosticism. The general subject of faith has of course been treated of in countless books and methods. M. Snell views it, however, from a somewhat original standpoint that enables him to illustrate many phases of the non-Catholic mind with which the priest should be familiar.

The story of Lourdes has been told so many times that it must seem courageous indeed for an author to venture before the public with another recital. Nevertheless, the supernaturalness of Our Lady's appearances to Bernadette never ceases to be an object for the shafts of infidelity, so that the devoted clients of Notre Dame de la Grotte feel that they should be always on the alert to defend the reality of her largess. *Les Apparitions de Lourdes*, by M. Jean de Beaukorps, who has made the Pyrenean shrine in its various aspects—history, pilgrimages, cures—a specialty, contains an authentic account of the apparitions, and a critique of the hypotheses that have been devised to disprove their reality. There is also a good biography of Bernadette. The style is pleasing and full of local coloring. (Bloud et Cie, Paris.)

Students of moral theology will be interested to know that Dr. Walter McDonald's essay, *The Principles of Moral Science*, has appeared in a second edition, revised and enlarged. As the former edition was reviewed in these pages, it must suffice to call attention here to the recent revision. Dr. McDonald, it need hardly be said, is an original thinker and a vigorous writer. He does not believe in repeating forever the traditional theories of moralists. He has thought out the subject for himself and where he finds weak points in the teachings of his predecessors in the schools he does not hesitate to manifest his dissent and his reasons therefor. Thoroughly loyal to the doctrines of the faith, he exercises a manly freedom in the domain of rational speculation and criticism. "In fide unitas, in dubiis libertas, in omnibus charitas"—this maxim is stamped on his work. Many may differ from his opinions; few if any will refuse to acknowledge the strength of his reasoning and the virility of its expression (Gill and Son, Dublin).

Studies in History, Economics, and Public Law, issued by the Columbia University, New York, are, as has been repeatedly emphasized in these pages, storehouses of valuable material. The current volume (XL) contains a monograph on the *Territorial Basis of Government under the State Constitutions*, another on *Ohio Politics during the Civil War Period*. These, as the titles indicate, are of special interest to students of American politics and history. A third monograph, the first of the volume, deals with a subject of wider and timelier interest—at least for those whose horizon embraces the well-being of the teeming millions of the Chinese Empire. *A Survey of Constitutional Development of China* is not a sketch of Chinese history. As the writer states, his essay expresses an endeavor "to present in an orderly way, mainly for the Occidental reader, the important constitutional changes that have occurred in the gradual development of the Chinese States." Besides an outline of the main types of Chinese political philosophy, the work gives a survey of the pre-Christian government of the Empire and a brief outline of the movement toward a written constitution which, taking shape in 1905, is at present progressing with indications of success. (Longmans, Green & Co., New York.)

Joseph Kösel (Kempten and Munich) publishes a new life of the illustrious Benedictine nun, St. Hildegarde of Bingen. The author, Johannes May, has made fresh searches into the sources which throw new light upon the history of her religious activity and the wholesome influence she exercised upon ecclesiastical as well as monastic life in her day. Hitherto the chief authority on the subject of St. Hildegarde has been her own writings and epistolary correspondence. A brief biography by the Abbot Theodoric, who lived at the end of the twelfth century, has furnished the principal data. But since Cardinal Pitra published his edition of the *Analecta Siae Hildegardis* (Monte Cassino), the subject of her studies in physics and medicine has been discussed by the scholars in Germany and France. The present volume of 557 pages, beautifully printed and illustrated, takes note of these more recent discussions and gives us a fair perspective of the character and work of the Saint and of her surroundings.

It is highly gratifying to be able to announce the appearance of Doctor Thomas Dwight's *Thoughts of a Catholic Anatomist*. Doctor Dwight has been, as is well known, for many years professor of Anatomy at Harvard and is one of the most eminent authorities on that branch of science in this country. His recent book is both theoretically and as a personal testimony a proof of the fact that a Catholic can be a man of science, and as a man of science a thoroughly loyal Catholic. A more extended account of the work is given above, p. 377. We desire here especially to recommend it to the clergy as an able contribution to apologetics—a valid demonstration of the chief preambles to faith (Longmans, Green & Co., New York).

Dr. Dwight treats largely of the problems of evolution from a scientific and a religious point of view. The literature on this subject is, it need hardly be said, quite extensive. German is especially rich herein. A noteworthy addition is Dr. Schneider's *Die Grundesetze der Deszendenztheorie in ihrer Beziehung zum religiösen Standpunkt*. The author is professor of Zoölogy in the University of Vienna and his work teems with matter illustrating evolutionary factors—phenomena drawn from the fields of animal as well as vegetable biology. It may aptly be called a philosophical argument for evolution drawn from Biology. The author's standpoint, being a modified Platonism, is highly idealistic, in the better and truer sense of the term, however, and as such gives the student plenty of food for thought. The book is well illustrated with excellent cuts and plates (Herder, St. Louis, Mo.).

Books Received.

THEOLOGICAL AND DEVOTIONAL.

ALLOCUTIONES, EPISTOLAE, CONSTITUTIONES S. D. N. LEONIS PAPAE XIII, aliaque acta praecipua. Volumen VIII (1901-1903). Brugis et Insulis: Typis Societatis Sancti Augustini, Desclée, de Brouwer et Soc. 1911. Pp. 235.

THE "SUMMA THEOLOGICA" OF ST. THOMAS AQUINAS. Part I. Literally translated by the Fathers of the English Dominican Province. First Number (QQ. I-XXVI). New York, Cincinnati, Chicago: Benziger Bros. 1911. Pp. lxxix—361. Price, \$2.00, net.

LA CURIA ROMANA SEGÚN LA NOVÍSIMA DISCIPLINA DECRETADA POR PIO X. Comentario canónico é histórico sobre la Const. *Sapienti Consilio*. Por el R. P. Juan B. Ferreres de la Compañía de Jesús. Segunda edición, corregida y aumentada. Con las licencias necesarias. Madrid: Administración de *Razón y Fe*. 1911. Pp. xc-575. Precio: 6 pesetas en rústica y 7.50 en tela inglesa.

LA MUERTE REAL Y LA MUERTE APARENTE CON RELACIÓN Á LOS SANTOS SACRAMENTOS. Estudio Fisiológico-Teológico por el R. P. Juan B. Ferreres de la Compañía de Jesús. Cuarta edición, corregida y aumentada. Con licencia de la autoridad eclesiástica. Madrid: Administración de *Razón y Fe*. 1911. Pp. 224. Precio: 1.50 pesetas en rústica y 2.50 en tela inglesa.

IN EXCELSIS. Von Johannes Jörgensen. Autorisierte Übersetzung von Johannes Mayrhofer. Kempten und München: Verlag der Jos. Kösel'schen Buchhandlung. 1911. Pp. viii-316. Preis: geheftet, M.3.-; gebunden, M.4.-.

LOS ESPONSALES Y EL MATRIMONIO SEGÚN LA NOVISIMA DISCIPLINA. Comentario Canónica-Moral sobre el Decreto *Ne temere*. Por el R. P. Juan B. Ferreres de la Compañía de Jesús. Quinta edición corregida y muy aumentada. Con las licencias necesarias. Madrid: Administración de *Razón y Fe*. 1911. Pp. 460. Precio: 3.50 pesetas en rústica y 4.50 en tela inglesa.

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THE ECCLESIASTICAL REVIEW

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POSSESSION IN MORAL THEOLOGY.

THE doctrine of possession is invoked to solve a great many questions in Moral Theology, and as it is accorded varying weight by different patrons, and even used in quite different senses, it may be of interest to consider whence its importance arises, and how far we ought to be guided by it in some of the more important cases where it is employed. Accordingly, I propose to examine in the first place its effect where the rights or property of two parties is concerned, and secondly, its effect where there is question of no such right, but merely of the observance of some law, whether emanating from a divine or human source.

The value of possession, as an aid in determining the conflicting claims of individuals, is most clearly recognized and most elaborately defined by the theologians when they are discussing the various titles to property. And in regard to articles that have never had an owner, as well as in cases where the tie of ownership has been completely sundered, it is recognized that physical possession, with the intention of appropriating the object, gives an absolute and indefeasible claim to it, unless indeed there be some special disability to the intending owner, such as his having been a thief.

This teaching is based on the fact that property in such an article can be acquired by no other means. While the earth and its products are for man's benefit and accommodation, he has no way of acquiring a right to them in the first instance other than through the exercise of his spiritual and corporal faculties. And that both sets of faculties should be called into

requisition is quite natural, for as man is a creature gifted with intelligence, it is only reasonable that it should be employed in promoting even his temporal well-being; whereas, in order to avoid contention and confusion, the object over which he aspires to obtain dominion should be in some way designated as his, to which end the instrumentality of his bodily powers is necessary; whether their action is mainly valuable as an index of the wish to establish proprietary rights, as some say, or whether it has some independent efficacy, as moralists commonly hold, is quite immaterial.

Writers with socialistic leanings are inclined to attribute the legitimacy of ownership thus obtained to the improvement wrought in the article by the labor expended in assuming possession of it. But inasmuch as the labor incidental to this process does not produce the article, and even does not necessarily effect any improvement in it, but merely marks it off as already occupied, it is hard to see how any dispassionate critic could support such a conclusion.

Possession avails, however, not only to give a primary or original title to property, but also to give what is called a derived or secondary one—to transfer ownership, in other words, as is notably evidenced in the case of prescription.¹

From the fact that a person has been in undisturbed and uninterrupted possession² for a certain number of years of what originally belonged to another, he is considered to have acquired its exclusive ownership, provided that in so retaining it he has been guilty of no subjective sin of injustice against the former proprietor. One of the reasons commonly assigned for this making-over of property by prescription is that it is essential for the peaceful and harmonious working of society that possession for a considerable number of years should form an absolute bar to successful litigation, and should furnish a presumption of valid title that cannot be rebutted.

For otherwise no one could rest secure, as his right or the rights of his predecessors in title would always be open to

¹ Strictly speaking, in English law the term prescription is applied only in the case of incorporeal hereditaments. "But there is a kind of negative prescription established by the Statute Law extending to corporeal hereditaments, etc." Blackstone, II, p. 264, n. 5.

² *Sine possessione praescriptio non procedit. Regulae juris, 3 in 6°.*

question. Frivolous and vexatious lawsuits would be multiplied indefinitely, and as a result a great setback would be given to industry and the desire to improve property. Just as the land of a country is neglected and allowed to lie fallow and unreclaimed where tenants have no fixity of tenure, and as a rule assiduously cultivated in a nation of peasant proprietors, so if a person were liable to be ousted from a piece of real estate that he had held for a long time, or to be involved in expensive legal proceedings in an endeavor to retain it, he would be summarily deprived of every inducement to improve it. On the same principle the enjoyment of personal property for a number of years ought to be a guarantee against disturbance. Indeed without prescription, not only would commercial intercourse be speedily brought to a standstill, but confidence in the stability of society itself would be lost or placed in jeopardy.

And so it is that every civilized State, guided by the natural law, and discharging one of its primary functions, lays down precise and ample enactments in virtue of which it is competent for no one to challenge the ownership of what has been in the possession of another for a certain time; the public authority, if necessary, in the exercise of its *altum dominium*, conveying the ownership to the possessor, and rectifying any defect in his title.

But I believe that there is a deeper reason for the recognition of prescription as a title than the provisions of the civil law with a view to the progressive and harmonious ordering of the affairs of the community. With all deference to the great authorities who hold an opposite view, I am of opinion that the provisions of the positive law merely supervene on, and give legal sanction to, what has already been effected by the natural law, through possession; and that this is the primary reason why these provisions are nugatory, e. g. in the case of stolen goods where the change of ownership would not be in accord with natural justice. Catholic moralists, following the teaching of the Fourth Council of Lateran, insist as a condition for admitting this title that the property be acquired in the first instance and retained without the commission of a mortal sin of injustice. They lay it down as essential that no one, to the knowledge of the possessor, established a reasonable claim to

the object either before his taking possession or subsequently; and they condemn those directions of the civil law which do not require in him a conviction of the justice of his case. Now the reason for prescription that I have explained above does not warrant this restriction, because the questioning of any right, whether acquired *bona fide* or *mala fide*, in property which has been held for a long time equally gives rise to a certain amount of litigation and unrest.

Furthermore, in order to discharge its duty in this particular it is not at all necessary for the State to give the possessor a valid title, and to extinguish the owner's claim, but simply to prevent the former being impleaded, and to deny the latter redress *in foro externo*; whereas all admit that in prescription there is a real alienation of property that holds even in conscience. This view as to the restricted agency of the positive law is enforced by the consideration that it acknowledges no right in the possessor before the expiry of the prescription period, and yet from the very inception of this period he has at least the right to withhold the object from all but the owner.

Accordingly I believe that, independently of any intervention of the civil or ecclesiastical law, the mere physical possession³ of an object with the requisite intention for a stated time, even though at the commencement of that time it belonged to another, begets a certain interest in it. The reason is that the end of property of all kinds is to benefit God's creatures; and if the real owner has not the custody of an article, so that its utility for him is in abeyance, it would frustrate God's design in creating it, if the right to enjoy it were withheld indefinitely from the actual possessor, who is alone in a position to utilize it for the purpose for which property is intended. If, then, it is probable that the owner can never make use in any way of a piece of property, and in proportion to the strength of that probability, his right to it diminishes, until, if it becomes morally certain that he can never turn it to account, either personally or through representatives, his claim in it totally ceases. The only feasible way of gauging such certainty is by computing the interval during which it has been out of his possession; and the number of years allotted for the prescrip-

³ In the case of incorporeal property usage or enjoyment has the same effect, and for analogous reasons.

tion in most codes, at least, is enough to remove all reasonable apprehension that it will revert to his control.

The person who is in possession is meanwhile acquiring a claim *pari passu*, and his right to the thing is being established as the right of the owner is being invalidated and his hold on it relaxed, so that finally the possessor obtains absolute dominion when the right of the other has completely terminated. There is thus a gradual reversion to the normal tenure of property which is the union in the same individual of possession and the right of use.

That the occupier acquires a qualified ownership even before the right of the former owner lapses is clear from the fact that no one but the latter can lawfully wrest the object from his custody. But unlike one appropriating something to which no one else has a claim (*res nullius*) he cannot pretend to an unconditioned title at once, for he is debarred by the natural law from establishing a right in so far as that would conflict with the right of another; hence the transfer of ownership is gradual.

The same natural law that precludes the occupier or possessor from assuming at the outset full proprietary rights absolutely disqualifies the thief from reaping any benefit from his possession of what he has stolen, or from prescribing it, even though the ownership of it may be quite lost through the impossibility of the former master ever regaining it or turning it to account. Consequently stolen goods must invariably, when possible, be restored to the person from whom they were taken, not always because he continues to be the owner, for he may have lost this title through their protracted absence from his custody, but by way of indemnifying him for the loss he has sustained.

Another reason why prescription when vested with the proper conditions should be accounted a valid title to property is that a long and pacific possession begets a strong presumption that the person prescribing had originally a valid title, because owners, except in very abnormal cases, are so jealous and tenacious of their rights that it is altogether improbable that they would allow their property to pass into the keeping of another without protest, or allow him to keep it unchallenged. If, therefore, after a number of years a claimant ap-

pears who was not previously under any disability as to pro-claiming his right, the presumption is that he is actuated by the belief that the possessor cannot now give satisfactory evidence of his title, rather than that he is a usurper and has no title. This presumption does not forbid or dispense with ulterior investigation; it is merely an assumption in the absence of evidence to the contrary, that the claimant's remissness in vindicating his right has arisen from a consciousness of its unsoundness. Of course such a one may satisfactorily explain his apathy, and then this presumption would be rebutted; and he may even establish beyond the possibility of cavil that he is the real owner, and so prescription based on this ground alone would often fail. And we have already seen that the enactment of the State cannot be invariably regarded as a criterion of its limits and effects.

It remains to conclude, then, that it is physical possession with the proper intention that in the main originates a title in prescription, when obtaining rights to the property of another, as it does exclusively in the case of first occupation, where there is question of acquiring property in articles that have lost their owner or have never had one.

As regards articles that have been lost or stolen, it is clear that the rights connected with them are decided on the same principle that is at the basis of prescription. The former owner, by their being abstracted from his physical control, does not any longer enjoy the unqualified right to dispose of them. Supposing that what has been lost has so completely passed out of his power that there is no reasonable prospect that he will ever be able to recover it, his property in it lapses entirely. If however he has a fair hope of its being restored to him in time, he will retain a certain right to it until the expiration of the term assigned for prescription. Meantime the finder will have a right as against all others who may desire to appropriate it; but until the period in question has expired, he can convert it to his own use only at the risk of having to reimburse the owner should he subsequently appear.⁴ After the expiry of the period for prescription, and earlier in many cases, it can no longer be deemed probable that the orig-

⁴ Lehmkuhl, *Theol. Moralis*, I, n. 915; *Casus*, I, n. 602.

inal owner can with any show of reason establish his claim to it, and it then becomes unreservedly the property of the finder.

If stolen articles have been so effectually moved from the owner's keeping that there is no longer any likelihood that he can successfully prosecute his claim to them, they entirely cease to be his. Should the injustice not have been so completely effective—for instance, where there is some clue to the missing articles or some hope that they can be recovered within a reasonable time—he still retains some property in them, though it is being gradually undermined. But the thief does not concurrently acquire an interest in them, as if they were lost property which he had found, nor can he ever prescribe them; for that would be putting a premium on injustice, and would be subversive of the natural law enforcing and sanctioning the inviolability of what belongs to our neighbors.

By analogy the principle of possession as originating a right has been invoked by theologians and jurists to decide cases of debt where the payment is doubtful, and cases of damage where it is not clear who is the malefactor. In these and similar circumstances the well-worked maxim, "Melior est conditio possidentis,"⁵ is pressed into service and accepted as apodictic, or at all events as yielding to nothing but absolute proof to the contrary⁶—at least by the side that requisitions it.

Many theologians say that the person with whom the debt was contracted is in possession, and so nothing but a certain payment can be looked on as an adequate satisfaction of his claims. Their meaning cannot be⁷ that he has acquired a right to the debtor's money by physical occupancy such as we have considered in the preceding cases, but simply that there is a presumption in his favor somewhat akin to that accruing from a long and undisturbed retention of an object, and such as there is generally present in prescription, though this presumption is not the true basis of that title, as we have seen.

It is well to remember that the analogy between the titles of the creditor or of the person whose property has been injured and that physical possession which gives a real, unques-

⁵ *Regulae juris*, 128, and 65 in 60.

⁶ Lehmkuhl, *Theol. Moralis*, I, n. 108; McDonald, *Principles of Moral Science*, p. 223.

⁷ Lugo, *De Just. disp.* 18, n. 7 ff.

tionable title is strained and far-fetched, and may easily be urged to a point that is both misleading and unwarranted.

Other theologians⁸ cannot see why the presumption should be in favor of the creditor in such circumstances, or why the fact of the debt being contracted should create any prejudice as to its being paid, and still relying on this maxim give a diametrically opposite decision. They contend that the liberty of the debtor or of the supposed author of the injury is in possession, and must not be imperiled save in face of certain proof of his liability, their view being that the exercise of liberty may not be in any case interfered with except at the call of a certain obligation. But whatever may be said for this principle when there is question of the mere observance of a law (a point I shall revert to later on), its admission would give rise to hopeless confusion in such cases as the present, where the rights of others are involved. If the debtor, for example, can use his freedom in retaining his money, if he is in doubt as to whether he owes it, why may not the creditor in turn use his liberty and annex as much of the other's property as he thinks is due to him? In fact the admission of this interpretation of the axiom in the cases in question would be the sure prelude to a great clash of interests, and the accompanying social disorganization which it is one of the objects of justice to guard against.

In my opinion the claims of equity can only be met in such cases by allocating the amount in dispute in proportion to the probability in favor of each; or, since it is not always easy to discriminate between different degrees of probability, by dividing the responsibility for the debt or loss equally between the disputants.

At any rate, it is well to recognize that the possession that is appealed to in such circumstances is of a moral character, and is vague and indeterminate, and cannot be compared in its effect with the occupancy that is the foundation of prescription; for it gives rise merely to a presumption or probability of varying value, and that may be eliminated by reasons of varying weight on the other side, even though they do not beget certainty. Accordingly, we ought not to be too forward in

⁸ See Lehmkuhl, *Theol. Moralis*, I, n. 961; Gury-Ball., *Theol. Moralis*, I, n. 721.

accepting it, as sometimes happens, as an unanswerable argument to anything but certain proof for the opposite view.

Carrying the analogy derived from physical possession a step further, we find the axiom, "Melior est conditio possidentis," again prominently employed as an authoritative guide for conscience when there is doubt, not about the ownership of something, but in reference to the existence or extension of some law. It is not my intention to touch in a controversial spirit on the delicate questions at issue between the different schools of Probabilism, and still less to insinuate any doubts about the truth of the system itself. But without doing either it is possible to arrive at an estimate of the value of possession as exempting one from, or subjecting him to, an obligation that is doubtful on other counts.

The fundamental principle, then, on which some of its most distinguished champions⁹ rest their advocacy of Probabilism is that human liberty is in possession, and that every law or obligation has to establish its status before being admitted. We are reminded by them that "God from the beginning made man and left him in the land of his own counsel, and that He added His Commandments and Precepts," the implication being that these are subsequent to, and as it were a kind of encroachment on the privilege of liberty. Man, being endowed with his freedom in the first instance, has got a certain prescriptive right to the exercise of it which may not be disturbed until clear proof is given that it is in collision with the authentic expression of the legislator's will. Just as a person in the honest enjoyment of some property for a considerable time need not heed every frivolous claim that is advanced to it and need not accept the unsupported averment of the claimant, but can retain it without scruple or hesitation till he presents unquestionable credentials of ownership, so the subject, being convinced that he got his liberty from God, is not bound to believe that it has been restricted in any particular direction till this has been indisputably brought home to him. This, I think, is a fair presentation of the argument as it is usually advanced to justify any of the different questions with which Probabilism is conversant.

⁹ St. Alphonsus, *De Consc.*, p. 52; Lacroix, *De Consc.*, nn. 272 and 495 ff.

Now, the first criticism to which I think the argument is open, and a very serious one, is that the assumption underlying it is untenable;¹⁰ for the imposition of certain restraints on human nature was a necessary corollary of human liberty and a necessary part of the Divine plan. It would be derogatory to the Divine Holiness to contemplate man as having a liberty wholly untrammelled and unfettered by the precepts of the natural law. Human nature, with its limited perspective and capabilities, can be endowed with only such a meagre measure of liberty as readily lends itself to abuse, and so must have certain checks imposed on it, whereby such abuse is interdicted. When therefore we contrast liberty and law in the abstract, we cannot accord the one any priority over the other. They are both equally necessary factors in our notion of a human creature properly equipped for the attainment of his end.

Liberty unamenable to law is as alien to the true idea of moral excellence mapped out for us by reason and in the Scriptures, as a liberty repressed and enslaved by such insupportable burdens as the rigorist ideal represents. Law and liberty, instead of standing detached, or being in antagonism, are mutually complementary, like the soul and body. And if we prescind from the appropriateness of any particular law, we are as much entitled to assume that liberty should prove its claim as that law should, seeing that a multitude of laws, no less than our liberty, as a matter of course, go to constitute the capital by the judicious and industrious trading on which we are to win the talents that will be expected of us on the great accounting day.

The natural law at least cannot be regarded as something intrusive and adventitious, a more or less unwelcome excrescence on our moral nature; and every good law is, in a certain sense, the natural law applied and interpreted conformably to the concrete circumstances of the community for which it is promulgated.

As a matter of fact many of the theologians who appeal to the principle that liberty is in possession do not apply it thor-

¹⁰ See McDonald, *Principles of Moral Science*, pp. 223, 224; Gury, I, n. 79; Billuart, *De Actibus Humanis*, diss. VI, a. I; Walsh, *De Conscientia*, nn. 77, 78 (unpublished).

oughly and consistently in all doubts that arise, but only in a spirit of compromise. Thus Lehmkuhl,¹¹ for instance, while using it to exempt a person for whom there is question of the law coming into operation for the first time, practically ignores it when the cessation of a hitherto existing law is mooted. Accordingly he holds that, whilst a mere doubt or surmise as to its existence is sufficient to warrant one in violating a law that is only now beginning to be urgent, one requires much more—a positive reason on one's side—if he is to be released from a law that has heretofore been binding on him.

But if liberty is to be allowed a preference on the ground that it is a primary attribute of human nature, and that law is always, to a certain extent, a gravamen and encroachment on it, and has to justify its title, then whether there be question of the beginning or cessation of a law, any conjecture that is not entirely fanciful ought logically exempt one from its observance. Nevertheless the majority of Probabilists at least, when treating of the extinction of an obligation hitherto in force, do not admit this, inasmuch as the law, they say, is in possession in such circumstances. Very inconsistently, however, they rate this possession in favor of the law rather low, requiring merely a probability that the law has ceased in order to counterbalance it. Hence the effect of possession, when it is in favor of liberty, can apparently be nullified only by certainty that the law exists, although when the law is in possession mere probability suffices to dislodge it.

For my own part, I do not see why obligations that depend on the supposed continuance of a law should be put in a class apart and invested with a special sacredness and inviolability. No doubt the fact that a law has been certainly in existence in the past, and that nothing definite has been heard of its repeal or obsolescence, gives rise to a presumption that it is still in force. But an equally strong presumption in favor of a new law may with the same plausibility be deduced, e. g. from a mere rumor that the legislator has been contemplating such an enactment, or that a like one is being enforced by a neighboring authority. Still in the latter cases it is not considered incumbent on the subject wishing to exercise his liberty to ad-

¹¹ *Theol. Moralis*, I, n. 108; *Casus*, II, n. 165.

duce any positive or definite reason in justification of his action, although he is bound to do so in the former instance.

From what I have said I believe that we are warranted in drawing the conclusion that the doctrine of possession cannot always be enlisted on the side of liberty and acclaimed as a charter granting us absolute exemption from doubtful laws. And we may conclude on the other hand that, when used to buttress a doubtful law, it avails only as a presumption that may be easily offset, based on the hypothesis that no change of circumstances has risen to render the abrogation of the law necessary or desirable, or that its repeal would have been communicated to us, or if there be question of a *dubium facti*, e. g. the striking of midnight, that the occurrence of that fact could not have escaped our attention. Accordingly, while the formula, "Melior est conditio possidentis," understood with proper limitations, gives a happy and succinct summing-up of the doctrines of Probabilism, it cannot, in my opinion, be regarded as a valuable argument at the basis of the system.

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CHRISTIAN SYMBOLOLOGY.

III. Studies in Christian Art.

THE culture as well as the associations of the early Roman converts to Christianity were, as we must suppose, largely pagan. As a consequence it became necessary to express the newly acquired Christian ideas in images and forms closely related to pagan ideals. Furthermore, the fact that the Christians were frequently subject to persecution by their civil rulers, and consequently were prevented from expressing freely their convictions and beliefs, naturally caused them to turn to a symbolic form of expression understood only by the initiated. Thus Christian symbolism naturally grew out of the conditions of early Christian life. Yet these same conditions imposed upon the followers of the "new religion" a certain restraint which limited the forms intended to represent the most exalted mysteries. This led to the adoption of the *disciplina arcani* or mystical reserve. Again, Christian artists,

both in the early times and later on when peace had been established for the Church, must have experienced a certain diffidence, due to reverence, in giving realistic expression to the Divine Personality and in combining that reality with the humiliation of the Cross. They thus found themselves compelled for the solution of the difficulty to resort to symbols for depicting the august figure of the Redeemer. This frame of mind in the Christians, and this general situation, explain the growth of that marvelous art of symbolism during the early days of the Church in Rome. The various symbols and allegories employed by Christian artists, when grouped according to their matter and characteristic value in illustrating religious principles and doctrines, may be divided into (1) allegories that are the result of conventional Christian conceptions; (2) allegories taken from Scriptural representations in the Old and New Testaments; (3) symbols drawn from the animal and vegetable world; and (4) allegories taken from pagan mythological subjects.

Among the great Christian allegories of the first order, the chief subjects met with in the Catacombs are the figures of the Good Shepherd; next the so-called Orant, that is a typical figure of one praying or adoring; thirdly, the Judgment of the Soul, and lastly the *Coena coelestis* or Heavenly Supper.

The Good Shepherd is an adolescent figure of gentle aspect, clothed in a tunic, the feet usually shod, and a lamb on His shoulders. This figure is frequently shown as standing in the midst of the flock, feeding or with faces upturned to gaze at Him. He usually bears the pastoral adjuncts, of rod, the shepherd's pipe, a pouch for bread, and a vessel. The background frequently presents a pleasing landscape with its accessories.

The image recalls of course the Gospel figure of Him who said, "Ego sum Pastor bonus," and expresses the solicitude of Christ for the welfare of His lambs, that is, Christian souls. It is a simple and touching image of Christ's love for sinners, of humility, gentleness, and mercy.

The symbol of the Good Shepherd has also an eschatological significance in the burial service. For in the ancient liturgy they prayed that God would suffer the dead to be borne on the shoulders of the Good Shepherd, so as to enjoy the fellowship

of the Saints ("ut defunctum boni pastoris humeris reportatum sanctorum consortio perfrui concedat"). In like manner, the garden which blossoms about the lambs recalls the heavenly paradise.

The subject of the Good Shepherd is a favorite among the earliest themes of homiletic literature.¹ Christian art, too, contributes its share toward making it popular. Hence we find it so frequently upon the walls of the Catacombs and upon the sculptured slabs and the sarcophagi.

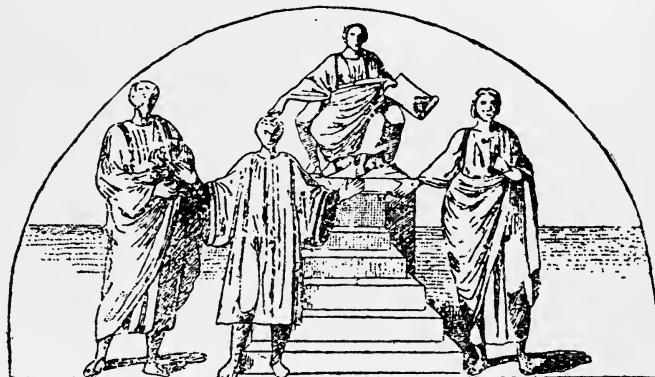
The Catacombs of Domitilla contain copies of the Good Shepherd that belong to the close of the first century, and about the year 200 Tertullian assures us that the figure adorned the chalices used in the celebration of Mass. On this subject Marucchi writes: "Some have mentioned that the image of the Good Shepherd has its origin in that of Mercury, or Hermes Kriophoros (ram-bearer), in pagan mythology; and at first sight there may seem to be a resemblance. Yet these two types cannot be at all confounded, because, while the figure and position of Hermes vary greatly, the Good Shepherd retains constancy of type, never less than sacred. For all this, one may admit that the Christian artists were inspired, for the broad outlines of their composition, by the type of Hermes Kriophoros; even as they were sometimes inspired by other pagan allegories."

The second class of figures most prominent in early Christian art is that of the Orant. It is a majestic feminine figure, wrapped in an ample cloak, her head usually veiled, arms outspread, face forward in the act of prayer. It was the usual attitude of Orientals and ancient Christians at prayer; and the gesture indicated hardly differs from that of the priest when he pronounces the *Oremus* in the Mass.

We may distinguish three classes of Orants: theological, Scriptural, funeral. The theological Orant represents the Church praying for the faithful; occasionally the figure appears to stand for that of the Blessed Virgin. When the Orant is isolated, and without reference to a particular tomb, it stands for the soul of the blessed. The Biblical Orant represents some character of the Old and New Testaments in the

¹ See Clement of Rome and the *Pastor of Hermas*.

attitude of reverence and prayer. Thus it is interpreted as standing for Noah, Daniel, Abraham, Isaac, Jonas, Susanna, the Magi, Zachary, St. Peter and St. Paul, etc., according to the circumstances in which we find it represented. The funeral Orants are the most frequent, and represent the souls of the departed thanking God and praying for the survivors. Often, they are idealized portraits of the deceased, whose names appear written near the images. Occasionally we find upon sarcophagi an Orant of masculine type, which in that case is assumed to represent the figure of the deceased. Here again Marucchi notes: "It has been asserted that the Orant is nothing else than a presentation of the pagan Pietas, as known to art in a beautiful statue preserved in the Vatican. True, there is a degree of resemblance between the two types, and it may be that the Christian artists made use of a type already known. Nevertheless, it is not positively proved that they copied the pagan type in reality, seeing that after all the Orant is merely a figure in prayer, whose attitude is common to the Romans and Orientals alike. According to St. Ambrose this posture calls to mind that of the Redeemer on the Cross; a devout interpretation, yet one hardly contemplated by the artist consciously."



JUDGMENT OF THE SOUL.

Cemetery of St. Hermes.

At times the Orant is the central figure of the immediate judgment after death. In that case it represents the Chris-

tian soul, aided by the intercession of the Saints, and received by the Divine Judge. There is a beautiful example of this kind of painting in the cemetery of St. Hermes. The Judge is seated on a lofty pedestal; two ministers attend him, one on the right, the other on the left; while the judged soul stands in the guise of Orant before the throne. Sometimes the Orant is represented between two candelabra, glorious symbols of faith and theological science.

The Sacred Banquet is another theme frequently recurring in the iconography of the Christian cemeteries. At a table of semicircular form we see the guests in reverent attitude on Oriental couches (*stibadium, occubitum*).

Three several interpretations are given to these banqueting scenes. Some would have them to be simple realistic depictions, in the pagan style, of funeral feasts or of Christian love-feasts. But this construction meets with objections: first, on account of the food displayed in these scenes, namely the fish and the bread. These have a mystical meaning. Furthermore, the scenes represented are generally parts of a series of images, which must be interpreted as a whole and which evidently suggest a mystical and symbolical meaning. Others interpret these banquets to mean the *coena coelestis*, or celestial supper; "My Father's table", *mensa Patris mei*, in the sense of *εἰς ἡγάπην*: "These sit at thy table, and are fed eternally." Such mystical banquets form a counterpart to the Biblical and Eucharistic feast, having in common with it the food (the fish and the bread), and expressing the union with Christ, the *ΙΧΘΥΣ*, in the heavenly banquet. This adaptation is supported by the character of the epigraphical terms here employed to explain the images and also by the frequent interpretation of the early Christian writers.

De Rossi, Wilpert, Marucchi and others, whilst accepting the view of the heavenly table, *mensa coelestis*, for some scenes, perceive in others the representation of the liturgical action of the "breaking of bread": the *fractio panis*, typifying the Eucharistic rite.

There are three noteworthy specimens of this banquet scene, namely the *fractio panis*, or Holy Communion, discovered by Wilpert in the cemetery of Priscilla, in 1893. It is supposed to date back to the second century. Next we have the Eucha-



THE GOOD SHEPHERD. (Cemetery of St. Callistus.)

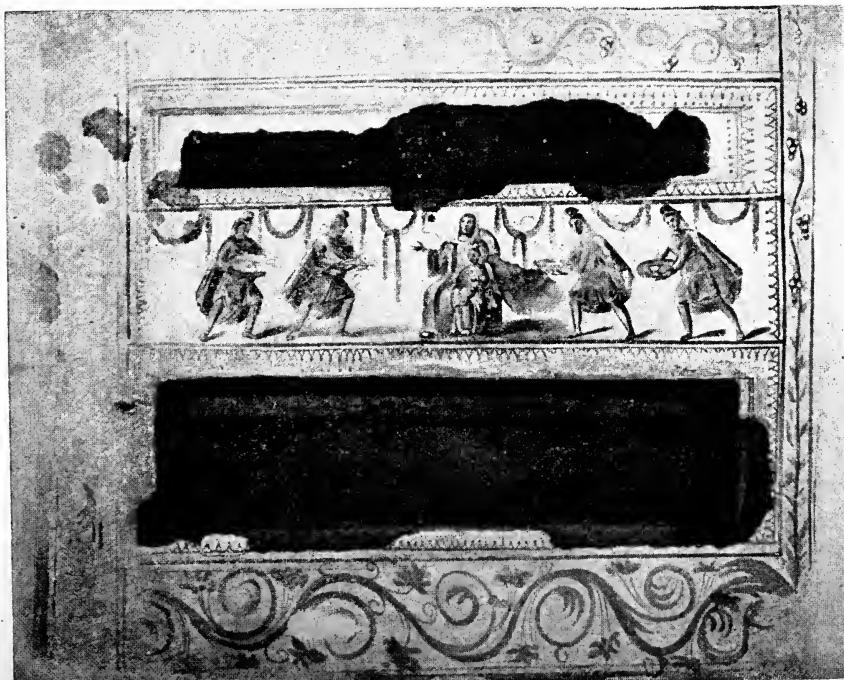


IMAGE OF THE BLESSED VIRGIN IN THE MAGI GROUP. (Cemetery of St. Domitilla.)



CEILING OF A CHAPEL.
Cemetery of St. Callistus.



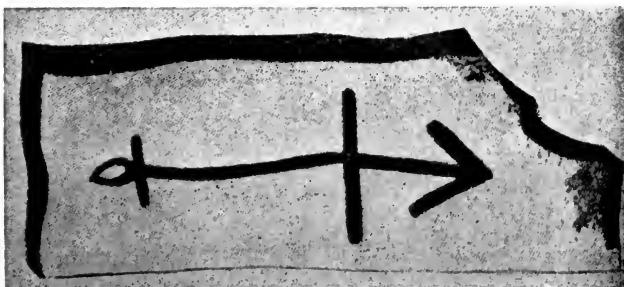
ORANT.
Cemetery of St. Callistus.



ORPHEUS.
Symbolizing the Saviour.



SYMBOLIC DOVES.
Cemetery of St. Callistus.



SYMBOLIC ANCHOR.
Cemetery of St. Priscilla.

ristic feast in the cemetery of Callistus; and lastly the Eucharistic oblation in the cemetery of Domitilla. "A man is extending his hand," writes Marucchi, "as though to bless, and a woman Orant stands by to witness. De Rossi recognized in this scene the act of consecration in the Mass. The tripod table is the *mensa Domini*. It has the form of the dining table, as usually adopted for the altar in primitive times. Indeed, the very position of the table, between the baptismal font and the Eucharistic banquet, goes to prove its meaning. The Orant suggests the Church, praying before the consecrated Species."

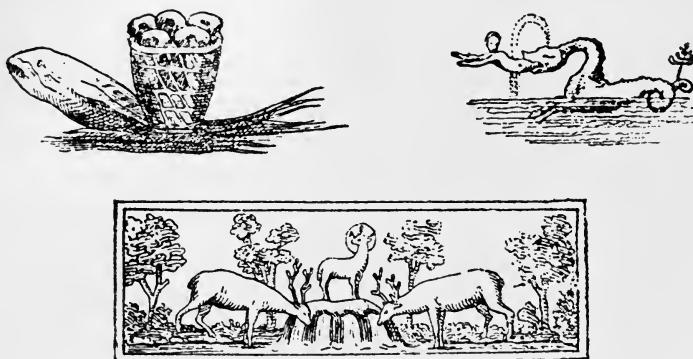
We come now to the allegories drawn from scenes in the Old and the New Testament. The early Christians, as those of later times, sought to illustrate from the characters and scenes of the Old Testament the facts, truths and doctrines of the Church as established by the Gospel.

The image of Adam and Eve after the fall, frequently represented on sarcophagi, supplies the reason and indicates the faith which underlie the Redemption. Noah stands as the symbol of regeneration, and as a herald of peace and salvation, for the soul after the trials of this life. The sacrifice of Isaac recalls the sacrifice of Christ; and, applied to the dead, it finds its interpretation in the ancient liturgy: "Libera, Domine, animam servi tui, sicut liberasti Isaac de hostia et de manu patris sui Abrahae." Moses, smiting the rock with his rod, and calling forth streams of living water, is the symbolic expression of the source of divine grace and suggests the waters of baptism. Jonas symbolizes the resurrection of Christ, and our own. The vindication of Susanna represents the triumph of innocence, the infallible judgment of God, the potency of prayer. The fish taken by Tobias at the suggestion of Raphael indicates Christ, who cures our ills and takes away the blindness of sin. The resurrection of Lazarus assures the faithful of the resurrection to come, and of the perfect health promised by the Saviour.

Among the symbols drawn from animals and plants, the most prominent symbol, as has already been indicated, is that of the fish: ΙΧΘΥΣ, signifying Christ. The initials of this name lend themselves to the construction of the phrase, "Jesus Christus, Dei filius, Salvator": ΙΗΣΟΥΣ ΧΡΙΣΤΟΣ ΘΕΟΥ ΥΙΟΣ ΣΩΤΗΡ.

The fish becomes a sign of recognition, a sacred mark, which concisely embodies the different syntheses of the Christian faith. It implies a profession of faith in the dual nature, in the personal oneness of Christ, and in the Redemption. Sometimes the figure of the fish appears combined with other symbols. Near it is a ship; nay sometimes it bears the ship on its back in token of Christ sustaining the Church. Most often, it is coupled with the anchor, the symbol of hope, expressing the idea of trust in Christ. Again, it is portrayed in combination with a dove bearing an olive branch in her mouth, and expressing the sentiment "Spiritus tuus in pace et in Christo."

Another combination of paramount importance is that of the fish with bread. One is now prone to think of the miracle of the multi-



VARIOUS SYMBOLS.

plied loaves and fishes; but the artist is not aiming to adhere to the letter: he seeks to divine the hidden meaning, to idealize the basic fact. Yet what event, indeed, can lurk thus concealed under a fish bearing a basket of bread? A fish laid on a tripod table between two loaves, and a man extending his hands? Palpably, "the object proposed in this scene is to bring out a doctrine, not an event"; to wit, the Eucharist. However, one of the most curious examples of the conjunction of these two symbols, the fish and the bread, is furnished by a bronze lamp, found in 1869, among the excavations of Porto. This graceful design represents the ship of the Cross; the deck is formed by the head of the tempter serpent, holding in its mouth, between its teeth, the apple, cause of the original fall. On the serpent's head is planted, in sign of victory, the Cross; and on this rests the dove as emblem of the Holy Spirit guiding the Ark of

the Church. Lastly toward the prow, and offsetting the serpent, is a dolphin, imaging the fish of the heavenly *Icthus*, which holds in its mouth a loaf of bread of counterpart form to the apple; doubtless, the Eucharistic bread. The sublimity of antithesis: on one side, the serpent with fruit to destroy, on the other, the fish with healing nutriment. In like manner is to be interpreted a fresco, quite singular in conception, and twice depicted, in one of the most ancient chambers of the Crypts of Lucina. This is a living fish, furrowing the water, and bearing on its back a basket heaped full of loaves. The loaves occupy the upper part of the basket; in the middle, an opening discloses something red, which seems to be a glass vessel containing wine. As we look at this painting there comes to mind a passage of St. Jerome, affording the obvious explanation: "None is so rich as he who bears the body of Jesus Christ in a rush basket, and his blood in a glass vessel."²

Another very common and graceful symbol is the dove, which represents respectively the soul of the Christian, or the Holy Spirit, or again the candor and simplicity of innocence. When the dove is placed in a garden it speaks to us of the beatitude of heaven; when in the act of drinking from a cup, or pecking at a cluster of grapes, it is a symbol of the Eucharist; when feeding, with folded wings above a cross, it signifies the soul deriving its proper nourishment from the Cross, etc.

The peacock, whose flesh was believed to be incorruptible, is the symbol of eternity; the phoenix that of the resurrection.

The lambs and the sheep denote the flock of Christ, faithful pilgrims in this world.

Worthy of special notice here is a scene sculptured on the sarcophagus of Bassus. A lamb with uplifted foot is touching the head of another lamb. Above it a dove sheds beams of light, in token of the grace and gifts of the Holy Spirit; whilst at its feet there is a waterfall, the mystical water of baptism.

Among material symbols, the most common is the monogram of Christ, composed of the first two letters of the Greek name Χριστός: ☧ or ☩. Frequently the monogram has a transverse line added and forms what is called the *crux monogram-*

² Ep. 125 *ad Rusticum*, V. Armellini 20.

matica: * or ♚ . In the East there occurs the ansate, or handled cross: *crux ansata*, formed with the Egyptian syllable † , which signifies *vivere*, to live; so that the cross becomes an emblem of life: *signum vitae*. There is also the *grammadion*, ‡ *crux gammata* (*fylfot* cross), composed of four Greek *gammas*: this being the sacred symbol of good



omen. The monograms often occur combined, and variously interlaced, with the Apocalyptic vowels Α and Ω, the beginning and the end. One of the most ancient allegorical tokens painted or outlined in fresco, in the cemeteries, or sculptured on the sarcophagi, is the anchor, symbol of the cross and of hope ("ad propositam spem sicut anchoram habeamus").⁸ Often the cross is designed more plainly, with a transverse bar on the axis.

The pail, placed above the altar, or borne by the Good Shepherd, is emblematic of spiritual food, and often particularly designates the Eucharistic nourishment.

The palm tree recalls Judæa, and signifies the soul's reward after martyrdom; the olive symbolizes peace.

The sea is an image of the world, of this insidious age; the ship represents the Church, or our earthly career before it reaches the ports of eternity.

The halo was used by the pagans to designate their gods, heroes, and kings. It indicated power and majesty. The faithful later employed this same token to adorn the head of Christ, the practice dating from about the middle of the fourth century, when there was no longer any danger that the like symbol would be confused or interchanged with the pagan

⁸ "Which we have as an anchor of the soul, sure and firm."—St. Paul to the Hebrews.

nimbus. Later, the nimbus was also applied to the images of the Blessed Virgin and the Saints.

Finally there are the allegories taken from mythology. The relationship of the cult of the pagan Hermes and Pietas to the devotion that suggested the representations of the Good Shepherd and the Orant may be questioned; but there is no doubt that the early Christians saw in Christ a certain likeness to the pagan concept of Orpheus. The latter reminded them of the more exalted graces of the Saviour, who by the sweet melody of His doctrine, the charm of His attractions would draw all things to Himself, and render them blessed. What better means of teaching them the power of virtue that issued from the Son of God made man than to liken Him to Orpheus, who, by the spell of music, could subdue the wild beasts and draw after him the mute creation of trees and plants? There are, too, points of contact between the offices suggested by the memory of the pastoral or bucolic Orpheus which help to illustrate the Christian idea of salvation through the care of the Good Shepherd, Christ. In like manner, the stories of Eros, Psyche, Juno Pronuba, protectress of the marriage bond, and the Dioscuri, offer material for reflection and lessons useful to the convert to Christianity who is thus led by degrees from his old religious ideals to the new revealed faith.

Many however of the figures which represent pagan models in connexion with the Christian worship fulfil a purely ornamental office. The artist's hand took up and followed the ancient method, continuing to express the models of art with repetition of favorite ornamental motives, carefully avoiding anything that might seem unbecoming or idolatrous and repugnant to Christian sentiment.

CELSO COSTANTINI.

Concordia Sagittaria, Italy.

AMERICAN MATERIALISM.

II. Studies in American Philosophy.

PHILADELPHIA in the eighteenth century considered itself "the pineal gland of the United States", so John Adams wrote. And the witticism describes accurately the philosophical influence which the city exercised at that time.

Descartes had located the soul in the mysterious pineal gland, but his followers had long since drawn the only consistent conclusion: a soul thus located must be material. And Philadelphia became the seat of this materialist philosophy without a soul; not that it was strictly localized there, but it radiated from there as from its natural centre, mostly southward, while the north remained more or less immune from it.

American materialism was never coarsely aggressive or given to a vulgar display of slipshod scientific theories used as so many clubs to pounce upon any and all religion. If in its later developments it admitted the conclusions of Cabanis, Lamettrie, Broussais, it admitted them in a sedate spirit of philosophical inquiry, not with the fierce enthusiasm of the French philosophers, mostly concerned just then with the repercussion their teachings were to have on the practical life of the people.

It is perhaps for this reason that this phase of American thought has attracted very little the attention of historians;¹ "yet its adherents were in a large measure forerunners of the modern age",² especially its medical expounders. True, none of its followers had the mental acumen of a Jonathan Edwards; none enjoyed the popular vogue of a Thomas Paine or a Benjamin Franklin. Yet the world-view which they represented and defended stamped its impress upon thinking minds. It was the first protest against the exaggerated idealism of the Berkeleyan school; it worked hand-in-hand with deistic rationalism; but its greatest merit perhaps consists in having called a halt on wild speculation to settle down to the study of scientifically established facts. Grandiloquent but empty formulas, much current at that time, greatly irritated

¹ Fr. Van Becelaere in his work, *La Philosophie en Amérique*, does not even mention the movement or the principal writers connected with it.

² W. Riley, *American Philosophy*, p. 21.

the materialists, and one of their number, Thomas Cooper, brushes aside the bombastic notion "that all men are born free", with the pointed questions:

Is a puling infant born free? Leave him free from despotic control for a few hours and he dies. Are all infants born equal? Equal in what? In size, health, strength, mental capacity? Independent? Of what and whom? Do the various circumstances to which two persons are liable to be exposed make no difference between them? A child, for example, educated among the priests of Juggernaut or among the Scavans of Paris? Our Creator has not thought fit to make every man six feet high, or to distribute brain or intellect in precise or equal proportions. In the distribution of these in all possible proportions and varieties it is not society, but nature, that is at fault.

Minute observations of facts, with a view to make them the basis of scientific induction, engaged their attention. Thus Benjamin Rush, another leader of the movement, has been called "the father of American psychiatry". "He was at least the first American to combine lectures on abnormal psychology and psycho-therapeutics with a regular medical course, and first to show the relations of those subjects to jurisprudence; for he appears to have recognized the existence of the criminal insane, whose morbid operations are to be considered not as vices, but as symptoms of disease."³

American materialism was based partly on these inductions, and partly on deductions from Hobbes and other English sensualist philosophers then in vogue.

From the time of Thales, Heraclitus, Anaximenes, and Epicurus, the problem of materialism or spiritualism has centered around the question of the nature of the soul; and this question hinges ultimately on the distinction between sensation and intellectual cognition.

Descartes had asserted that the body is an automaton; the immaterial soul is endowed with thought which expresses itself as intellection, volition, sensibility. The immaterial soul is located in the pineal gland; but Descartes is unable to explain how an immaterial soul can act on a material body endowed

³ W. Riley, *op. cit.*, p. 21.

with extension, figure, and motion. All bodies, mineral, vegetal, animal, as well as the human body, are endowed with these qualities and there is no distinction between animate and inanimate nature. What more natural than to suppress the distinction between the phenomena of thought and those of matter, thus asserting the fundamental identity of bodies and the human soul? Lamettrie, who called himself a Cartesian, held that there was no room for an immaterial soul in the Cartesian system: if we must admit the plant-machine and the animal-machine, why not the man-machine?

Locke had admitted, besides sensation, activity of the soul, namely reflection, or the soul's faculty to know its own acts, and this power he ascribed to an immaterial principle. Hume however wrote that we cannot know the why of causal action, but that this does not entitle us to deny the existence of the same. Do we understand attraction? Yet we admit it. And as motion follows upon motion, so changes in the mind follow upon changes in the body. Consequently we may rightly consider the material changes that precede thought as being the cause of it, for a cause is but a constant antecedent. And any phenomenon caused by a material change cannot but be itself material.

And Condillac thinks he has shown that every process of the soul is reducible to a single principle: sensation. Every operation of the mind he terms a "transformed sensation". Reflection, attention, memory, comparison, desires, volitions, all are transformed sensations. Our mental processes are essentially the same as those of the brutes, and man is above them for this only reason that his corporeal organization makes him their superior.

Not all of these theories were current in Europe when the first and one of the foremost of American materialists, Cadwallader Colden (1688-1776), began his philosophical career. Born in Ireland, and obtaining a medical degree from the University of Edinburgh, he crossed to Philadelphia in 1710. Finding very meagre prospects for a mere scholar in this new country, he returned to London; but some years later he again journeyed across the ocean, established himself in New York in 1718, and finally in Coldengham near Albany. Giving up the practice of medicine, he entered politics, and became in

succession Surveyor-General of the Province, Master in Chancery, member of the Council, and Lieutenant-Governor. He made an attempt, doomed to failure, to start under the patronage of His Majesty an American University whose object should be the prevention of the too prevalent growth of republican principles. His reputation for learning brought him into correspondence with many prominent scientists of Europe, amongst them Linnaeus of Upsala, whose system of botany he introduced into the Colonies.⁴

As a philosopher, Colden, speculating and writing in the early stages of materialism, is not altogether consistent. Moreover, as a true deist, he maintains that the philosopher should perform the duties of worship without in the least suffering his philosophical opinions to be affected thereby. He was anxious not to destroy free-will and the liberty of choice; for, he asserts, "in all actions of intelligent beings, which are likewise called moral actions, the intention, purpose or will is principally to be considered". "Without this power the precepts of morality would be as ridiculous as for the maker of a clock to preach to it in order to correct its motions."

His moral system as expounded in his first work, *The Principles of Morality*, is on a low plane: it is a purely rationalistic hedonism, pleasure being the ultimate reason for the practice of any virtue. Liberty is nothing more than the freedom from external compulsion, and the moral conduct of men is entirely directed by their appetites or by habits slowly acquired: "Men in general are good by authority or custom and habit, and very little by reason; for example, the military gentleman will defend the least charge on his veracity by his life and yet defraud a soldier of his poor pittance; and the lawyer under the mask of a gown and band, will for a fee disguise truth and oppress the widow and orphan."⁵ It is however in his second work, *The Principles of Action in Matter*, that his speculative tenets are brought out most clearly in the shape of a dynamic materialism. When Sir Isaac Newton formulated his theory of gravitation, he attributed an attractive power to bodies or to matter, but he is careful to add that this attraction is only

⁴ W. Riley, op. cit., pp. 329-330.

⁵ W. Riley, op. cit., p. 332.

apparent; that bodies act as if they were attracted with a force that varies in direct ratio to the product of their masses, and in inverse ratio to the square of the distance between them; gravitation is the perpetual effect of a cause of which he declares himself to be ignorant.

Colden was cognizant of this theory, and it is the question of this very cause of gravitation which he endeavors to solve. Matter, he holds, is essentially active, and is ultimately reducible to motion. And this theory is confirmed by an ideological argument: the simple ideas we have of things external to us arise from the impressions or actions of these things on our senses; and the knowledge we have of things is no other than the perception of these actions. Of substances we know nothing.

Whence comes this motion? Does its origin imply the denial of a Prime Mover of the Universe? No; Colden contends that the first formation of all things was made by some intelligent being, and that God at the creation gave to different kinds of matter distinct and different kinds of action.

But the fundamental difficulty remains: how to conceive that matter can act on the intelligent being, or how the intelligent being can give motion to matter; for there is nothing in common between them by which the one can act on the other. Colden adopts this explanation as final:

We know nothing of the operations of intelligence otherwise than as its operations are connected with some material system; we cannot conceive of it as divisible into parts; its whole power acts in every place, or according to the School phrase, it is "tota in toto et tota in qualibet parte." . . . These difficulties are removed only by a conception of intelligence similar to that of space. Space of itself is indivisible, cannot be conceived as existing of parts separable from each other, contains all other beings, exists everywhere, and is not any quantity, shape or figure. This conception of intelligence is very ancient and is allowed to be very just and true—in Him we live, move and have our being. Suppose space is really the intelligent Being in which all other beings are contained, and that there can be no distinct parts, and that no part can have different powers from any other part; then all the different operations of intelligence must arise from the different material systems in it. As the mutual attraction of bodies in the planetary system is the effect of the action of

some universal medium, and the unity of that system is preserved by the gravitation of all toward the sun, so the unity of the animal system is preserved by the intestine motion of the fluid in the nerves which meet in the common sensory of the brain.⁶

This is tantamount to saying that the mind of man acts by material organs. Either for lack of consistent thinking or because of his religious convictions Colden did not press his premises. His successors however drew these conclusions with a vengeance.

Thus we find Joseph Buchanan of Kentucky (1785-1812) emphasizing the importance of matter over mind in no ambiguous manner in his *Philosophy of Human Nature*. Buchanan rejects the notion that the idea has a distinct existence and regards it as being nothing more than a repetition of the sensorial action. We are conscious that our ideas are creations of our own; our perceptions on the contrary appear to be nearly independent of us. Since they are the archetypes of our ideas we regard our perceptions as being external, and thus mistake them for the fixed external causes by which they are produced.

And why are we thus inclined to consider the act of thinking, perceived as a physical event by our senses, to be a thing entirely different from the same act apprehended by our consciousness? This is merely due to our prejudice against believing mind and matter to be substantially the same. And this prejudice finds its explanation in the fact that constant conjunction of particular events induces us to view them as connected by causation. But we have no direct experience of the connexion between the actions of the brain and the act of thinking.

The acts of consciousness by which we recognise our thoughts give no intimation of their physical concomitants; and the perceptions of sense by which we learn the properties of matter and the actions of the brain give no intimation of thought as known to us by consciousness. The act of thinking and its physical cause being thus discovered by us in different ways, do therefore not become associated in our minds, and thence must naturally be believed by us to be distinct and independent and entirely unconnected by causation. On the contrary, if we had always by the same percipient action apprehended

⁶ W. Riley, op. cit., pp. 368-369.

both our thoughts and the physical events on which they are dependent, we could no more doubt the act of thinking to be a physical effect than the motion of the second billiard-ball to be effected by the impulse of the first.⁷

As a matter of fact our sensorial perceptions are gradually changed into intellectual ideas, like the colors of the solar spectrum, by unnoticeable variations:

The spiritualists grant matter at one extreme of the series, but find at the other a substance totally different, a spiritual intellect combined with it. . . . But the materialists, considering how minerals rise by insensible degrees into vegetables, and these again into animals, find no calculable difference, no being which does not interlock with another. Now the greater part of this ascending series of beings is material, hence the whole series is material.⁸

Joseph Priestley, who discovered oxygen and dabbled in philosophy and religion, can be ranked among the American materialists only in so far as he spent the last ten years of his life in this country. An unbeliever like Thomas Jefferson and John Adams, he was their intimate friend, and the latter, in an outburst of enthusiasm, ranked him as a comet in the system that included Voltaire, Bolingbroke, and Hume.

In matters philosophical Priestley is a plagiarist, and the ease with which this literary labor is accomplished made him a voluminous writer. His doctrines lack synthetic unity, but as a materialist he holds that man is made of one homogeneous substance; that the properties of sensation and thought are extinguished by the dissolution of the organized mass in which they exist, and that the only reason men have for expecting a state of consciousness or enjoyment hereafter is derived from the Scripture doctrine of the resurrection. It is a strange mania with almost everyone of these early American philosophers to appeal to Scripture in justification of their tenets, and to deny the charge of infidelity and atheism hurled at them by opponents. Priestley actually wrote an answer to Paine's *Age of Reason*; his disciple and son-in-law, Thomas Cooper (1759-1840) wrote *The Scripture Doctrine of Materialism*.

⁷ Joseph Buchanan, *Philosophy of Human Nature*, pp. 19-20.

⁸ Ibid., pp. 6-7.

Thomas Cooper was aptly hit off by John Adams—whose epigrammatic characterizations of his contemporaries are always Franklinesque in their brevity but with a touch of biting sarcasm thrown in—"as a learned, ingenious, scientific and talented madcap". A politician of pertinacious activity, a thorough-going hater of the "Black coats", who, he fears, "will contrive by some rascally scheme or other to defeat Stephen Girard's will and his College;" versatile enough to give us an English version of the "Institutes" of Justinian and a pamphlet on the connexion of Geology and the Pentateuch, he is moreover a materialist to the core in his *View of the Metaphysical and Physiological Arguments in Favor of Materialism*.

Influenced more than any of his predecessors by the physiological doctrines of medicine he had imbibed during his sojourn in France, he reaches an explicitness of negation not previously known in America. His arguments are of course but a rehash of those of Broussais, Cabanis, and their followers; only their boldness is new, fascinating to some, a source of deep irritation to others. President Adams had wished to have this perennial political agitator removed from the country; for his philosophical views he is now denounced and tried as an infidel; he is forced by the legislature to resign his presidency of the South Carolina College; and, as he himself put it, he led the life of a toad under a harrow. This is proof sufficient to show how deeply he had shocked the sensibilities of the majority when he wrote: "For the confutation of what is ignorantly called freedom of the will, one may read Hartley and Collins, Priestley and Hobbes, and Jonathan Edwards of New England. But to the physiologist all this reading will be superfluous. . . . The faculties of the soul have no existence; they are words only, the counters employed in reasoning, convenient signs of arrangement like the plus and minus. . . . The time is approaching when metaphysics will rank among the sciences that lay claim, if not to absolute demonstration, yet to an approximation to certainty sufficient for all the purposes of ethical reasoning and all the practical duties of human life."⁹ On reading this last sentence, one is incontinently re-

⁹ Thomas Cooper, *Arguments in favor of Materialism*, p. 408.

minded of August Comte, whose formulation of positivism in almost identical terms was still in the distant future; but it gives us an idea of how theories come to float in the air as it were, until the right man picks them up to compress them into a system.

The same distinction of being a precursor of future theories, but in another domain of research—psychiatry—belongs to the last of the early-school materialists, Benjamin Rush (1745-1813) of Philadelphia, philosopher, physician of no mean renown, and politician. With the psychological principles of Aristotle and the Schoolmen as his guide, Benjamin Rush would have been in a position to adhere to a sound realism. As it was, he was led by his medical observations to consider the soul as material because its activity is influenced by numerous physical causes, especially in the sphere of morality: a nervous fever may cause the loss not only of memory but of the habit of veracity, which latter malady will compel a woman, be she even in easy circumstances, to fill her pockets secretly with bread at the table of a friend. It is in vain to attack these vices with lectures upon morality; the only cure is proper medical treatment. Thus the young woman who had lost her habit of veracity by a nervous fever recovered it as soon as her system recovered its natural tone. The state of the weather has an unfriendly effect upon the moral sensibility; so has extreme hunger. Again, the influence of association upon morality is strong: suicide is often propagated by the newspapers, and monstrous crimes by the publication of court proceedings. Physical causes equally influence religious principles; and religious melancholy and madness will yield more readily to medicines than simply to polemical discourses or casuistical advice.¹⁰

These and numerous similar observations collected by B. Rush from his own extensive experience and that of his friends may appear rather superficial to serve as a basis for the doctrine that the soul is material, and John Adams once more struck off a fairly true portrait of Rush when he wrote that "the doctor was an elegant and ingenious body, but too much of a talker to be a deep thinker".

¹⁰ B. Rush, *Influence of Physical Causes upon the Moral Faculty*, Address to the American Philosophical Society in 1786, p. 26.

Yet it was this very advantage which Rush possessed, of being able to spread his doctrines among growing minds as a professor of chemistry in the Medical College of Philadelphia, and later as a professor of medicine in the new University of Pennsylvania, that gave such a wide vogue to his materialistic tenets. Thus in his lecture "On the Utility of a Knowledge of the Faculties and Operations of the Mind to a Physician", he again holds man to be a single and indivisible being; for so intimately united are his soul and his body that one cannot be moved without the other; and once more he corroborates his thesis as an alienist, inquiring into the causes on intellectual derangement. If he still upholds the freedom of the will, he does it in such ambiguous terms that little is left of the true notion of liberty. Such as it is, it is admitted, not on psychological grounds, but as part of a deistic conception of nature.

Taking this early materialistic movement in America as a whole, it must be acknowledged that it gave an impetus to scientific research in various directions, especially in the domain of physiology. This, however, was unable to save it from decay. It is so essentially opposed to the almost instinctive beliefs of mankind that in the history of thought it has never been more than a meteor flaring up on the horizon to disappear rapidly afterward. Evolutionism procured for it a new lease of life during the nineteenth century, but that also was of short duration.

At the present stage of American thought there was a more definite reason why materialism fell so quickly into disrepute: deism, its principal ally, was dying; Scotch realism or the philosophy of common sense was making great strides forward. While materialism had only a few scattered defenders, the latter philosophy was strenuously upheld by the colleges and the innate sense of the fitness of things of the common people.

SCOTCH REALISM.

When speculation runs to extremes, in the nature of things a reaction is bound to set in. A sincere thinker is not merely a student of philosophy, but also a man; and a surfeit of refined mental distinctions, of closely-drawn deductions, brings the mind back as by recoil to a fresh examination of fundamental principles.

Cartesian philosophy had jeopardized our knowledge of reality. In its wake had followed Berkeleyan idealism, Lockean sensualism, Humean scepticism, and finally a crass materialism. All these systems had fascinated thinking minds for a while. The religious aspect of these various philosophies had in different ways undermined Christian belief and morality, and their wide diffusion amongst the masses had brought about directly the wild orgies of the French Revolution. A change was impending, the standard-bearers of which were the Scotch philosophers, Reid, Stewart, Brown, and Hamilton. Resolutely turning their back on all the subtleties of speculation, they appealed to the common sense of mankind as a tribunal paramount in all questions of philosophy. Reid, however, the initiator of the new school, lacked the courage and the insight to go to the bottom of the questions he was facing and attempting to solve.

The crying need of the hour was a philosophy that would firmly establish human knowledge, religion, and morality on an unassailable basis. Reid diagnosed the cause of the prevalent scepticism, and believed he had found it in the lack of proofs adduced by philosophical dogmatists to demonstrate truths that of their very nature need no demonstration and admit of none. Hence his task shall be to determine the fundamental principles of science and philosophy, to show that everyone takes them for granted, that they are natural, original, and necessary, that consequently they are the expression of the "common sense" of mankind.

Reid needed to go just one step further, and, crossing the threshold, prove that we are justified in admitting these fundamental truths not for any external but for intrinsic reasons; he had to prove that our faculties are able to attain, and in fact do attain, truth. Failing to do this, he left the road open to Kant, who made this very point the pivotal question of his investigations.

But such as it was, Scotch realism was a welcome turn in the tide of speculation. It was a philosophy founded on observation; it had no need of distorting facts to support pet theories; it appealed to the man in the street; it was a safe bulwark for the current Protestant orthodoxy against the insidious attacks of a learned deism and materialism and the scepticism that followed in their wake.

From the moment it was introduced into the country, it took such a tenacious hold that it has been looked upon as preëminently "the American philosophy"; principally perhaps because it seemed to harmonize in some way with the practical views of life that have always characterized the American nation as a whole. But it was not American in its origin, nor did it hold undisputed sway in the country, especially during the nineteenth century. It served more as a counterweight to all other speculative movements.

As practically every one of the Colonial Universities had stood thus far as the representative of some system—Harvard for deism, Yale for idealism, Pennsylvania for materialism—so Princeton stood for Scotch realism. "The College of New Jersey had impressed upon it from its very foundation a national character, inasmuch as it was not the college of an established church, nor of a single colony, nor of a people sprung from a single nationality, but had for its charter an undenominational document, for its heads graduates of Harvard and Yale, Glasgow and Edinburgh, and for its students the sons of English Friends, New England Puritans, and Presbyterians from Scotland and Ireland."¹¹ Yet, if it started as a non-ecclesiastical body, a Presbyterian form of belief came in with Witherspoon, increased with Stanhope Smith, until with the appearance of Asbel Green in 1812 the theological seminary so dominated the college that the two were persistently identified, and that up to the very sesquicentennial of the University. Philosophy became once more the ally of religion, more thoroughly so than had ever been the case with scholastic philosophy; it was only prized as such and not as an intellectual discipline of value in itself; and Princeton, which had thus far been relatively little to the fore, now took the lead with the advent of John Witherspoon (1723-1794).

On his mother's side John Witherspoon was a descendant of the famous John Knox. In his youth he was a student at the University of Edinburgh, and in his manhood a minister of the Church of Scotland. In 1768 he was invited to become the head of Princeton, and from the moment he set foot on the soil of the New World he became identified with the life and

¹¹ W. Riley, *op. cit.*, p. 482.

the aspirations of its people ; hence his extensive political activity which left him little time to devote to the systematic pursuit of philosophy. But the position he occupied gave him none the less an unwonted opportunity, which he utilized to the fullest extent, of directing the current of speculation into new and fruitful channels. He brought with him a collection of 300 volumes and received many more from various friends. He enlarged the curriculum of the College, and the study of philosophy was made to embrace lessons on political science and international law.

Already during his sojourn in Scotland Witherspoon had given vent to his aversion for the reigning deism by publishing the anonymous satire which he entitled his *Athenian Creed*, in which he thus parodies the main tenets of rationalism :

I believe in the beauty and comely proportions of Dame Nature, and in Almighty Fate, her only parent and guardian. . . . I believe that the universe is a huge machine wound up from everlasting by necessity and consisting of an infinite number of links and chains, each in a progressive motion towards the zenith of perfection and meridian of glory ; that I myself am a little glorious piece of clockwork, a wheel within a wheel, or rather a pendulum in this grand machine, swinging hither and thither by the different impulses of fate and destiny ; that my soul (if I have any) is an imperceptible bundle of exceeding minute corpuscles, much smaller than the smallest Holland sand. . . . I believe that there is no ill in the universe, nor any such thing as virtue, absolutely considered ; that these things, vulgarly called sins, are only errors in the judgment, and foils to set off the beauty of nature, or patches to adorn her face.¹²

When at Princeton he took up his "Lectures on Moral Philosophy", he began by enunciating very clearly the fundamental tenets of Scotch realism : "There are certain first principles or dictates of common sense which are either first principles or principles seen with intuitive evidence ; these are the foundation of all reasoning, and without them to reason is a word without meaning. They can no more be proved than you can prove an axiom in mathematical science." And the universality of these dictates is due to the fact that they have been communicated at first and handed down by information

¹² J. Witherspoon, Works, Vol. 6, p. 185.

and instruction from age to age. They are so many divine instincts that we need but to apply in daily life. Cotton Mather had loudly denounced moral philosophy as being merely systematized infidelity; Witherspoon found in human reason the standard of all virtue! Applying his common-sense philosophy further in the domain of psychology and epistemology, he takes for granted Locke's theory that there are but two ways by which we can come to the knowledge of external reality—sensation and reflection. Sensation is divided into external and internal, the former being the immediate impression of objects from without, and the latter the sensation itself which we feel, including the supposition inseparable from it, that it is produced by an external object. And it is of course a first principle that our senses are to be trusted in the information they give us, because they are the foundation of all other reasoning. To Descartes' supposition that since our senses deceive us sometimes, they might deceive us always, he answers that when errors do occur, there are many plain and obvious ways of discovering and correcting the same.

The system of philosophy to which Witherspoon has pinned his faith does not leave much room for original speculation. Yet his theory on space is a vigorous attempt to solve the riddle of its nature, on which Descartes and Newton disagreed, and which was a little later to play such an important rôle in Kantian philosophy: among the perfections of God there is His immensity, or that perfection by which He is everywhere and equally present. How this is possible is the crucial question. In the Cartesian theory space is one of the essential qualities of matter, and consequently it cannot be predicated of spirits. Some Newtonians, however, admitting the existence of infinite space, hold it to be applicable to spirits as well as to matter: we can conceive of no being without conceiving of it as here and nowhere else. The immensity of the Deity therefore would consist in this that infinite space is coëxistent with God; whence the obvious conclusion that both space and the divine Being must be material. In a satirical vein Witherspoon shows the fallacy of this argumentation:

The only positive idea applied to space is extension; but we can apply no idea to any subject which the subject itself does not impress.

Matter forces upon our senses the idea or image of its dimensions or extension. It is philosophical felony to steal an image which nature gives us, and invest a subject with it that never excited any idea in us, and consequently has no existence to us. We create nothing into a being, by applying ideas to it which we derive from something. Space is only one of the ideas excited by matter, and by the power of the mind extracted from its subject, just as we can imagine a color to ourselves, without connecting in our apprehension a subject with it wherein it exists. A little more of the same metaphysics which can prove that nothing is extended will prove that space is purple. But why should I say purple? Space is of all colors if light is reflected by vacuum and not by matter. It is a very ingenious contrivance in philosophers to render Nothing a subject of inquiry and conception, by dressing it in a suit of clothes borrowed from something!

Witherspoon was a conservative of the most pronounced type. Whatever traces of idealism might have lingered in Princeton, were completely obliterated. His successor in office, Samuel Stanhope Smith (1750-1814), who was his predecessor at the University as a pupil, followed closely in his footsteps after he renounced the Berkeleian principles with which he had been imbued in the early years of his training.

Before becoming president of Princeton, Smith was professor of Ethics, and his mind had become so warped by the postulates of his system that he defined the moral faculty as an internal sense, distinct from all others, and imparting on its particular subject primary and ultimate ideas which cannot be acquired by any process of reasoning nor by any other sense or power of our nature. The exclusion of reason from the very field in which after a painful struggle it had at last acquired its rightful place, was the revenge of a system pushed to extremes.

A closer contact with reality would have prevented him from such excesses. As it is, he falls into a curious form of Traditionalism:

Hardly is it possible that man, placed on the surface of the new world, in the midst of its forests and marshes, capable of reason, indeed, but without having formed principles to direct its exercise, should have been able to preserve his existence, unless he had received from his creator, along with his being, some instructions concerning the use and employment of his faculties, for procuring his

subsistence, and inventing the most necessary arts of life. The American savage, for example, has been taught from his infancy the necessary arts for supplying his wants. But the primitive man, if we suppose him to have received no communication of knowledge from his creator, and to have been abandoned merely to his own powers, without the least aid from experience, or instruction, would have been nothing but a large infant. Reason, the supreme prerogative of our nature, and its chief distinction from that of the inferior animals, could have availed him little in that emergency. It would have required, in order to its exercise, a knowledge of principles, and of the nature of the objects around him, which could have been the result only of time, and a certain degree of experience. In the meantime that recent mass of organized matter, called a man, would probably have perished.¹³

Smith's greatest originality, however, lies not in the domain of ethics, but in the use he made of the principles of evolution a long time before they were generally current. In this same essay he holds that, given the causes for their variety, natural features, like natural manners, are long in growing to maturity, and become fixed only after a succession of several generations. At last, however, they become fixed. And if we can ascertain any effect produced by a given state of climate, of society, or of the habits of living, it requires only to be repeated during a sufficient length of time, to give it a permanent character, and so to incorporate it into the constitution as to render it an hereditary property of the race. Along with this fixity is a certain flexibility, for the human constitution is formed with such pliancy in its organization that it is capable of accommodating itself to every situation on the globe.

He does not, however, carry his principles far enough to be classed in the camp of the materialists. Indeed, his analysis of the fundamental materialistic principles that all the workings of the human mind are but the results of vibrations of matter, "that the vibrations of matter produce thought", and that we are to account for all the varieties of thought upon mechanical principles, is as accurate as his refutation of them is clear-cut.

¹³ Samuel Stanhope Smith, *Essay on the Causes of the Variety of Complexion and Figure in the Human Species*, pp. 17-20.

Whether we adopt the hypothesis that the nerves are like fiddle-strings, or that they are full of a medullary substance capable of vibrations, the fundamental principle of materialism is one: the vibrations of matter produce thought. On this theory it may be observed: 1. It has never been proved that there **ARE** such vibrations. It is a mere hypothesis. It may serve for speculation, but to build a system on such a basis is credulity, not philosophy. 2. Granting for argument's sake the existence of vibrations, there is no necessary connexion between vibration and thought. If there is not, there must be another hypothesis introduced, viz.: "There **MAY** be a connexion between vibrations and thought." Upon this hypothesis I should be glad to see Dr. Priestley or Dr. Darwin give us a poem or dissertation upon the thoughts of the harpsichord while the strings are vibrating at the touch of a lady's fingers; or upon the grave speculations of a mill-pond while the boys at play are throwing stones in it. 3. Suppose I again grant, for further argument's sake, this hypothesis to the materialists. It will be necessary to show that, in vibrations, considered abstractly, there is such a variety in kind and degree as corresponds exactly with all the varieties of thought. There are at least ten distinct intellectual powers. Not one of these can be accounted for by one or more of the others. The active powers, moreover, are numerous; and the mind, so constituted, is capable of a vast variety of thoughts, differing in kind and degree. Do vibrations afford an equal variety? No: it is not possible that there should be any more than two kinds of vibrations in a uniform elastic medium; that is, they may be either quick or slow, or they may be strong or weak. These kinds admit of various degrees; and this is all the variety of which the laws of matter (however finely organised the machine) will admit. Now, he must certainly be ignorant of his own mental operations, or of the laws of motion in matter, who can be persuaded of an exact correspondence of the one to the other.

It would have required but one step further to account for the real origin of ideas in accordance with the old Aristotelian theories. But the very name of Aristotle was an abomination to the leaders in the field of speculation.

Smith's successor at Princeton, Samuel Miller (1769-1850), faithfully trod the same path. He gives the Scottish school credit for having done away with "occult terms", such as phantasm, sensible species, substantial forms; and in this he was but following the trend of his age, condemning what it had not taken the trouble to understand. Was it preconceived hostility, or inability to grasp anything beyond his own petty

conceptions? At any rate, Miller, when summing up in his *Brief Retrospect of the 18th Century* the various philosophico-religious systems in vogue during that period, does not do better justice to Aristotle than to Berkeley, and especially to Kant. His account of the latter's philosophy is interesting, especially for the misconceptions it exhibits.¹⁴

He is much better advised in his criticism of materialistic assumptions; his blows are telling and his arguments are as valid now as when they first were penned: "From what organs of sense do we derive our abstract ideas? What fibrous motions are excited when we call to mind the ideas of justice, wisdom, benevolence and truth? According to Dr. Darwin, these general ideas are repetitions of former particular perceptions, obtained through the organs of sense. But can general ideas be mere repetitions of particular ones? The simple statement of the doctrine is sufficient for its refutation. While, in general, it solves the phenomena of one class of ideas—those which we receive immediately from our external senses—all the rest, not only of memory and abstraction, but of imagination, taste and moral perception, are left completely in the dark." Miller's positive contribution to philosophical progress was next to nothing. Immured in the narrow limits set by the school he represented, and apparently unwilling to look beyond for any accessions to his store of knowledge, he aimed at keeping all thinking in the traditional channel of his college.

In this regard Frederick Beasley (1777-1845), the last great name in the early Scottish school, far out-stripped him by his deeper insight, and his open-minded grasp of other systems. This no doubt is partly accounted for by his varied career: educated at Nassau Hall, and a tutor in the same college for three years after his graduation, he imbibed the current philosophy of his teachers. But renouncing the Presbyterian faith, he subsequently was ordained a minister of the Episcopal Church in Baltimore, and became provost of the College of Philadelphia. His acquaintance with the leaders of materialism and their theories broadened his views, but never made him deviate completely from "the sound philosophy" of his Princeton days.

¹⁴ W. Riley, *op. cit.*, pp. 512-514.

His most important work, *Search of Truth*, was published in Philadelphia in 1822. In the dedication of this work he gives us an insight into the evolution of his mind: "After the fanciful theory of Bishop Berkeley, as a kind of philosophical day-dream, had maintained its prevalence for a season (in Princeton), the principles of Reid and the Scottish metaphysicians superseded it, and during the period of our residence in the seminary, acquired and maintained undisputed sway. At that time I, together with all those graduates who took any interest in the subject, embraced without doubt or hesitation the doctrines of the Scottish school. Since, however, I came in possession of the station which I at present occupy in the College of Philadelphia, my duty, as well as inclination, led me to renew my inquiries into this branch of science. The farther I proceeded the more interesting the subject became, and I determined, if possible, to compass the whole ground, by consulting every author who had written upon it, both in ancient and modern times. I had advanced but a short distance upon this extended plan before I thought I perceived that the Scottish metaphysicians had, either inadvertently or wilfully, done their predecessors very great injustice in their animadversions upon their writings, ascribed to them opinions which they never held, and assumed to themselves the merit of broaching and promulgating the very doctrines which they taught."

But if free in his strictures upon his predecessors, he does not disavow their fundamental tenets: "The primitive man, passing from the shadowy regions of conjecture and probability, comes to the clear and full light of demonstrative certainty which rests ultimately upon intuition; here by intuition is meant that act of the mind by which it perceives the truth of any proposition, as soon as it is propounded, without exertion or examination; and by intuitive truths, those axioms which are at once perceived by the mind, by a single glance of attention, and flash with a light upon it that is irresistible."¹⁵

And yet he seems to realize that these dogmatic common-sense principles do not stand the test of facts. For when a little later he comes to analyze various abnormalities of perception as observed and described by medical specialists, he

¹⁵ Frederick Beasley, *Search of Truth*, p. 331.

admits that the attainment of truth is not as instantaneous, but must needs be a slow and operose process, in which errors and corrections play a prominent part.

In an earlier part of his work he had defended Aristotle against those who misinterpreted his theory of sensual perception; and a closer study of psychological data now brings him almost back to the traditional theory of mind and body: there is, he writes, all imaginable difference between conceiving of mind as performing all its operations through the instrumentality of the organs of sense, and conceiving all these operations as being nothing more than mere modes in the corporeal organs.

If Beasley was not to any degree original, his eclectic mind helped him to preserve a judicious balance between the extreme positions taken by men of his time. His successors, the defenders of the philosophy for which he stood, were numerous and influential, even up to the last quarter of the nineteenth century. But other forces were at work in the world of thought, and were steadily gaining ground and putting a new complexion on philosophical and religious speculation. Before proceeding to consider them, there remains however to survey the field covered thus far, in order to get a synthetic view of the progress made during this period.

Most modern writers have flippantly dismissed the study of medieval speculation under the specious pretext that scholastic philosophy was but the "ancilla theologiae", that it began and ended in theology, served no other purpose than to furnish the substructure for it, and never gave human reason free scope to develop along its own lines on its own principles. Considered from this viewpoint, American philosophy during this period was intensely "scholastic", especially at its inception.

It had its origin in theological disquisitions, it was expounded and defended by clergymen; for a long time a thinker or writer was considered "orthodox", or "heterodox", according to whether his theories agreed or not with the tenets of the church of which he was a professed minister. By a singular illogism the principle of free inquiry, which is at the basis of all Protestantism, was disregarded and stifled. To build up "a sound philosophy", i. e. a philosophy considered,

not as valuable in itself and for itself, but as an apology for Christianity as generally understood by each particular church, this was the chief aim of professor and preacher.

Christianity was uppermost in their lives and in their minds; its tenets were their very life-blood, their inspiration, their all. And for us of this later generation who view and judge them from the standpoint of history, their earnest narrowness deserves admiration. The modern philosopher's mind too often is eclectic to such a degree as to become erratic; it has merely a dilettante's interest in revealed truth; it flits lightly over every system, picks up a thought here and an idea there, combines them loosely into some shapeless whole without much regard to an organic cohesion; and it delights most complacently in every superficial novelty that arouses afresh its appetites of an intellectual "blasé". The virile attitude of those earlier thinkers was one of thorough conviction. But it was just as thoroughly illogical: it carried within itself the germs of its own disintegration. The ineluctable fatalism of logic brought about the ever more liberal views culminating in an unbridled materialism.

Free inquiry, once it became consciously consistent, gave rise to free thought; gradually the emphasis was shifted from revelation to reason: the truths heretofore unquestioningly admitted by reason because they were of divine origin, now were denied on the same ground; and, it must be granted, they were denied with as much good foundation as they had been admitted before, always on the strength of the principle of free inquiry.

Yet Christianity had molded the life and the speech of the people. Deistic thought in revolutionary France had gone to the length of inventing a new vocabulary; here it was content with using supernatural terms in a natural sense. To the uninitiated the change was scarcely apparent; a seeming reverence for God and sacred things was preserved under the guise of grandiloquent words, which the deists were adepts at using to good effect. But their philosophy was, and remained, shallow, and became more so when it ran into extremes. On one side it gave rise to the very superficial ranting of Thomas Paine, whose biting sarcasm catered above all to that lower iconoclastic propensity of human nature which revels in tear-

ing down what it has held sacred, and gloats over the havoc it has wrought. On the other side it gave rise to a materialism that was seemingly grounded on more or less accurate scientific observations.

Human reason never holds to extremes very long; and regaining its equilibrium, it took overwhelmingly to the *via media* offered to it by the Scotch school; religion and morality, so violently attacked, came once more into their own. They had never, indeed, lost their hold completely on the great mass of the people; yet many minds had become unsettled since the most active propagators of every new doctrine were the preachers graduated from the colleges where these speculations had their inception. Where, in the beginning of the Colonial period, there were a few well-defined groups of believers, settled even mostly within clearly circumscribed geographical boundaries, doctrinal confusion had now become worse confounded. Religion became a thing more of the heart than of the head. A wave of frenzied revivals swept over various parts of the country: as an emotional substitute for thought, they carried the masses along into a chaos of ever-increasing sects and churches, with whom a "mystical conception of the Universe" was the chief concern. This of course meant the overthrow of reason. As an anonymous writer of the period put it: "Cabalists and Quietists, all affect a mystic language, a dark kind of canting; they talk much of a light within them instead of common sense;—whoever shall reconcile all these must be an Oedipus indeed."¹⁶ They all laid great stress on "the inner light", or, as John Woolmann wrote in his *Journal*, "the inward fellowship, received immediately from the divine fountain", by which we discern the "universal divine principle", "the fullness of God in us and in every blade of grass".

Thus over the ruins of idealism, materialism, and rationalism, the minds were headed straight toward pantheism, or the transcendental monism of Emerson and his school, and this new attempt of human reason was confidently predicted to become "the perfect religion" of the future.

Moline, Ills.

J. B. CEULEMANS.

¹⁶ Remarks on the Spread of the Present Enthusiasm, United States Magazine, Philadelphia, 1779.

THE ORIGIN OF THE CLEMENTINE VULGATE.

BIBLICAL students must be aware how difficult it is to put their hands on a satisfactory account of the Vulgate Bible. Even in the most modern Dictionaries of the Bible the accounts given of St. Jerome's work are often meagre and unsatisfactory, whilst it is practically impossible to find a fair-minded treatment of the work done since the Decree of the Council of Trent, which declared the Vulgate "authentic".

Let me here briefly sketch the successive steps by which our present Clementine Vulgate was formed. This involves an inquiry as to what were the Old Latin versions of the Bible; what was St. Jerome's part in correcting, translating, and editing the Bible; and what was the work accomplished by the Tridentine Fathers.

THE LATIN VERSIONS OF THE BIBLE.

The Old Latin version is commonly known as the *Itala*, but this term should be avoided, as it is apt to mislead. The origin of this translation is involved in much obscurity. The Acts of the Scillitan martyrs, who suffered between 198 and 202 in Carthage, exist in a Latin text which is generally accepted as genuine. These martyrs told the prefect that they possessed "the Four Gospels of our Lord Jesus Christ, the Epistles of St. Paul, and all divinely inspired Scripture". These acts may thus prove the existence of an accepted Latin text in Africa before the close of the second century. Similarly the martyrs of Vienne, who died in 177, seem to have known a Latin version from which they quote freely.¹ It is generally conceded now that Tertullian had a version in Latin before him as he wrote, and that he did not merely translate for himself from Greek. Hence it is allowable to suppose that a Latin version of the Bible existed early in the second century.

Ever since the days of Cardinal Wiseman the view that there was but one original translation of the Bible into Latin and that it took its rise in Africa has been held by many as almost demonstrated.² Wiseman's arguments were briefly these: (1) There was no need for a Latin translation in Rome, which was a Greek-speaking city. (2) St. Jerome knew of

¹ Cf. Eusebius, H. E., v. 1.

² See *Two Essays on I John 5:7*.

only two Latins who wrote in Latin previous to Tertullian, viz. Apollonius and Victor, the latter of whom died in 197. (3) Latin was the language of Proconsular Africa and there are many Africanisms in the Old Latin version. (4) Lastly, Wiseman urged that the divergences existing between the Old Latin MSS. could all be reduced to a common basis and indicated merely the vagaries of copyists. Every one of these statements has been controverted, and it seems fairly certain that many various Latin renderings were published in the early days of Christianity. Thus, as against Wiseman's arguments, it is maintained that (1) the "Plebs" in Rome would certainly need a Latin translation; (2) that the inscriptions at Pompeii and Herculaneum are mostly in Latin, and that this is especially the case with the Christian inscriptions; (3) the argument from "Africanisms" is precarious, for all the examples alleged can be paralleled from the writings of undoubted Latins, e. g. Plautus, Quintilian, etc. The Latin translation of St. Irenaeus and the Canon of Muratori contain as many Africanisms as do the Old Latin MSS.; (4) it is almost impossible to concede Wiseman's position regarding the fundamental unity of the existing MSS.; (5) we actually have different Old Latin translations of Tobias, Baruch, and I-II Maccabees. Lastly, it must be conceded that St. Augustine's well-known words about the multiplicity of Latin texts can hardly be explained save of different translations. He says:³ "The writers who translated from Hebrew into Greek can be counted, not so those who translated into Latin. For in the early ages of the faith whenever a Greek codex came into a person's hands and he fancied he had sufficient knowledge of the two languages to do so, he ventured to make a translation." These words cannot, without due violence, be read in any but their plain sense. And a perusal of the Saint's *Enarrationes in Psalmos*, especially on Psalm 118, will convince any one that he really did mean that there were a crowd of early translators. The witness of St. Jerome fully accords with this. It is true that his words in his Preface to the Gospels are ambiguous, but a comparison of other passages shows the view he took of the question.⁴

³ *De Doctrina Christ.*, II, 14-15.

⁴ Cf. his Prefaces to Proverbs, to Chronicles, to Job; also Ep. 18:21.

ST. JEROME'S LIFE AND WORK.

No true view of the Vulgate version of the Bible would be formed without some idea of the life and work of one who has always been acknowledged as the greatest Biblical scholar the world has ever seen, and who was undoubtedly raised up by God to do the work indelibly associated with his name, viz. the revision of the Latin New Testament and the translation of the Hebrew Old Testament into Latin.

Born at Strido in Dalmatia about the year 340, Jerome was early sent to Rome for his education. He was baptized at the age of twenty, and in 372 he went to the East, where he took up his abode in the desert of Chalcis and devoted himself to the study of Hebrew and Greek (Ep. 225: 12). In Ep. 84: 3, he gives us an account of his earlier studies. In 379 we find him at Constantinople, where he attended the lectures of St. Gregory. About this time, too, he translated the Chronicle of Eusebius and also twenty-eight homilies of Origen on St. Luke's Gospel. It was at this time that he became acquainted with Pope Damasus, at whose request he wrote Ep. 18 on the meaning of the word Seraphim. Damasus summoned him to Rome in 382, and here at the Pope's desire he corrected the New Testament by the Greek. "Only early manuscripts," he writes in his Preface to Pope Damasus, "have been used. But to avoid any great divergences from the Latin which we are accustomed to read, I have used my pen with some restraint; and whilst I have corrected such passages as seemed to convey a different meaning, I have allowed the rest to remain as they are." It was at this time, too, that he made his first revision of the Psalter by the Greek text. This is known as the Roman Psalter. He refers to this edition in his Preface to his second revision of the Psalter which was probably made at Bethlehem about 388. He says in this Preface that he had made his former revision cursorily according to the LXX; the second revision was made according to Origen's Hexaplar edition of the LXX; attention was paid to the variations between that text and the Hebrew, and obeli and asterisks were introduced in order to indicate these discrepancies. This revision is known as the Gallican Psalter because, becoming speedily popular, it was introduced into the churches of Gaul by St. Gregory of Tours; this is the Psalter which is now in use.

throughout the Church, save in St. Peter's, Rome, in the Duomo at Milan, and in St. Mark's, Venice, where the former revision is still used.

But St. Jerome was already becoming convinced of the necessity of recurring to the Hebrew original if the true sense of the Sacred Scriptures was to be apprehended. In 381-2 he had translated the Chronicle of Eusebius, and in his preface he dwells upon the difficulties besetting all translations. "Some," he says, "consider the Sacred Writings harsh, not being aware that they are a translation from the Hebrew." In this same Preface written at this early date he shows a full knowledge of the work done by the early translators, the Seventy, Theodotion, Symmachus, and Aquila, and even of that which since the days of Origen had passed current under the titles of "the fifth, sixth, and seventh" editions.

In 385 Jerome, who had made many enemies by his outspoken criticism, left Rome on the death of Damasus, and in 386 we find him settled once more at Bethlehem, where he remained till his death in 420. His life here was one of unremitting labor. Sulpicius Severus⁵ says of him: "Totus in lectione, totus in libris est; non die non nocte requiescit; aut legit aliquid semper aut scribit." His activity at this period seems indeed almost incredible. Between the years 386 and 392 he completed his commentary on Ecclesiastes; he translated the work of Didymus on the Holy Spirit; he wrote commentaries on Ephesians, Galatians, Titus, and Philemon, a treatise on Pss. 10-16; he translated Origen on St. Luke and on the Psalms; he further translated Eusebius on The Names of Hebrew Places, also the Book of Hebrew Proper Names and that on Hebrew Questions in Genesis; he wrote the Lives of SS. Malchus and Hilarion, and the invaluable treatise *De Viris Illustribus*. But more wonderful than all, he appears from repeated allusions in his writings to have at this time revised the whole Septuagint (he always speaks of the existing Latin translation of the Old Testament by this name) by Origen's Hexaplar. The only portions of this gigantic task which have come down to us are Job and the Psalter; the rest, so he tells us, was stolen from his locker.⁶ At the same time

⁵ *Dial.*, I, 8.

⁶ Cf. Ep. 71:5; *Contra Ruf.*, ii, 24; and iii, 25.

it must be noticed that this revision, as he tells us in his Preface to the Books of Solomon, did not include Wisdom and Ecclesiasticus, an assertion which clearly implies that he did revise all the rest.⁷ We must also assign to this period the commencement of his greatest work, viz. the translation of the whole of the Hebrew Bible into Latin. For this task his previous studies had prepared him as no Biblical scholar ever has been prepared. He took immense pains to perfect himself in his knowledge of Hebrew and Chaldaic, and has left us an amusing account of the trouble it cost him to acquire a real mastery over these languages.⁸

Origen had attempted the task of editing a critical edition of the LXX by comparing it with the Hebrew. St. Jerome had attempted to do the same for the Latin version by comparing it with the Greek, but his efforts in this direction soon convinced him that the LXX was a hopeless criterion, owing to the various translations which had been made and which had so mutually affected one another that it had become impossible to arrive with any certainty at the original LXX text. Hence he felt compelled to go, as he expresses it, "to the fountain head".⁹

St. Jerome had received no commission to translate the Hebrew text such as he had received from Pope Damasus with regard to the correction of the New Testament. His work was private and unauthoritative. The story of its gradual publication is of interest as showing the lines on which he worked. In the catalogue of his works which he gives in the *De Viris Illustribus* he says: "The Old Testament I have translated in accordance with the Hebrew." This was in 392. He seems to have intended publishing the whole at one time;¹⁰ but it appears from Ep. 49: 4 that the translation of Samuel and Kings was first published and was immediately followed by that of the sixteen Prophets. This was in 393; and from the same letter we learn that he had also translated Job at that time, but that other portions already translated were

⁷ Cf. Ep. 134.

⁸ Cf. his Prefaces to Job, Daniel, and to his *Commentary on the Galatians*.

⁹ Cf. Preface to the Book of Hebrew Questions, also Preface to his *Commentary on Ecclesiasticus*.

¹⁰ Cf. the Preface to the translation of Samuel and Kings (*Prol. Galeatus*).

withheld by him from publication for the time being, presumably till he should see what kind of reception those already put in circulation met with. Esdras and Nehemias were published in the following year,¹¹ and apparently at the same time Genesis. A long illness and the invasion of the Huns caused delay, and it is not till 395 that we find him writing to Chromatius and Heliodorus that at their request he has "dedicated to them three days' work, viz. the translation of the three Books of Solomon," i. e. Proverbs, Ecclesiastes, and Canticle of Canticles. This gives us some idea of his rate of working. We are not to gather from it that he was slipshod in his work. His long and intimate acquaintance with the Bible and his revision of the Latin from the LXX had given him an immense facility; moreover it appears from many passages that he always worked with the assistance of a number of amanuenses. Again illness supervened, and in 398 we find him writing to Lucinius, a Spaniard, that he has put at the disposal of the copyists whom the latter had sent to Bethlehem to make copies of Jerome's works, "the canon of the Hebrew verity—except the Octateuch, which I have at present in hand." By the Octateuch he means the first eight Books, and it is not easy to understand how he can say this when Genesis had already been published, save on the supposition that he was engaged in revising his former translation (Ep. 71:5). A gap of some five years now intervenes, and it is not till 404 that the work was completed by the publication of the rest of the Pentateuch and Esther, as we see from the Prefaces to Josue and to Esther.

RECEPTION OF THE NEW TRANSLATION BY THE CHURCH.

St. Jerome's work met with much opposition. St. Augustine's attitude toward it is generally represented as adverse. This is not a fair view of the African Bishop's position. He held the LXX in the deepest respect, and urged St. Jerome to devote his labor rather to a revision of that version than to the publication of a new one.¹² But as a matter of fact St. Augustine's intense love for Holy Scripture compelled him to recognize the immense value of St. Jerome's labors. Thus it

¹¹ See Preface to these books.

¹² Cf. Ep. 104, among those of St. Jerome.

has been shown that in the church at Hippo during St. Augustine's episcopate, from 400 onward, the Gospels were read according to St. Jerome's correction; and further, while the Old Latin version was held to, St. Augustine could, and did, use the new rendering for the sake of its excellence; thus, in *De Doctrina Christiana*, iv. 16, he quotes Amos 6: 1-16 from St. Jerome's version, "not according to the LXX . . . who are sometimes obscure [by the LXX he of course means the Old Latin version] . . . but according to the Latin translation made from the Hebrew by the priest Jerome, who is most skilled in both languages." It is not impossible indeed that when St. Augustine in the same treatise, *De Doct. Christ.*, ii. 22, says, "Of all these renderings the *Itala* is to be preferred, for it adheres more closely to the words [of the original] and gives the sense more clearly", he may be referring to the Vulgate version by St. Jerome. It is certainly remarkable that the very same words are used by St. Isidore of Seville (+ 636) in *De Offic. Eccles.*, i. 12, and later by Walafrid Strabo. Both of these writers would seem to be quoting St. Augustine and both are clearly referring to the Vulgate version.

Be this as it may, the version gradually made its way, and in St. Gregory the Great's Preface to his *Moralia in Job* we find him saying that he uses either translation indifferently, while St. Bede in the eighth century speaks of it as "our version".

SUBSEQUENT HISTORY OF THE VULGATE.

The old and the new versions existed side by side and the inevitable result followed—each affected the other. Those who were familiar with the older were tempted to write in the margins of their copies readings which they remembered from the version to which they had been so long accustomed. A revision soon became necessary, and in all cases it was not a correction of St. Jerome's work that was demanded but a restoration of existing copies to the state in which they left his hands. This work was attempted by Alcuin about 800, by Lanfranc about 1089, by St. Stephen Harding about 1150. The revision by Alcuin, undertaken for Charlemagne, was the most important of all these attempts at recovering St. Jerome's original text. The MSS. then existing may be conveniently

divided into three classes, those from Italy, those from Spain, and those from Ireland. All these types of MSS. met at Tours where Alcuin worked. The product was the set of Bibles known as the "Golden", conspicuous among which is the famous *Cod. Vallicellianus*. Alcuin went to Northumbria for Bibles, for it was there that St. Benet Biscop and the Abbot Ceolfrid had formed a famous scriptorium and had produced most precious MSS., such as the *Cod. Amiatinus*, the Lindisfarne Gospels, and those of Durham and Stonyhurst.

THE "CORRECTORIES" OF THE BIBLE.

At the commencement of the thirteenth century the newly founded University of Paris took one particular Alcuinian text of the Vulgate as the basis for lectures. This text was unfortunately a bad one, as it had been vitiated in its passage through the hands of a multitude of copyists. The University authorities, however, multiplied it, and its success seems to have been due in great measure to the chapter-divisions drawn up—according to some by Stephen Langton, according to others by the Dominican Cardinal Hugo à S. Caro. Its defects were known and the theologians using it corrected it as occasion arose. These "corrections" were at first placed in the margins, but as they grew in bulk they were gathered into separate books, which received the title of Correctories. No less than three hundred of these manuscript Correctories remain. The best known are the Correctory of the Sorbonne and that of Sens, otherwise known as the Paris Correctory. This latter is of great interest by reason of the principles which guided its compilers. It was not an attempt to recover the text of the Vulgate as it left St. Jerome's hands, but rather to correct the existing Vulgate text by the Greek and Hebrew originals; thus Cardinal Hugo, who was mainly responsible for its production, says: "In many Books, especially the historical, we do not use the translation of Jerome." It is interesting to note the enactments of the early Dominican General Chapters with regard to the Bibles to be used in the Order: thus the Chapter of 1236 says, "All Bibles in the Order are to be corrected according to the Correctory of the [Dominican] Province of France." In the Chapter of 1256 the Correctory of Sens is rejected as being an insufficient correction of the

Bible of the University of Paris. We possess three autograph Correctories which belonged to the famous Convent of St. Jacques at Paris and which probably date from the year 1256. No doubt the principle here at work was a false one from the point of view of those who at all costs would preserve the translation of St. Jerome; thus Roger Bacon condemns it unsparingly.¹⁸ The Franciscans proceeded on different lines, and in the Vatican we have the well-known *Correctorium Vaticanicum*, produced by a learned Franciscan scholar who was well versed in Greek and Latin and whose aim was to restore as far as possible the text of St. Jerome.

It is clear from this brief sketch of the various attempted revisions and corrections that the Vulgate text had by the time of the invention of printing got into an exceedingly bad state. And when the printing-press came into vogue the confusion grew greater still, though at the same time the invention itself was to prove a valuable means for securing a uniform text. During the first half-century after the inventing of printing no less than one hundred and twenty-four editions of the Latin Bible were published—perhaps the very best refutation of the old calumny that the Church reprobated the publication of the Bible. The most famous of these early editions was that known as the Mazarin Bible, in two volumes. It was printed at Gutenberg and at Mentz. Twenty-five copies of it are still existing. The first Roman edition was in 1471 and the first octavo edition appeared from Froben's printing-press at Basle in 1491. How numerous were these early editions is evident from the fact that even now copies which date from 1484-1497 are not rare.

But the multiplication of copies brought into clearer light the discrepancies existing, and the first definite attempt at a revision appeared in the Complutensian Polyglott of 1514. About the same time Erasmus, in his edition of the Greek Testament, gave a Latin translation of his own with notes on the Vulgate translation. In 1528 Robert Stephens, or Etienne, published an edition of the Vulgate New Testament for the production of which he used three codices of the ninth century. In a later edition of 1538-1540 he used seventeen MSS.;

¹⁸ Cf. *Opus Minus*, p. 330; *Opus Tertium*, i, 94, cap. xxv.

some of these are good ones, and the edition then published is regarded as the foundation of the present Vulgate New Testament. Meanwhile a host of Catholic scholars were at work correcting the Vulgate New Testament by the Greek. Among these we may mention Cardinal Cajetan and Steuchius in 1529, and the Dominican Santes Pagninus, 1518-1528.

THE ACTION OF THE COUNCIL OF TRENT.

The discovery of printing, the flooding of Europe with MSS. due to the fall and sack of Constantinople, as well as the general renaissance, had brought a multitude of abuses in their train, not the least of which was the incautious multiplication of Biblical texts together with rash and misguided criticism on their contents. In the Session held 17 March, 1546, the Fathers of Trent specially singled out four abuses regarding the Bible which called for immediate remedy. These were —(1) the variety of texts in circulation; (2) the great corruption prevailing in the printed editions; (3) the perverse principles of interpretation; (4) the reckless propagation of the Bible. As a remedy for the first-named they proposed that of all the Latin versions the Vulgate alone should be declared "authentic". As a remedy for the second abuse, viz. the corruption of the Vulgate text, they urged that an edition of the Vulgate, purified from the corruptions which had crept into it in the course of centuries, should be brought out as speedily as possible. There is no doubt that the Tridentine Fathers had only very vague ideas as to the labor which the production of such a revised edition would involve. They seem to have thought that it could be done during the Sessions of the Council! There were scholars however who, while fully alive to the difficulties of the task, were yet competent to deal with them. John Hentenius, a Dominican of Louvain, set to work at once and in the course of one year produced the Louvain Bible. This was in 1547, and between the years 1573 and 1594 no less than nine editions of this Bible were produced. Hentenius used the best of Stephen's editions, and added readings from thirty other MSS. On his death Luke of Bruges, a Franciscan, was chosen to continue his task; he added readings from sixty fresh MSS. The troubles of the times caused a suspension of

the sittings of the Council and a series of vexatious delays retarded the work of revision. Some of the revisers, too, preferred to go slowly; thus we find that between 28 April and 7 December, 1569, twenty-six sessions were held, during which the text of Genesis-Exodus alone was examined. But there can be little doubt that this slow procedure was an ultimate gain; men's minds were forming; the huge mass of material was being sifted by passing through the hands of a number of successive members of the various commissions, and each commission profited by the labors of its predecessors. And though it is customary for writers who have not read the *Acta* of the Council and have not troubled to take into account the stormy period during which its sittings were held, to make merry over the forty-odd years which elapsed between the promulgation of the decree for the publication of an amended Vulgate and the actual appearance of the volume, no scholar who has followed the slow and cautious progress of the Oxford Vulgate will sneer at the slow procedure of the Tridentine revisers. The Oxford Vulgate, it may be remarked in passing, was commenced in 1877 and even now, in the autumn of 1911, only the Gospels and Acts have been published!

At length, however, in 1586, Sixtus V became supreme Pontiff and he at once proceeded to push forward the work of revision. The commission appointed by this Pope set to work in a methodical manner. It is interesting to note the MSS. which they consulted. In Rome they examined the famous Codex preserved in the library of St. Paul's "without the walls", the *Cod. Ottoboniensis*, and the *Cod. Vallicellianus* preserved at the Oratorian church, the Chiesa Nuova. They also examined MSS. preserved in the monastery of Monte Cassino, and above all the famous *Cod. Amiatinus*, now at Florence in the Laurentian library. They also sent to Spain for collations of MSS.; amongst others the *Codd. Toletanus* and *Legionensis* were thus examined. All this shows that the revisers were well acquainted with what are even now conceded to be the best MSS. of the Bible. Laelius collected the various readings thus discovered; Agellius compared the difficult texts with the originals, Hebrew and Greek, and at the public sessions over which Cardinal Carafa presided, the readings chosen after discussion were inserted in the margin of a copy

of the Louvain Bible. This copy still exists and is known as the Codex Carafa.

The work just outlined occupied the Commissioners two years. The goal at which they aimed was, be it remembered, the restoration of the Vulgate as it left St. Jerome's hands. They consulted the best Codices as far as they knew them, and posterity, with all its research, has seen no reason to reverse their judgment as to which were the best Codices, though of course nowadays we have far more material at our disposal than the Tridentine Fathers had. When the witness of the MSS. disagreed, the revisers had recourse to the versions and to the Fathers; and when these two aids failed them they went to the original texts, Hebrew or Greek for the Old or New Testament respectively. But in this last case recourse was had to the originals, not in order to correct the Vulgate but to avoid any ambiguity.

The Bible thus prepared differed in many instances from the Louvain Bible, not because, as is often supposed, the revisers who had laid it down as a canon to compare St. Jerome's translation with the Hebrew, *corrected* this translation by the Hebrew, but because they attached immense importance to the witness of the *Cod. Gothicus* or *Legionensis*. We referred above to a certain Lucinius, a Spaniard, who had sent scriveners to Bethlehem to make copies of St. Jerome's works, and we quoted a passage from Ep. 71, in which St. Jerome says that he has provided Lucinius's envoys with copies of all his translations to the Old Testament save the first eight books. Now the revisers under Carafa were convinced that in the *Cod. Legionensis* they had the nearest approach to these copies sent to Spain; hence in endeavoring to arrive at the nearest approach to St. Jerome's Vulgate they felt that the witness of this particular Codex must have preponderating authority. This fact shows how tenaciously the revisers adhered to the Tridentine Decree which demanded an accurate edition of the Vulgate, not a correction of it.

But when the revisers presented their completed work to Sixtus he declined to rank the *Cod. Gothicus* or *Legionensis* so highly as the revisers had done. Consequently whilst he made a "delectus" of their proposed readings, he refused to accept them *en bloc*. Whether the Sixtine revisers were justi-

fied or not in the estimate they had formed of the value of *Legionensis* is a mooted question, but certain it is that in inserting its readings into the margin of the Louvain Bible they changed the character of the latter very considerably. Sixtus however preferred to go by the consensus of the Latin Bibles rather than allow a preponderating authority to any one codex. Consequently the Sixtine Vulgate, which was finally published in 1590, does not really represent the views of the revisers so much as the personal predilections of the Pope. It is well to understand this, for much capital has been made by controversial writers out of the conflict between Sixtus and Bellarmine on this point. The Sixtine Vulgate was exceedingly well printed. It is true that we often read accounts of the shocking way in which it was brought out and are told that it was so full of misprints that the Pope had to paste over an immense number of places with gummed bits of paper in order to hide the printers' errors. Nothing could be further from the truth. There are over forty misprints in the whole edition and Sixtus detected only thirty of these, which, it is true, he did paste over in the way described. In the first edition of the Clementine Vulgate there were at least eighty misprints. The completed Bible was published with the famous Encyclical *Aeternus Ille* prefixed to it. In this Encyclical the Pope declared that the edition now published was not to be tampered with on any account. It is often remarked that Clement VIII, who published his revised edition in 1592, disregarded this Encyclical. Yet to every Catholic it should be perfectly plain that Sixtus prohibited only unauthorized persons from making changes in the edition he was publishing; he could never have meant that no successor of his in the See of Peter was to make changes in the text.

Sixtus died in August, 1590. Urban VII succeeded him, but died in the same year. Before the close of the year Gregory XIV was elected Pope, but Cardinal Carafa, who had worked so strenuously for the revision, died almost at the same time. A new Commission was immediately constituted. It consisted of seven Cardinals, with the elder Cardinal Colonna at their head, together with eleven Consultors, of whom the principal were the Englishman, Cardinal Allen, Miranda, the Master of the Sacred Palace, Cardinal Bellarmine, Agel-

lius, Morinus, and Rocca. They commenced their sittings in October, 1591, at Zagorola, whither Cardinal Colonna took them in order to secure complete retirement.

No doubt Sixtus had given offence to the members of Cardinal Carafa's Commission by his disregard of their conclusions, and no doubt too he had acted hurriedly in adopting certain changes; but we must not be too ready to condemn, as so many do, this great and most learned Pontiff. The following brief account of the events which led to the publication of our present Clementine Vulgate will serve to bring into clearer light the real value of the Sixtine edition and also to prove that Sixtus was not the hasty, ill-advised corrector he is generally represented as being.

A Commission was formed, as we have seen, immediately after the death of Urban VII. Rumors were rife regarding the relations between Sixtus and Carafa's Commission, and it was felt on all sides that these must be set at rest by the speedy publication of an amended edition of the Vulgate. Bellarmine, in his autobiography, writes as follows: "In the year 1591, when Gregory XIV was thinking over what should be done with regard to the Bible published by Sixtus V in which there were very many unfortunate changes ("permulta perperam mutata"), there were not wanting serious-minded men who felt that the aforesaid Bibles ought to be publicly withdrawn. Nevertheless I showed the Pope that it would be better not to prohibit them but, in order to save the honor of Pope Sixtus, to publish them in corrected form. I pointed out to him that this could be managed if these unfortunate changes were corrected as soon as possible and if the said Bibles were reprinted under Sixtus's name with a Preface saying that in his first edition, owing to the haste with which it was produced, some errors, either of the printers or of others, had crept in." Bellarmine then remarks that in giving this advice he had rendered Sixtus good for evil, since the latter had put a work of Bellarmine's on the Index! He then adds: "This advice was accepted by the Pontiff and he ordered the formation of a Commission which should at once revise the Sixtine Bible and make it conform to the 'ordinary' Bible, especially that of Louvain."

Two questions at once present themselves: What was wrong in the Sixtine Bible? What, in other words, were the "per multa perperam mutata" of which Bellarmine speaks? And how, considering that Sixtus is said to have preferred the witness of the Louvain Bibles to the conclusions arrived at by Carafa's Commission, can Bellarmine say that the Sixtine Bible is to be now made to conform to these same Louvain Bibles?

We must carefully distinguish the three steps by which our present Clementine Bible was arrived at. First there came the Sixtine Commission appointed to prepare a Vulgate text; their labors resulted in the production of the *Codex Carafa* or, as we have seen, the Louvain Bible furnished with marginal variants derived from an examination of other MSS. of the Vulgate and from a study of the original texts. The next step was Pope Sixtus's examination of this Codex and his acceptance or rejection of some of its conclusions, the result of his examination being the publication of the Sixtine Bible, but on principles which the members of the Commission resented. What then, in the minds of these Commissioners, was wrong with the Sixtine Bible? Bellarmine says that there were in it "many unfortunate changes", and in his Preface to the Clementine edition says that Sixtus himself had noticed that there were many misprints and had therefore proposed to reprint the whole, but was prevented from so doing by death. In his declaration to Pope Gregory given above, Bellarmine goes much further and says that these errors were due to the printers *or others*, and it is hard not to see in the words "or others" an allusion to Sixtus himself.

If we now compare the Sixtine and the Clementine editions we shall find that the latter differs from the former in no less than 2,134 places. But among these only forty rank as misprints, and of these Sixtus himself had corrected thirty. It is evident that the remaining ten cannot justify Bellarmine's assertion that there were "many unfortunate changes". When we turn to the rules laid down for the Commission of Gregory XIV we find that the first ran, "ut ablata restituantur", i. e. that the words or passages in the "ordinary" Louvain Bibles which were omitted in the Sixtine should be restored to it. The second rule was "ut adjecta removeantur". The third was "ut immutata considerentur". The

fourth reads "ut punctationes perpendantur", and the fifth declares that no change is to be made without necessity, and when doubts about any particular reading occur recourse is to be had to the oldest MSS. and then to the Hebrew and Greek originals, and to the Fathers and Doctors of the Church. In the MS. notes of Angelo Rocca, the Secretary of the Commission, we find the mode of procedure stated as follows: There were to be three meetings a week. The text was to be read aloud to the members of the Commission. When readings differed, "recourse was to be had to the Louvain Bibles, to the Hebrew and Greek and to the notes from MSS. collected into one volume and now in the palace of Cardinal Carafa, of happy memory". If a decision cannot be arrived at, the case should be brought before a general meeting of the Commission. And in case a decision cannot then be reached, recourse is to be had to the Supreme Pontiff.

What, then, were the "ablata", "adjecta", and "immunita" which called for correction in the Sixtine edition? As far as can be discovered, the only omissions which Sixtus thought fit to make were justified by the witness of the Louvain Bibles which he followed. Thus he omitted the notes inserted by St. Jerome in the Books of Esther and Daniel to indicate that certain passages did not exist in the Hebrew text; these were re-inserted by the Gregorian revisers. Many other passages were also omitted by him, though occurring in the "ordinary" and Louvain Bibles; but the Gregorian revisers did not find it necessary to re-insert them. Again, no one has ever succeeded in showing that Sixtus made uncritical changes, though it is possible that he relied at times too exclusively on the application of critical principles rather than on MSS. evidence. Nor should it be thought that Sixtus, because he did not give in his adherence to the *Codex Carafa* to the same extent as its framers had done, was therefore opposed to it; he used it largely and in many cases adopted its readings. But perhaps the most striking proof of the real value of the Sixtine edition lies in the fact that when at length it was felt that the Gregorian Commission was not proceeding as fast as could be wished and a new Commission was formed for the purpose of bringing their work to a close, the whole Bible was revised in the incredibly short space of nineteen days! This could not

have been done had Sixtus's edition needed so much emendation as is commonly supposed.

The story of this final revision is of interest. A MS., probably due to Rocca, informs us that for this special Commission were chosen Cardinal Mark Antony Colonna and Cardinal Allen; to assist them the most learned members of the Commission already existing were singled out, viz. Bartholomew Miranda, O.P., Master of the Sacred Palace, Andreas Salverner, Antony Agellius, Robert Bellarmine (not yet Cardinal), Valverde, Laelius, Morinus, and Rocca. These Cardinal Colonna took out to his seat at Zagorola, where they lived at his expense and completed the work of revision in nineteen days. This wonderful performance is commemorated by an inscription still existing at Zagorola. We give it in full, as it is too little known :

GREGORIUS.XIV.P.M.
DE.INCORRUPTA.SACRORUM.BIBLIORUM.SOLLICITUS
TEXTUM.VULGATAE.EDITIONIS.SEDENTE.PRAEDECESSORE.SUO
SIXTO.V
TYPIS.VATICANIS.INDILIGENTER.EXCUSUM
A.PLURIBUS.QUAE.IRREPESERANT.MENDIS.EXPURGARI
PRISTINOQUE.NITORI.RESTITUI.CURAVIT
DELECTIS.IN.HUNC.SCOPUM
ATQUE.ZAGOROLAE.MISSIS.CLARISSIMIS.VIRIS
BARTOLOMEO.MIRANDA.ANDREA.SALVENER
ANTONIO.AGELLIUS.ROBERTO.BELLARMINO.JOANNE.DE-VALVERDE
LELIO.LANDO.PETRO.MORINO.ET.ANGELO.ROCCA
ADDITIS.ETIAM.DOCTRINA.NON_MINUS.QUAM.DIGNITATE
EMINENTISSIMIS.CARDINALIBUS
MARCO.ANTONIO.COLUMNAS.ET.GUILIELMO.ALANO
QUI.PONTIFICIAE.Obsequentes.VOLUNTATI
ANNO.MDLXXXI
COMMUNIBUS.COLLATIS.ANIMADVERSIONIBUS.ET.NOTIS
OPUS.INSIGNE
ET.CATHOLICAE.RELIGIONIS.MAXIME.SALUTARE
ASSIDUO.SEDULOQUE.XIX.DIERUM.LABORE
HIS.IPSIS.IN.AEDIBUS.PERFECERUNT
NE.TANTAE.REI.NOTITIA.ALIQUANDO.PERIERAT
CLEMENS.DOMINICUS.ROSPIGLIOSUS
CLEMENS.IX.P.O.M.
EX.FRATRE.PRONEPOS.ZAGORIENSIMUM.DUX
MONUMENTUM.POSUIT
ANNO.SALUTIS.MDCCXXIII

The troubles of the revisers were not yet over. Hardly had they completed their task when Gregory XIV died, 15 October, 1591. Innocent IX was elected a fortnight later, but died before the end of the year. Little more than a month later, however, Clement VIII was elected. He determined to bring

the labors of the successive Commissions to an end and for this purpose he entrusted the task of final revision to Cardinals Valerius of Verona and Frederick Borromeo, and to Francis Toletus, S.J., afterward Cardinal. The work of revision fell almost wholly on the shoulders of the latter. There exists in the Vatican library a copy of the Sixtine Vulgate in the margin of which Toletus has marked all the corrections which he felt to be necessary. His references are to the Hebrew original, to the LXX, to the Complutensian Vulgate, to the "Biblia Regia", to the Louvain Bibles, and to the "ordinary" Bibles. He makes special mention of the Codex of St. Paul's without the Walls, to the *Cod. Amiatinus*, and refers constantly to the decisions arrived at by the Sixtine and Gregorian Commissions. On the last page of this Sixtine Bible is written in Toletus's hand, "28 August, 1592, Feast of St. Augustine, the first year of Clement VII [sic] I completed these annotations". Thus within seven months from the time of the accession of Clement VIII to the Pontifical throne Toletus completed the revision of the whole Bible. He could not have done this had it not been for the labors of his predecessors, the members of the preceding Commissions. And here we may repeat what we have already insisted on, viz. that the repeated revisions which the changes detailed above have indicated ensured the thoroughness of the work. The Clementine Vulgate, as we now have it, was not the work of any one man or of any one age. It was not produced by any school of exegetes who might have prepossessions of their own; it was the work of a whole series of successive revisers, each of whom profited by the work of their predecessors. This fact should not be lost sight of in estimating the value of our present Vulgate text.

When Toletus's work was completed, it was submitted to the two above-mentioned Cardinals and was then entrusted to the printer, Aldus of Venice. But it is clear that Toletus's corrections were not accepted *en bloc*, for many of them are not to be found in the Clementine edition of 1592. But there exists in the Biblioteca Angelica at Rome another copy of the Sixtine Vulgate in which the margin has preserved readings, titles of books, and verse-divisions which now stand in the Clementine Vulgate, though they are not to be found in the copy of the Sixtine Bible referred to above. These MS. notes

appear to have been compiled partly by Angelo Rocca, partly by Toletus himself, and from this copy the first edition of the Clementine Vulgate was printed in 1592. Before however it was finally entrusted to the printers, a difficulty was raised which, but for the prompt action of the Pope, might have caused endless delay. Valverde, himself one of the Sixtine Consultors, presented to the Pope a list of at least two hundred places in which the proposed Vulgate text differed from the Hebrew or Greek originals. He appears to have obstinately insisted that these should be corrected, but Clement, after taking advice on the matter, imposed perpetual silence upon him. This instance is instructive as showing how men who were themselves members of the Commissions failed at times to grasp the real purport of the Tridentine Decree, which aimed not at a correction of St. Jerome's work but at a restoration of the current Bibles to the state in which they left St. Jerome's hands.

Unfortunately the printer, Aldus, in spite of his deservedly great reputation, failed on this occasion to do himself justice, and the first edition was disfigured by a number of more or less serious misprints, one of which was not corrected in either of the two subsequent editions, viz. in Gen. 35: 8, where Deborah, Rebecca's nurse, is said to have been buried "on top of" the oak instead of "under" it, *super* being printed for *subter*. The next year, 1593, saw a new edition, this time in quarto. This also had its own misprints and was replaced in 1598 by an edition in small quarto which was provided with a triple list of typographical errors for the three editions respectively. These lists were drawn up by Rocca and Toletus. No official Roman edition of the Vulgate has been published since 1598, though other editions have been brought out with official sanction. Most of the misprints occurring in the three official editions have been corrected, but even now new ones are to be found.

Each of the three editions published during Clement's life-time bore on its frontispiece the title *Biblia Sacra Vulgatae Editionis Sixti V. Pont. Max. jussu recognita atque edita: Romae ex typographia Vaticana*. It was not till 1675 that a Bible appeared with the name of Clement on the title-page: *Biblia Sacra Vulgatae Editionis Sixti V.P.M. jussu recognita*

et Clementis VIII auctoritate edita. To the edition of 1592 Sixtus's famous Constitution *Aeternus Ille* was appended, but in the edition of 1593 it was replaced by Bellarmine's Preface. Sixtus's Constitution was thus suppressed, and so is not to be found in the *Bullarium Magnum*.

The Holy See has now taken steps to secure an adequate revision of the Vulgate. In May, 1907, Pope Pius X announced his determination to have this revision made, and almost immediately afterward it was officially announced that the work was to be entrusted to the Benedictine Order, which by reason of its long centuries of work on the text is eminently fitted to carry out the task. Abbot Gasquet, Abbot President of the English Benedictines, was nominated President of the Commission appointed for the revision. It is hoped that before many years have elapsed we shall have an edition of the Vulgate worthy not only of the Benedictine Order but also of the great part which the Latin Bible has played in the history of the Church. But how vast the labor which this work of revision will call for will be clear even from the foregoing brief sketch.

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THE SEMINARY AND MORAL TRAINING.

I. FRATERNAL CHARITY.

BETTER close a seminary lacking in fraternal charity. It may turn out respectable priests, but they will not be of the seed of those men by whom salvation is brought to Israel. I would go farther and say: Better close a seminary in which fraternal charity is at the dead level of mere good-fellowship, without a trace or tincture of the supernatural in it. And even where this is to be found, if the practice of the virtue is confined to what obliges *sub gravi*, and moral theology is consulted to learn how much we may hate an enemy without losing sanctifying grace—even there, the seminary fails in its most essential duty; for it is not ordinary, but eminent, Christian charity with which students must be endowed to become apostles of charity to the people.

Some seminary rector may say here: "All this is true enough ideally; but much as we all desire absolute perfection,

we know by experience that it is unattainable, and we have therefore to make the best of the material in hand, depend largely on good dispositions, tolerate mediocrity of performance when nothing better can be had, leave room for future spiritual growth in the priesthood, and not scare away students of superior talents or of solid virtue, because we cannot make them saints. As to fraternal charity, granting that it should be practised in an eminent degree by every pastor, we would ask, is it not so practised? Does he not leave all things and dedicate his life to the greatest of all works of charity—the salvation of souls? Is he not ready at all times to lay down his life for his sheep? And does not our Divine Lord teach that this is the greatest love of which man is capable? If seminarians adopt freely such a life of self-sacrifice, and spend a long term of probation preparing for it, can it be said that they do not already share by desire and intention in its merits?"

The plausibility of this reasoning is apt to blind many to its sophistry. No one, surely, has ever thought of making attainment of absolute perfection the standard for admission into the priesthood. It is not the standard for admission even into Heaven. Ideal perfection is never reached in this life by the Saints themselves; and it would be foolish to expect that every seminarian ought to be a saint before he becomes a priest. But it is expected of him that he *grow toward sanctity* during the years of his preparation, and that his growth, at the time of his ordination, have raised him high above the level of the average Catholic layman. This higher level will not be the same for all; but it will justify him who is on the lowest in urging others to the higher life without blushing for himself. In estimating the spiritual growth of a candidate, we take account of good dispositions, but only when they manifest themselves in good works. Otherwise, they should be no more a passport to the priesthood than they are to office in the national treasury. As to mediocrity of performance, it may arise from one or other of two causes: from lack of reasonable exertion, in which case it should be a disqualification; or from lack of natural energy, when allowance should be made for temperament and credit given for good-will and serious effort. Superior talents are a valuable endowment

of a priest, but only when used in the service of our Divine Master. They become a veritable curse when abused for the exploitation of the possessor.

Fraternal charity of the highest order, as the objector truly states, is the end of the priesthood and, less immediately, of the seminary also. But he knows that the objective end (*finis operis*) must be made subjective (*finis operantis*), in order that the act motived by it be laudable and meritorious. A priest, for example, may say Mass simoniacally, and thereby turn the holiest act of religion into a crime. So too he may use the priesthood for unworthy personal ends, or, using it for the salvation of souls, and thereby fulfilling one office of charity, he may violate the others. He may be envious, jealous, intriguing; he may never help the poor and needy; never respond to an appeal of charity; never forgive an injury; never speak a kind word of the absent. "Bonum ex integra causa; malum ex quocunque defectu." There is no "playing fast and loose" with Divine Law. No one can be called charitable who does not discharge *all* the offices of charity as they present themselves.

I repeat it, then: Better close a seminary that is lacking in charity. First of all, the professors and other superiors must be a model of it to the student body; and this not only among themselves, but also in their relations to the latter. The young are keen observers, and naturally imitative. With their growing passions and tendency to unrestraint, they can scarcely be expected to strive earnestly against a vice to which they see one or other of those in charge of them flagrantly addicted. If disunion, and personal animosity, and rancorous party-feeling prevail notoriously in the faculty, a similar spirit is almost inevitable among the students. No spiritual direction can be effective against such influence.

Jealousy, envy, hatred, revenge, scandal, and sinful co-operation are the principal sins against charity; while the principal duties are: kindly feeling (*complacentia*), kindly wishes and intentions (*benevolentia*), temporal and spiritual help, especially almsgiving, example, instruction, advice, and correction. It would be beside my purpose to treat of these duties in detail; and as to sins against charity, all that needs be said is that a repetition, and much more the habit, of any

one of them will be followed in every respectable seminary by instant dismissal. Nor can this punishment be thought too drastic, if it be considered reasonable and prudent to expel students for going outside prescribed bounds, or holding secret correspondence, or going into a saloon, or smelling of drink. There is no training in that administration which condones a breach of Divine law, but visits with severest punishment a violation of institutional discipline. Our Divine Lord speaks severely of similar practice under the figure of the gnat and the camel.

The wise director will look for growth, rather than perfection, in charity as well as in the other endowments of those committed to his care. He will also need keen perspicacity to distinguish between genuine and fictitious progress. The surest test is humility; for all virtue is a repression of self, and when the repression is only superficial, the unmortified self will seek vent in some form of pride or uncharitableness.

CONSCIENTIOUSNESS.

This is the habit of obeying the mandate of a well-formed conscience in every detail of life. It is not perfection; for one may obey conscience when it commands, but disregard it when it counsels or cautions, and this, without being formally sinful, may be imprudent and indicative of some latent evil disposition. However, it is absolutely necessary in the priesthood, not only for personal sanctification, but to avoid disedification and loss of influence. It must therefore be practised in the seminary, and condition promotion to Orders. A venial lie, an outburst of anger, careless book-keeping, dilatoriness in payment of debts, imprudent visits, lack of charity —these are sins which probably give grave scandal when detected in a priest; and yet one or other of them is sure to be committed from time to time, if he be not scrupulously conscientious, and so practically immune from the temptation of making light of the lesser immoralities.

These lesser immoralities are the death of conscientiousness; and yet casuists, such as priests have to be and seminarians have to learn to be, are in special danger of falling into the habit of them. They think they know the exact line dividing mortal from venial sin—how near one can go with-

out crossing the border. This knowledge (?) is itself a temptation to carelessness. A similar temptation to undervalue the malice of venial sin arises from the supposed facility of getting remission of it. (It is not always remembered that sincere sorrow and detestation with an efficacious purpose of future avoidance is as necessary for the remission of venial, as of mortal, sin.) Furthermore, the rush and crowding and worry of external work are liable to make a priest careless about the minor spiritual wounds of commodious peccadillos. His solicitude and anxiety about many things makes him forget that but one thing is necessary: to be "holy and unspotted in His sight in charity".¹

Habitual obedience to a well-formed conscience is clearly inculcated in the Sermon on the Mount, where our Divine Lord speaks of the single eye. "Lucerna corporis tui est oculus tuus; si oculus tuus fuerit simplex, totum corpus tuum lucidum erit."² "Est itaque simplex oculus intentio munda et recta quae illud aspicit quod aspiciendum est, ut S. Aug. ait. . . . Ista lucerna non est lumen naturale rectae rationis, sed istud lumen confortatum, auctum, elevatum lumine fidei et gratiae, animus itaque fide et gratia edocitus et illustratus et intentio patriae coelestis vel studium Deo fide apprenso placendi."³

St. Paul, too, makes "a good conscience" part of the equipment of a good soldier of Jesus Christ. "Hoc praeceptum commendo tibi, . . . ut milites in illis bonam militiam, habens fidem et conscientiam bonam."⁴ Faith must light and guide the conscience of the priest who would "war the good warfare", if he would "keep the commandment without spot, blameless, until the coming of our Lord Jesus Christ".

I may seem to be trifling with the reader's patience in thus confirming the self-evident truth that a priest ought to be conscientious. But the priestly character is watched so closely and is so primarily and vitally connected with the success of his ministry that its main element, conscientiousness, cannot

¹ Eph. 1:4.

² Matth. 6:22.

³ Knabenbauer, *Com. in S. Mat.*

⁴ I Tim. 1:18, 19.

be brought home to the ecclesiastic with too much urgency and emphasis. Mere circumspection in dealing with the people will not succeed. For it is certain, and almost inevitable, that a priest will at one time or another, show in public what he is habitually in private. The only safe, simple, and worthy policy to adopt is to resolve to be what we are believed to be. "Qui ambulat simpliciter ambulat confidenter."⁵

Although a habit gives a strong bent to the will, and disposes us to act more easily and willingly with than against it; still under great temptation that bent can be counteracted, and an act done contrary to the habit. Such act weakens and, if committed frequently, destroys the acquired inclination of the will; but if it be repented and the determination not to repeat it be sincere and earnest, the habit becomes strong as before, and the will is more on its guard against whatever would endanger it. Conscientiousness therefore is not destroyed by any single act done against the dictate of conscience; but the act must not be repeated, and it must be repudiated and its effects on the soul eliminated as soon as possible.

But the world judges character by acts which it sees, and not by habits which it does not see. Therefore no matter how conscientious a priest may be, if any public act of his be discrediting, his character will be lowered by it, his influence lessened, and harm done to those who witness it or hear of it.

How sedulously, then, should this habit be cultivated in the seminary! And how scrupulously ought those be debarred from Orders who do not show satisfactory growth in it! In the junior classes allowance may be made for the thoughtlessness and irresponsibility of youth; but even they should give evidence of serious effort to acquire it. Isolated irregularities may be treated leniently; but those that are habitual and are continued after kindly admonition must be punished with drastic severity. The mild treatment of certain youthful habits, however advisable it may be outside the seminary, is unwise, not to say cruel, in case of aspirants to the priesthood. It is even misleading to let them infer from the ease with which they are absolved that they may continue rising

⁵ Prov. 10:9.

from and falling into habitual sin, up to the eve of their ordination. One deferred absolution will be more beneficial and effective than all the advice that may be lavished on them through the six years of their course.

Better results will be shown by the senior classes. If they have been trained, as recommended in the preceding chapters, there will be abundant opportunities of testing their conscientiousness; and it may be presumed that with God's grace they will stand the test well, without any notable failures. Minor failures there will be, because, young as our advanced students are in years, they are still younger in the spiritual life. Moreover on the eve of ordination, they feel themselves in a state of transition; and as their eyes are fixed on the day of their admission to the priesthood and the glorious future to follow, allowance should be made for excitement and distraction, and a certain measure of precipitancy and irregularity. It is not reasonable to expect in them a self-possession and circumspection that we can scarcely maintain in ourselves in some of the great emergencies of priestly life. A wise superior will therefore close his eyes to trivial irregularities, and not look for a forced, artificial, and transient perfection in the *ordinandi*, as if angels, not men, were expected to become ministers of Christ and dispensers of the mysteries of God.

In seminaries that give training a secondary place in the curriculum, the near approach of ordination has somewhat of the same effect on the *ordinandi* that the eve of the Fourth of July has on the American small boy. They celebrate their coming independence, not indeed with firecrackers, but with boisterous dissipation and ostentatious disregard of discipline, showing plainly what little moral effect discipline had on their character. Surely, had they been trained in the habit of associating responsibility with action, and measuring the former by the consequences and possibilities dependent on the latter, there would be more equipoise, more seriousness, more dread, less childish levity, less forgetfulness of prayer, at the approach of that day when the Holy Ghost will be sent on them, and they will be created priests forever, and endowed with commission and power to renew the face of the earth.

PRUDENCE.

There is no allowance made for rash, impulsive, inconsiderate action in a priest. Catholic instinct, with its sublime ideal of the sacerdotal state, endows him with consummate prudence, and trusts him implicitly, not only with sacred confidence, but also with weighty temporal responsibilities. Great harm is therefore done to religion when his people have reason to lose confidence in the maturity and solidity of his judgment. His influence—one of his most valuable assets—dies out; and although his ministrations are believed in and sought after, his sermons and instructions are heard with grave distrust. Now all this, which cannot be controverted, goes to show that giddiness, precipitancy, improvidence, spendthrift habits—in a word, defect of sound judgment, or, as it is called, common sense, ought to be considered a positive disqualification for the priesthood. Lack of common sense connotes an ill-formed, unbalanced conscience, which, incapable of self-guidance, cannot be trusted with the direction of souls, even on the lowest plane of the spiritual life.

It will be seen that the common sense spoken of here is simply the natural virtue of prudence, such as every successful business man practises in the management of his affairs. It is, indeed, scarcely distinguishable from the right use of reason applied to the direction of life. But based on this natural virtue, and analogous to it, is supernatural prudence, or the habit of directing our actions by faith instead of reason, and to supernatural instead of natural ends. It is the habit of seeing our lives from God's standpoint and ordering them in every detail by the supreme norm of His all-holy Will. When we make Divine Charity the motive of this habit, we have attained to a state of highest spiritual perfection; and hence a great mystic used to place prudence before all the other virtues.⁶

Both the natural and the supernatural virtue of prudence imply serious forethought and deliberation on what we are about to do, and in case of doubt, consultation of reliable authorities. In this previous study of pros and cons the virtue chiefly consists; and it is in this precisely that most imprudent

⁶ Cassian, Collat. 2, Cap. 2.

persons fail. Even zealous priests often neglect to think, before acting on some generous impulse, and find out too late the un-wisdom of their precipitation. Seminarians too are apt to decide vital questions affecting their vocation without reflexion or consultation. Some think that the only moral element in an action worth considering is the gravity of the sin that may be involved in it. If they have any intrinsic or extrinsic reason for doubting that the action is gravely sinful, they conclude jubilantly: "Lex dubia non obligat"; and it is only afterward, when they are punished for that action, that they realize the fallacy of their reasoning. Other students, anxious to evade some obligation to which they have a strong repugnance, deliberate indeed, but only on one side of the question—how the duty can be set aside. Theology teaches that a *grave incommodum* excuses from most obligations of positive law; so they set about finding one, and they soon persuade themselves they have found it by semi-deliberate exaggeration of the inconveniences incidental to every act of obedience. The law of fasting, for instance, cannot be observed without an unpleasant feeling of emptiness, which by fixed contemplation can be made grow to positive torture.

It is evident, then, that a priest must be a man of consummate prudence; and this he will never become, unless he has had careful training and practice in the virtue during his seminary course. "A priest will never acquire solid virtue, if he has not acquired it before his ordination." This is the substance of a remarkable chapter in Bishop Hedley's *Lex Levitarum*; and he bases the statement on the words of St. Gregory the Great: "Nequaquam valet in culmine humilitatem discere, qui in imis positus non desit superbire."

Prudence is intimately associated with self-denial; for to act prudently, we must often suppress inclination, curiosity, self-interest, passion, habit, etc.; and we must avoid pleasant companions, places of amusement, a certain class of reading, and many things besides, more or less harmless, because of the danger of sin in them or the scandal which the use of them might give to others. "Omnia mihi licent, sed non omnia expedient. Omnia mihi licent, sed non omnia aedificant."⁷

⁷ I Cor. 10:22, 23.

"Si esca scandalizat fratrem meum, non manducabo carnem in aeternum." ⁸ "Bonum est non manducare carnem; et non bibere vinum, neque, in quo frater tuus offenditur, aut scandalizatur, aut infirmatur." ⁹

Prudence and self-restraint are tested too severely in seminaries where a miscellaneous library is thrown open to students, and they are allowed to choose for reading whatever they please—Luther's *Babylonian Captivity*, or Bellarmine's *Controversies*; the works of Voltaire and Rousseau or those of Bossuet and Fenelon; Darwin and Huxley or Newman and Brownson. The fascination of forbidden fruit is proverbial, and accounts for the avidity with which dangerous literature is devoured. It is necessary of course to train seminarians in prudent selection of reading matter; but the training must itself be prudent. A child can be taught to swim without throwing it into deep water.

Chastity usually sickens or dies with faith: and to safeguard both, we must equally avoid immoral as well as infidel or heretical reading. An immoral book caters to lust; an infidel or heretical one to unbelief. Now, as the sin of unbelief is very much worse than the sin of lust, it follows that we ought to be on our guard against the literature of the former as we are against the literature of the latter. Yet such is not always the case; for many Catholics nowadays regulate their lives not by the Church's interpretation of the Decalogue, but by the ethical code of non-Catholic public opinion. In accordance with this they would consider it narrow and "parochial" not to have read Herbert Spencer; but they would feel out of grace for looking at a page of Zola—not, if their subconscious state were analyzed, because of the proximate danger of sin in the reading, but because they identify sin with whatever outrages their highly developed esthetic sense. Is it impertinent to suggest that priests have to guard against a similar error; and that, even in seminaries, students are in danger of falling into it, if they are allowed to read books against faith as they please, whereas the reading of anything against morals is followed by prompt expulsion? Mete out the same punishment to both; or if you make any difference, let it be in favor of the latter, not the former, delinquency.

⁸ I Cor. 8:13.

⁹ Rom. 14:21.

The temptation, however, to read books propounding infidelity or heresy is not so widespread as the temptation to expose oneself to unchaste risk, not alone by reading, but by conversation, sight-seeing, imprudent visiting, etc. Self-sufficiency, or the supposed ability to "take care of oneself", is a prominent feature of adolescent character; and, although Pelagian at root, it infects seminary life to some extent, and so far makes spiritual direction ineffective. The development of natural will-power must be encouraged and fostered; but self-reliance in strong or violent temptation, or that which would lead into voluntary danger of sin, must be rigorously suppressed as wrong in principle and fatal not only to spiritual growth but to the spiritual life itself.

Some modern Catholics denounce vehemently all attempt at higher ascetic training in the seminary, such as I have been recommending, and especially careful supervision and restriction of reading matter. "A priest," they say, "must be a man among men; he must mix in society to leaven it; he must know evil to fight it; he must have read that *strong* novel to point out its danger to 'babes and sucklings'; he must know embryology and obstetrics, be an expert on social questions of the hour, elbow his way to every platform where he can get a hearing, and so widen the influence of the Church and the priesthood. Such a priest cannot be brought up on a sucking-bottle; he cannot be reared in a hothouse; it is a crime to keep him in ignorance of the world where he is to work and fight and conquer for Christ."

A fascinating vision, beyond doubt, but evanescent and unsubstantial. We all know such a priest; and what we know of him is not to his credit. He is too much engaged abroad to attend to his primary duties at home. His parish is a side-issue, with ignorance that he does not enlighten, scandals that he does not remove, dissensions that he does not heal. He is scarcely ever seen in his school; never catechizes his children; preaches ethics instead of the Gospel; is seldom at home, except to the rich and fashionable; visits the sick and dying but once during their illness, and then plentifully supplied with disinfectants. He is gruff and insolent to the poor, but smiling and gracious to those who call in their broughams. And what is the sum of the good he does in society or on the platform?

Whom has he converted to Catholic views or principles? Does he rebuke that divorced woman whom he has taken in to dinner? Does he silence the serpent tongue of his next neighbor at table? Does he tell his millionaire host that his wealth is robbed from the investors whom he duped into buying his watered stocks?

The priest whom the seminary undertakes to turn out is of an opposite class. Like the great High Priest that hath passed into the Heavens, he is poor in spirit; he goes about doing good; he has compassion on the multitude and ministers to their wants; he is the servant of the poor, for the Church will always have the poor with her! he is hated by the world, because he is a true apostle and reformer, and he tells the world disquieting, unpleasant truths; he fears not men, and he seeks not to please them, for if he pleased them, he would not be the servant of Christ; he has a flock appointed to him, and he gives his life for it in devoted loyal service. The seminary prepares him for this work, chiefly by keeping him in closest communion and intercourse with his Divine Master and Model, until he can say in some measure with St. Paul: "Vivo, jam non ego; sed vivit in me Christus."

And if the seminary strains every nerve to raise the young cleric to a high perfection, there is nothing forced or factitious about it, and her motive is her keen realization of the eminent sanctity befitting one who is to be brought daily into the most intimate personal contact with Jesus under the white Sacramental Veil.

TRUSTWORTHINESS.

It is, beyond all comparison, more important and necessary—I might even say, essential—that a seminary turn out *trustworthy* priests than that it turn out *learned* or even *ascetic* priests. The reason is that the highest interests of humanity are committed to him; and it is in his power to betray those interests, and even to turn means of salvation into agencies of moral corruption. And there neither is, nor can be, any adequate supervision. He can celebrate Mass and administer the Sacraments without the requisite intention. He can give false decisions and directions in the tribunal of Penance. He can let vice grow unchecked in his parish; admit

uninstructed children to Sacraments; preach pew rent instead of the Gospel, Sunday after Sunday; and live a slothful, self-indulgent life, provided he discharges the few official duties prescribed by Canon Law.

Let us look at his responsibilities from another point of view. He is sent to a parish to represent Jesus Christ in it, by his character, by his work, and by his teaching. (1) *By his character.* He is to be meek and humble of heart; self-denying and mortified; single-hearted and absorbed in the work of his Master; poor in spirit, if not in reality; gentle and merciful; clean of heart; patient and forgiving under persecution; faithful; courageous; calm and self-possessed; self-sacrificing; and above all a model of charity. (2) *By his work.* He is to go about doing good. He is to do all things well. He is to preach the Gospel to the poor; convert the sinner from his evil ways; instruct the ignorant, and especially the young; comfort those in sorrow or trouble; pay daily visits to the sick and dying; be open-handed to every appeal of charity. (3) *By his teaching.* He must preach the Gospel as the Holy Ghost wrote it—with the Word made flesh, “Jesus Christ, and Him Crucified,” the central Figure. He must give his people a systematic, intelligent knowledge of their religion; and yet his end must be, not knowledge, but love and faithful service. He must make faith the basis and philosophy of life and duty, hope and love, their motive, reward, and end.

To be intrusted with such tremendous interests and responsibilities, a priest must have proved himself eminently trustworthy. It is not enough that he is proficient in the sacred sciences; for such proficiency is by no means incompatible with a vicious life. It is not enough that he has observed the discipline of the seminary during his course; for regular conduct in presence of a superior is no guarantee of regular conduct behind his back. We all know that the morning meditation in the seminary does not insure the continuance of the practice during vacation. Neither is it always enough that a seminarian be distinguished for asceticism all through his course. There are some characters, like parasitic plants, capable of healthy, vigorous growth, but only when they have some external support to cling to. They are models of piety in the

seminary; but on the mission they are mostly failures. Of course, all seminarians remarkable for piety are not weak and parasitic. The majority, perhaps, are men of solid, well-balanced judgment and firm, decisive will, who realize the paramount necessity of vigorous spiritual growth in the seminary to attain the eminent sanctity which should condition incorporation in the Eternal Priesthood of Jesus Christ.

What then is necessary to develop trustworthiness in the seminary? One thing only: training. From the first day after a student's entrance, begin to exercise him in personal responsibility. Give him some trivial charge, say the order and cleanliness of his rooms. Grade the various offices—prefect, sacristan, bell-ringer, librarian, etc.—and try him in each. Sometimes a rector has difficulty in finding suitable persons for the different offices. How, therefore, as a conscientious priest, can he have any hesitation in debarring from Orders those who cannot be trusted, say with the altar wine? Or how can he promote even to Tonsure one to whom he cannot confide some petty institutional work? What promise does such student give of fidelity to the tremendous responsibilities of the priesthood? Even as an object-lesson seminary management ought to be logical.

There is no office in the seminary that should not be filled by each student in turn; and faithful discharge of it should be a cast-iron condition of getting a place in the next Order list.

The artificial, quasi-monastic system of seminary life has to be modified considerably, but with great prudence, to make it merge and vanish insensibly into the future life of the mission. Jesus, who knew what was in man, and therefore surely knew best how he should be trained, imposed no artificial restraint on His Apostles; and certainly did not set one to watch another in His little community. From the beginning, He seems to have awakened in them a keen sense of responsibility, a generous spirit of sacrifice and a deep personal love for Himself. After laying this foundation, He set them at perfect ease in His company, encouraged freedom and spontaneity of action, excused them from fasting, permitted them to throw off the vexatious bonds of rabbinical traditions, told them He had not come to be served but to serve, to make them His friends, not His slaves; and in proof He girded Himself

with a towel and washed their feet the night before His death. We find no evidence that advantage was taken of this condescension. On the contrary, it intensified their love of Him; for when He proposed to cross over from Peres to Bethany to raise Lazarus from the dead, exposing Himself thereby to imminent danger from the Jewish priests, St. Thomas said to his fellow disciples: "Eamus et nos, ut moriamur cum eo."¹⁰

Is there not something to learn for the management of a seminary in this informal, familiar, affectionate intercourse between our Divine Lord and His Apostles? Rules and regulations are of course necessary for sake of order and of training in ecclesiastical obedience. Something artificial too will always be found in community life, and may be made helpful in preparing for the aloofness, and reserve, and self-discipline, and more or less singularity that must characterize a celibate priesthood. Rules and unpleasant restrictions are no doubt necessary; but their pressure and oppressiveness and hindrance of character-development would be removed, were they enforced with love instead of harshness, with discretion instead of temper, and above all by a kind father instead of an arbitrary master.

The Apostles' abandonment of all things, their privations, and hardships were sweetened and alleviated by the example of Jesus, who demanded of His followers no sacrifice in which He Himself did not share. Would that the same could be said of those who represent Him in the training of His twentieth-century apostles! All together at chapel exercises; one common board and fare; recreation in and out-doors in common; frequent individual intercourse; equal simplicity in furniture and decoration of bed and sitting-room; relations of master and pupil merged in those of father and son—let us pray and hope for all this, as the storm-swept seaman prays and hopes for the dawn, of which he yet sees no sign in the east. Better still: let each one work as well as pray for it within the sphere of his own office.

Without at least some semblance of common life cemented more or less closely by sympathy, affection, and coöperation,

¹⁰ John 11:16.

seminarians may not be expected to develop that sincere, ingrained trustworthiness which would justify their promotion to the priesthood.

BERNARD FEENEY.

[TO BE CONTINUED.]

St. Paul Seminary, Minn.

BISHOP KETTELER AS A DEFENDER OF THE LIBERTY AND AUTHORITY OF THE CHURCH.

WHILST Ketteler was engaged in the great work of the spiritual regeneration of his diocese, his enemies were by no means inactive. They pressed on him from all sides and, like the Jews when rebuilding the walls of Jerusalem, he was obliged "to do the work with one hand, and with the other to hold the sword". In the public press and from the platform the Liberal agitators attacked him with the fiercest animosity. No lie was too brazen, no calumny too black, no insinuation too poisonous for the *Frankfurter Journal*, the *Frankfurter Zeitung*, and the *Mainzeitung*, to take up and fling at the great Bishop.

How was it possible for a man of Ketteler's type, whose life was immaculate, whose every action reflected the purity and sincerity of his soul, who spent himself and was spent in the service of his fellowmen, to be singled out to be the butt of such vile assaults? "If you disturb the muddy waters of a stagnant pool with the vigorous strokes of your oar," Baron von Hertling answers, "you need not be surprised if all the vermin, roused from their sloughy repose, turn angrily upon you." Another, and perhaps the principal, reason for the antagonism Hertling sees in the elements of which the Liberal party was composed in the 'fifties and 'sixties of the last century. The old Liberals had passed away. No line of demarcation yet divided the new Liberal bourgeoisie from the Social Democrats, organized and disciplined Labor from the rag-tag of the big cities. The proletariat was still the willing tool of Liberalism, especially wherever the latter gave vent to its anti-Catholic instincts. Liberalism gave the order, and the proletariat carried it out to suit its own tastes.¹

¹ Hist.-Pol. Blaetter, vol. 124, p. 852 f.

So long as his own person was the object of these attacks and his episcopal dignity was not involved, Ketteler seldom troubled himself about them. His daily life, which all who would could observe, was the best armor of defence. But when the Church or her august Head or any of her doctrines, institutions or rights were assailed, no champion in the lists ever leveled lance with truer aim. Neither the reputed prowess nor the high station of his foe ever made him pause: he feared neither the clamors of the mob nor the frowns of kings. In him the words of the old Roman on the "justum et tenacem propositi virum" were verified: ²

Non civium ardor prava iubentium,
Non vultus instantis tyranni
Mente quatit solidam.

With Nehemias he could say: "All these men thought to frighten us, thinking that our hands would cease from the work, and that we would leave off. Wherefore I strengthened my hands the more." ³

When Minister Lamey, of Baden, set up the tyrannical formula, "Law is the public conscience superior to private consciences," Ketteler, in two able pamphlets, vindicated the rights of individual conscience and relegated the machinery of legislation to its proper sphere. When Minister Jolly, Lamey's successor, tried to force an archbishop of his own choice on the Catholics of Baden, it was the Bishop of Mainz who defended the electoral rights of the canons of Freiburg. When a number of "intellectuals" of Mainz disgraced a public festival by insulting the Franciscan Order and habit, Ketteler, in an "Open Letter to the Citizens of Mainz", taught them better manners and at the same time paid a glowing tribute to the Poverello of Assisi and his devoted sons. When the greatest pedagogical expert of the day, the free-thinking Adolf Diederichs, began his campaign against the Christian school, Ketteler was the first to give the alarm and marshal the Catholic forces against him. In seven Pastoral Letters he took up the cause of the Holy Father, encouraged the Catholics to be firm in their allegiance to him and to contribute generously toward

² Horace, Car. III, 3.

³ II Esdras 6:9.

his support when the Piedmontese usurper robbed him of his patrimony.

It would take us too far afield to give even a partial account of Ketteler's activity in defence of the Church, for during the twenty-seven years of his episcopate he wrote no less than ninety-two pastorals, brochures, pamphlets, and longer newspaper articles of a controversial or apologetic nature, not a few of the more important ones going through three and four and even seven editions. How, with all this, and his intense and unremitting pastoral solicitude, he found time to write his epoch-making works on the social question, was a subject of wonder even to those who were intimately acquainted with him. But it is high time that we take a closer view of these works themselves.

To Ketteler undoubtedly belongs the merit of having been the first to estimate at its proper value the social programme of the Liberal party. Before joining issue with them on this question, however, he thought it advisable to clear the way by a general settling of accounts. This he did in the work entitled "*Liberty, Authority, and the Church: A Discussion of the Great Problems of the Day*" (1862).

The success of the book was instantaneous. Before the end of the year seven editions were exhausted and it had been translated into French, Magyar, Spanish, and Czech. "This first larger work of the gifted Bishop of Mainz," says Pfülf, "is typical of all his literary activity: the size moderate, at most 260 pages small octavo; short chapters; the arrangement of the parts simple; the diction clear, in short, smooth sentences; with few and always brief foot-notes; intelligible to all, never fatiguing; not confusing, but illuminating; no unhealthy extremes, no appeals to the passions, but clear, logical trains of thought, clothed in words that could come only of a warm heart."⁴ Some one has said of Ketteler that if he had not been one of the greatest bishops, he would have been one of the greatest journalists of all times. This peculiar talent of his is nowhere better displayed than in the work we are considering. It has been happily called "a leader in book-form".

⁴ Pfülf, II, p. 161.

The author's purpose in writing *Liberty, Authority, and the Church* is set forth in a letter to the Countess Hahn-Hahn: "My little work must be in your hands by now; it was a long time appearing. I have handled some thorny questions, on which it is easy to go astray; but it seems to me they must be discussed and cleared up. The press has taken the lead in the fight against the Church and is doing fearful service in the cause of the devil. May God help us to confront it with an equally powerful press devoted to the service of truth! We are living in an entirely new world; evil is blazing new paths; good must also find new ways to fight evil: and God will help us in the end, if only we are not too miserable."⁵

Ketteler foresaw the approach of the great tempest. The lull which followed on the revolutionary days of 'forty-eight did not deceive him. The skirmishes on the banks of the Rhine, in Baden, Württemberg, and Hesse, were only preludes, rehearsals of the decisive struggle to be fought on the sands of Brandenburg. The Catholic forces must be drawn together; the plans of the enemy must be fathomed, and united action achieved. The strongest ally of the Church will be the Catholic press, if properly organized.⁶ To the Catholic press, therefore, and to Catholic publicists the Bishop chiefly addresses himself. "In order to have a strong and united Catholic daily press," he says in the introductory chapter, "*clearness* is above all things necessary. *Clearness* as to our situation, the dangers that threaten us, the demands we must make on the *Zeitgeist*; *clearness* as to the true and the false, the just and the unjust in the aspirations of the age; *clearness* as to our own point of view. . . . To bring our by no means inconsiderable intellectual forces to bear with advantage on the enemy, we must know above all *what we want*."

To aid in bringing about this much-needed clearness, Ketteler examines the favorite catch-words of the day in the light of the eternal principles of divine truth. He is a decided advocate of self-government and corporate rights; he combats absolutism and centralization, especially the absolutism practised by the Liberals under the guise of liberty. He claims

⁵ *Briefe*, p. 273.

⁶ Ketteler is the author of the famous dictum: "If St. Paul were alive to-day, he would publish a newspaper." Pfülf, III, p. 347.

for the Church liberty to administer her own affairs, but protests against confounding with this autonomy of the Church atheism of the State, disguised under the name of *separation*. He rejects Revolution, and to the State "by the grace of man" he opposes the State "by the grace of God", and the authority ordained by God for the civil as well as the ecclesiastical order. He emphasizes the social significance of the Christian family founded on and hallowed by the Sacrament of Matrimony, and demands liberty and protection for it against the encroachments of absolutism, especially in the shape of a Godless compulsory educational system. The social question in the more restricted sense of the word is not treated, but the fundamental principles on which Catholic social action must be built up are exposed with the greatest warmth and persuasiveness.

With wonderful clearness and penetration he lays down the principles that should guide Catholics in the face of political and social novelties. He says:

In the first place, Catholics and the Catholic press must avoid everything calculated to make people believe that we regard certain institutions, certain social and political forms of other days, as inaccessible to improvement, or that we praise them unreservedly and hold them up to future generations as the only possible remedy for all the ills of society. Christian truths, it is true, primarily regard the moral progress of man; but social and political progress also depends on them, and no one can foresee what social or civil transformation Christianity will effect in mankind when once it shall have penetrated and informed all with its spirit.

Secondly, we must distinguish between the genuine and the counterfeit in the tendencies of the age in which we live, look to the Christian truths for the solution of the great problems of the day, and, by opposing these luminous truths to the deceptive mirages of the spirit of the age, pursue a high and noble ideal.

But in order not to stray from our course, we must, thirdly, whilst endeavoring, with all the enthusiasm, all the vigor and all the energy of which we are capable, to bring about the triumph of the Catholic view of life, at the same time devote ourselves humbly and wholeheartedly to the current of Catholic teaching. It is with the truths of revelation as with the axioms of mathematics, the laws of thought and the maxims of morality. All these laws, all these fundamental rules are in themselves unalterable; but how infinitely varied is their

application. With the same laws which the child observes in measuring his little slate, the savant computes the movements of the heavenly bodies. It is the same with the dogmas of the Church: they are truths revealed by God, the eternal Truth, and therefore like truth they are immutable. Whatever is true, is true eternally. Nevertheless they are but foundations, pillars upon which man must build his personal and his social life, guided by the hand of that Providence which directs the march of history. It is our duty to build up the whole life of the human race in all its manifold relations on the foundation-stones of these divine truths.

But the more anxious we are to become fellow-builders of this divine edifice, the more firmly must we ourselves take our stand on its God-laid foundations.⁷

In conclusion Ketteler, like another Paul, summons all the faithful to rise from sleep and arm themselves for the battle.

For this divine and salutary authority [of the Church] the spirit of the world wishes to substitute another. After robbing them of all true liberty, it would subject all men to the yoke of its own despotic law. It defrauds mankind of the sweet yoke of Christ and the authority ordained by Him, only to lay on it, with the aid of legislative majorities and the combined action of the press, a yoke of its own making.

This tendency has made prodigious headway in the world, and everywhere we see the enemies of the Church drawing in their nets in order to deprive Christianity as soon as possible of all freedom of motion in the future.

The first condition for the development of Christian life and thought in our day is that the Church, while remaining subject to the general laws of the State, be independent, and that to the school be assigned its proper place in relation to the family, the State, and the Church. The chief opponent of these legitimate claims is absolutism, old and new, but especially absolutism in its new dress, modern unbelieving Liberalism.

May the clergy understand the signs of the times and champion the cause of God not only with the old weapons on the old battlefields, but with all just and honest means at their disposal. Our Christian people must be instructed. They must be initiated into the great problems of the day; they must be made to see the boundless hypocrisy of modern Liberalism, to see through the diabolical plot to draw the school into the service of anti-Christianity. From every pulpit

⁷ *Freiheit, Autorität u. Kirche*, 5 ed., pp. 5 ff.

these questions must be discussed, and these thoughts developed; countless newspapers must spread them broadcast among the people. What could we not do if we had but a small portion of the zeal of the enemies of God, a zeal which impels them to rush breathlessly through the world to carry the poison of their doctrines into the remotest hamlet!

Not only the clergy, however, but all who love Christianity, must work in the same spirit. In the public press, in political assemblies, in the stations and walks of life, whatever they be, in which God has placed them, with all the means at their command, they must fight for the great interests of mankind. If it is disgraceful to court idleness when the enemy invades our country and our home to burn and to pillage, how much more disgraceful is it to stir neither hand nor foot while the highest goods of humanity are called into question!

Now that revolutionary absolutism is aiming at nothing less than to get hold of the reins of sovereign power in order to hurl our dear, good people into the abyss of infidelity and anarchy, is it not more beautiful, more glorious, more meritorious by far in the sight of God to take up arms for Christianity against such an enemy, than, in sluggish repose, to celebrate the high deeds of our ancestors, who marched to Jerusalem to rescue from the unbeliever the places made sacred by the Blood of Christ? He who remains indifferent in this struggle will one day at the tribunal of God hear those words addressed by the householder to the slothful laborers, "Why stood you there all the day idle?" ⁸

GEORGE METLAKE.

Cologne, Germany.

[TO BE CONTINUED.]

⁸ L. c., pp. 145 ff. Matt. 20:6.



Analecta.

ACTA PII PP. X.

I.

INDULGENTIA PLENARIA PERPETUA UBIQUE TERRARUM PRO
ASSOCIATIONE CATHOLICA INTERNATIONALI A PATRO-
CINIO PUELLARUM.

PIUS PP. X.

Ad perpetuam rei memoriam.—Salutare illud Divini Magistri praeceptum animi repententes, qui voluit ut diligamus nos invicem, sicuti et Ipse dilexit nos, Apostolici muneris partem esse consemus, pias societates ad mutuam inter fideles caritatem fovendam exercendamque institutas, non modo probare, debitoque laudis praeconio prosequi, sed etiam coelestibus illis thesauris, quorum dispensationem Altissimus Nobis commisit, ultro libenterque locupletare atque augere. Hac mente cum Praesides Consociationis catholicae internationalis Operum pro patrocinio puellarum, Nos enixis precibus flagitaverint, ut tum fidelibus adlectis in Comitatus associationis ipsius, tum sodalibus operis, tum protectis plenariam indulgentiam quotannis die festo B. M. V. a Bono Consilio largiri dignemur, Nos votis his piis annuendum quantum in Domino possumus

existimavimus. Quae cum ita sint de Omnipotentis Dei misericordia ac BB. Petri et Pauli App. Eius Auctoritate confisi, fidelibus in comitatu super enunciatae Consociationis ubique terrarum nunc et in posterum adlectis sive adlegendis, pariterque ubique terrarum praesentibus et futuris pii eiusdem operis tum sociis tum clientibus, qui, quovis anno admissions confessione rite expiati atque angelorum dapibus reflecti die festo B. M. Virginis a Bono Consilio, videlicet, die vigesimo sexto mensis Aprilis, vel Dominica immediate sequenti, quodvis templum, vel oratorium publicum a meridie diei praecedentis usque ad solis occasum, tum super enunciati diei vigesimi sexti mensis Aprilis tum sequentis Dominicæ celebraverint, ibique pro Christianorum Principum concordia, haeresum extirpatione, peccatorum conversione ac S. Matris Ecclesiae exaltatione pias ad Deum preces effuderint, plenariam omnium peccatorum suorum indulgentiam et remissionem misericorditer in Domino concedimus. Largimur insuper ut ipsis liceat, si malint, eadem plenaria indulgentia functorum vita labes poenasque expiare. Praesentibus perpetuis futuris temporibus valituris. Volumus autem ut praesentium Litterarum transumptis, seu exemplis etiam impressis manu alicuius notarii publici, seu personæ in ecclesiastica dignitate munitis eadem prorsus fides adhibetur, quae adhiberetur ipsis praesentibus si forent exhibitæ vel ostensæ.

Datum Romæ apud S. Petrum, sub Annulo Piscatoris, die XIX Iunii MCMXI, Pontificatus Nostri anno octavo.

R. CARD. MERRY DEL VAL,
L. * S. *a Secretis Status.*

II.

AD R. P. JOSEPHUM BOUBÉE E SOC. IESU, MODERATOREM GENERALEM "APOSTOLATUS ORATIONIS".

Dilecte fili, salutem et apostolicam benedictionem.—Multa quidem sunt catholicorum studio utilissime instituta ad haec tanta et tam varia sananda mala, quibus humani generis societas est affecta; at nihil utilius isto opere ac munere, cui te, dilecte fili, praeesse videmus. Quamvis enim solerter et acriter contendant nitanturque homines ad communem salutem, omnino perdunt operam, nisi eorum contentioni Deus adsit. Nam uti, quidquid sumus, quidquid habemus, omne ab

eo proficiscitur, ita bonorum omnium, quibus indigemus, ipse unus fons est; ipsum vero nulla nobis via, nisi obsecratione humili, patere, ex Evangelii doctrina quis ignorat? Ac vos, cum divinae bonitatis fiduciam vulgo ardoremque comprehendandi excitare studetis, tum maxime in id intenditis curas, ut amantissimum Redemptorem nostrum cognoscant, quoad possint, homines et diligent, eiusque amore conglutinatis quodammodo voluntatibus, rationes Ecclesiae sanctae impensius tueantur. Ad hoc autem tantae opportunitatis assequendum propositum, quo quidem singulorum et reipublicae salutem contineri iudicamus, optime a vobis quinquaginta iam annos illud tamquam instrumentum adhibetur, *nuntius* qui dicitur *Sacri Cordis Iesu*. Nos commentarium huiusmodi, variis confectum linguis, lateque diffusum, multis millibus hominum esse in manibus, ob eamque rem sodalium, qui *Apostolatum Orationis* profitentur, mirabiliter numerum creuisse comperimus vehementerque gaudemus; facile est enim aestimare, quanto cum fructu christiani populi id fiat. Quare vobis gratulamur, vosque ut constanter in incepto perseveretis hortamur; atque auspicem divinorum munerum, apostolicam benedictionem tibi, dilecte fili, ceterisque consociationis istius moderatoribus et sodalibus, iis praesertim, qui memoratis commentariis scribendis dant operam, amantissime imperimus.

Datum Romae apud S. Petrum, die IX mensis Aprilis MCMXI, Pontificatus Nostri anno octavo.

PIUS PP. X.

S. CONGREGATIO RITUUM.

I.

URBIS ET ORBIS.

Evulgato *Motu Proprio* Sanctissimi Domini Nostri Pii Papae X *De diebus festis*, diei 2 Iulii vertentis anni, nonnulli Sacrorum Antistites, ne accidat, ut dies Octava S. Ioseph, in Dominicis privilegiatis Quadragesimae occurrens, nullam in Officio et Missa commemorationem accipiat, et Officium diuinum infra Octavam, Tempore Passionis adveniente, saepius omitti debeat, ab Ipso Sanctissimo Domino Nostro instan-

tissime petierunt, ut ad augendum cultum erga S. Ioseph, Ecclesiae Universalis Patronum, Festum Eius die 19 Martii sine feriatione et sine Octava recolatur; Festum vero Patrocinii Eiusdem iuribus et privilegiis omnibus, quae Patronis principalibus competunt, augeatur, et sub ritu duplici primae classis cum Octava celebretur, prout iam in aliquibus locis et institutis recoli legitime consuevit; eo vel magis quod Tempus Paschale aptius recolendae solemnitati conveniat, et Festum idem in Dominica III post Pascha numquam impediri valeat.

Item Rmi Episcopi, quoad Solemnitatem Sanctissimi Corporis Christi, ab Eodem Sanctissimo Domino Nostro humillimis precibus postularunt, quod, remanente Feria V post Dominicam Ssmae Trinitatis Eius Festo, absque tamen feriatione, externa Solemnitas ad insequentem Dominicam transferatur.

Sanctissimus Dominus Noster, referente infrascripto Sacrorum Rituum Congregationis Secretario, auditio Commissionis Liturgicae suffragio, huiusmodi votis clementer deferens, firmo remanente *Motu Proprio* quoad reliqua Festa, statuit et decretiv:

I. Festum Natale S. Ioseph, die 19 Martii, sine feriatione et sine Octava, sub ritu duplici primae classis recolatur, adhibito titulo: *Commemoratio Solemnis S. Ioseph, Sponsi B. M. V., Confessoris.*

II. Festum Patrocinii Eiusdem S. Ioseph Dominica III post Pascha, sub ritu duplici I classis cum Octava, addita Festi primarii qualitate, recolatur sub titulo: *Solemnitas S. Ioseph, Sponsi B. M. V., Confessoris, Ecclesiae Universalis Patroni.*

III. Diebus infra Octavam et die Octava Solemnitatis S. Ioseph adhibetur Officium, uti prostat in Appendix Octavariorum Romani.

IV. Festum Sanctissimae Trinitatis, Dominicæ I post Pentecosten affixum, amodo sub ritu duplici primae classis recolatur.

V. Festum Sanctissimi Corporis Christi celebretur, absque feriatione, sub ritu duplici primae classis et cum Octava privilegiata, ad instar Octavae Epiphaniae, Feria V post Dominicam Ssmae Trinitatis, adhibito titulo: *Commemoratio Solemnis Sanctissimi Corporis Domini Nostri Iesu Christi.*

VI. Dominica infra Octavam huius festivitatis, in Ecclesiis Cathedralibus et Collegiatis, recitato Officio cum relativa Missa de eadem Dominica, unica Missa solemnis cani potest, uti in Festo, cum *Gloria*, unica Oratione, *Sequentia*, *Credo* et Evangelio S. Ioannis in fine. Ubi vero non adsit Missae Conventualis obligatio, addatur sola commemoratione Dominicæ sub distincta conclusione, eiusque Evangelium in fine. Hac vero Dominica peragatur solemnis Processio cum Ssmo Sacramento, praescripta in Caeremoniali Episcoporum, lib. II, cap. XXXIII.

VII. Feria VI post Octavam celebretur, ut antea, Festum Sacratissimi Cordis Iesu, sub ritu duplici primae classis.

Valituro praesenti Decreto etiam pro Familiis Regularibus et Ecclesiis, ritu latino a Romano diverso utentibus. Contrariis non obstantibus quibuscumque, etiam speciali mentione dignis.

Die 24 Iulii 1911.

FR. S. CARD. MARTINELLI, *Praefectus.*

L. * S.

† Petrus La Fontaine, Epis. Charystien., *Secretarius.*

II.

DECRETUM.

Ad quasdam liturgicas questiones de diebus Festis nuper propositas enodandas, inspecto *Motu Proprio* Sanctissimi Domini Nostri Pii Papae X diei 2 Iulii vertentis anni 1911, una cum subsequenti Decreto *Urbis et Orbis Sacrorum Rituum Congregationis* diei 24 eiusdem mensis et anni, Sacra eadem Congregatio, ad relationem subscripti Secretarii, auditio Commissionis Liturgicae suffragio, atque approbante Ipso Sanctissimo Domino Nostro, haec statuit ac declaravit:

I. Quum Festum Nativitatis S. Ioannis Baptiste in posterum celebrandum sit Dominica immediate antecedente Festum Sanctorum Apostolorum Petri et Pauli, ac proinde duae Octavae simul occurrere possint; hoc in casu agatur Officium de Octava Nativitatis S. Ioannis cum commemoratione Octavae Ss. Apostolorum.

II. Vigilia Nativitatis S. Ioannis Baptiste affigatur Sabbatho ante Dominicam quae praecedet Festum Ss. Apostolorum Petri et Pauli. Quando in hoc Sabbatho simul occurrant

Vigilia Nativitatis S. Ioannis et Vigilia Ss. Apostolorum, fiat Officium de prima, cum commemoratione alterius in Missa tantum. Si vero in hoc Sabbato incidat Festum sive Officium ritus duplicis aut semiduplicis, nona lectio erit de Vigilia Nativitatis S. Ioannis, et in Missa fiat commemorationis utriusque Vigiliae.

III. In Ecclesiis Cathedralibus et Collegiatis, in casu praecedenti, dicatur post Nonam Missa de Vigilia Nativitatis S. Ioannis cum commemoratione Vigiliae Ss. Apostolorum. Si vero occurrat Festum IX lectionum, dicantur duae Missae Conventuales, una de Officio currenti post Tertiam, altera de Vigilia Nativitatis S. Ioannis post Nonam, cum commemoratione Vigiliae Ss. Apostolorum.

IV. Si Festum Nativitatis S. Ioannis Baptistae incidat in diem 28 Iunii, secundae Vesperae integrae erunt de hac solemnitate, cum commemoratione sequentis Festi Ss. Apostolorum, iuxta Rubricas.

V. Quum ex Decreto supracitato diei 24 Iulii 1911 ad instar Octavae Epiphaniae sit privilegiata Octava Commemorationis solemnis Sanctissimi Corporis D. N. I. C., infra hanc Octavam prohibentur etiam, tum Missae votivae pro sponsis, tum Missae cum cantu de Requie pro prima vice post obitum, vel eius acceptum nuntium; die vero Octava prohibentur Missae privatae de Requie, quae die, vel pro die obitus alias cum exequiali Missa permittuntur.

VI. Missa cum cantu de Requie die, vel pro die obitus, aut depositionis, praesente, insepulto, vel etiam sepulto, non ultra biduum, cadavere, vetita est in sequentibus Festis nuper suppressis, nempe Commemorationis solemnis Sanctissimi Corporis Christi, Annuntiationis B. M. V., Commemorationis solemnis S. Ioseph, et Patroni loci.

VII. Item predicta Missa inhibitetur in Festis Solemnitatis S. Ioseph, Sanctissimae Trinitatis, et in Dominica in quam transfertur solemnitas externa Commemorationis Ssmi Sacramenti.

Contrariis non obstantibus quibuscumque, etiam speciali mentione dignis.

Die 28 Iulii 1911.

FR. S. CARD. MARTINELLI, *Praefectus.*

† Petrus La Fontaine, Epis. Charystien., *Secretarius.*

III.

DECRETUM SUPER INTERPRETATIONE MOTUS PROPRII "INTER MULTIPLICES".

Super legitima interpretatione art. II, n. 14 et 34 et art. III, n. 43, in Motu Proprio *Inter multiplices*, diei 21 Februarii 1905, Sacrae Rituum Congregationi sequens quaestio proposita fuit:

An Canonicus rite adscriptus Capitulo, quod collegialiter gaudet privilegiis seu insignibus et iuribus ad Protonotarios Apostolicos, vel supranumerarios, vel ad instar participantium pertinentibus, ius aliquod acquisierit, quo inter Praelatos Domesticos cum expeditione Brevis recenseatur?

Et Sacra eadem Congregatio, auditio Commissionis Liturgicae suffragio, reque accurato examine perpensa rescribendum censuit:

Negative, et adscriptionem coetui Praelatorum Domesticorum unice pendere ex benigna liberalitate Summi Pontificis, attentis, in singulis casibus, omnibus circumstantiis et specialibus meritis personae.

Quam resolutionem, Sanctissimo Domino Nostro Pio Papae X per infrascriptum Cardinalem eidem Sacro Consilio Praefectum relatam, Sanctitas Sua ratam habuit et probavit; simulque eiusmodi interpretationem tamquam veram et authenticam declaravit.

Die 24 Maii 1911.

FR. S. CARD. MARTINELLI, *Praefectus*.

L. * S.

* Petrus La Fontaine, Epis. Charystien., *Secretarius*.

IV.

NOVA DUBIA.

Ab hodierno Kalendarista Dioecesis Baionensis, praehabito consensu Revni Episcopi eiusdem Dioeceseos, Sacrae Rituum Congregationi nova quaedam dubia pro opportuna solutione reverenter exposita sunt; videlicet:

I. Ubi Festum Titularis ex longaeva consuetudine celebratur ad instar Patronorum, Dominica infra Octavam eiusdem cum concursu populi, per unam Missam solemnem de

Festo cum commemoratione Dominicæ, utrum solemnitas S. Ioannis Baptista Titularis in eamdem Dominicam incidens ac solemnitas Ss. Apostolorum Petri et Pauli in Galliis præceptiva, debeat huic præferri, vel in aliam subsequentem Dominicam reponi, utpote non præceptiva, sed tantum permissa?

II. Utrum laico Missae inservienti ministrari possit Sacra Communio intra Presbyterium et in ora suppedanei Altaris, etiamsi non sit indutus habitu clericali?

III. Utrum preces post Missam privatam iussu Leonis XIII dicendae, omitti debeant post Missam votivam lectam de SS. Corde Iesu, prima cuiusque mensis feria VI celebratam cum privilegiis Missae votivae solemnis pro re gravi?

IV. Quando celebrans ad Vesperas coram SSmo Sacramento exposito, utrum celebrans possit a principio amictu, alba, stola et pluviali indutus Officium facere, eique Diaconus et Subdiaconus alba, dalmatica et tunica induti assistere a principio Vesperarum, ratione Processionis immediate post Vespertas instituenda, praesertim in Ecclesiis quae pluribus carent pluvialibus pro assistantibus?

VI. Utrum in Quadragesima, quando Vespere immediate post Missam solemnem cantantur, celebrans possit pluviali super albam et stolam indutus Officium facere cum assistantia Diaconi et Subdiaconi dalmatica et tunica indutorum?

VII. Utrum iuxta Decreta 23 Novembris 1906, *Dubia* ad XI, et 1 Februarii 1907, Eremitarum Camaldulensium Montis Coronae ad X, Oratio *Deus cuius misericordiae non est numerus in Functione Tridui vel Octidui intra annum post Beatificationem vel Canonizationem, cantari debeat ante Tantum ergo*, vel in hoc casu servari debeat specialis dispositio Decreti 16 Decembris 1902, ad VI, super privilegiis Octidui vel Tridui concedi solitis?

VIII. Utrum Novendialis supplicatio quae, ex Litteris Encyclicis Leonis PP. XIII, *Divinum illud munus*, diei 9 Maii 1897, Festum Pentecostes præcedere debet, incipi debeat feria VI infra Octavam Ascensionis Domini, ut terminetur in ipsa Vigilia Pentecostes, vel possit iuxta proxim huius Dioeceseos

incipi tantum Sabbato, ita ut finem habeat novendialis suppli-
catio ipso die Festo Pentecostes?

Et Sacra Rituum Congregatio, audita Commissionis Litur-
gicae sententia, omnibus sedulo perpensis, ita respondendum
censuit:

Ad I. In casu praeferatur solemnitas Ss. Apostolorum Petri
et Pauli in Galliis praeceptiva.

Ad II. Affirmative.

Ad III. Missa de qua in precibus habeatur uti solemnis,
eique applicari potest Decretum num. 3697, *Ordinis Minorum
Capuccinorum S. Francisci*, 7 Decembris 1888, ad VII.

Ad IV. Negative ad primam partem; affirmative ad secun-
dam.

Ad V. Negative.

Ad VI. Negative.

Ad VII. Satis provisum in Decreto citato.

Ad VIII. Affirmative ad primam partem; negative ad se-
cundam.

Atque ita rescripsit, die 8 Junii 1911.

Fr. S. CARD. MARTINELLI, *Praefectus.*

L. * S.

† Petrus La Fontaine, Ep. Charystien., *Secretarius.*

ROMAN CURIA.

PONTIFICAL APPOINTMENTS.

The Holy Father, by Decree of the S. Congregation of
Consistory, appointed:

13 May, 1911. The Rev. Patrick Morrisroe, Dean of May-
nooth College, to the episcopal see of Achonry (Ireland).

8 June, 1911. The Rev. Joseph Patrick Lynch, Rector of
St. Edward's Church in Dallas, to the episcopal see of Dallas,
Texas.

19 June, 1911. The Rev. Michael O'Dougherty, Rector of
the Irish College in Salamanca, and priest of the Diocese of
Achonry, to the episcopal see of Zamboanga (Philippine
Islands).

1 July, 1911. The Rev. John E. Gunn, of the Society of
Mary, Rector of the Church of the Sacred Heart in Atlanta,
diocese of Savannah, to the episcopal see of Natchez, Mississ-
ippi.

Studies and Conferences.

OUR ANALECTA.

The Roman documents for the month are:

PONTIFICAL ACTS: 1. Plenary Indulgence is granted in behalf of the International Catholic Association for the Protection of Girls, throughout the world.

2. Letter to the Rev. Joseph Boubée, S.J., Moderator General of the Apostleship of Prayer.

S. CONGREGATION OF RITES: 1. Some modifications of the Motu proprio on the observance of feast days of precept.

2. Further amendments of the provisions of the same Motu proprio.

3. Interpretation of the Motu proprio *Inter multiplices*, 21 February, 1905, concerning the privileges and rights of cathedral canons.

4. Answers to eight doubts on points of liturgy.

ROMAN CURIA: List of recent official appointments.

TWO CATHOLIC SUMMER SCHOOLS.

The Report of the First Series of Summer Courses in Philosophy, Letters, and Science, given at the Catholic University during the month of July¹ for the benefit of our "Teaching Sisterhoods and other women, not religious, who are teachers in public or private schools," marks a distinct advance toward the unifying of the educational systems of our parish schools.

The teachers in our Catholic primary and secondary schools are drawn almost exclusively from the several Religious Communities of women whose institutes make instruction of children one of their chief, if not their sole, service. Since these institutes have had their origin in diverse local needs and conditions it is but a natural consequence of the conflux and development of religious teaching communities in the United States that there should be a diversity of method, if not of

¹ See Catholic Educational Review, September, 1911, pp. 593 and 658.

aim, in the educational systems adopted by the different Religious Orders in charge of our elementary schools.

To eliminate these differences with a view to securing a uniformly graded system of training in these schools is no small undertaking. Indeed it may not even, under certain given conditions, be desirable, since the very efficiency of our teaching body arises to some extent from the enthusiasm and *esprit de corps* that attaches to the traditional methods handed down to the members by a Rule which they must regard as sacred. Besides this admiration for the high standard of the Founder's mind, there is the habit acquired during the years of novitiate which tends in the direction of traditional pedagogical methods. The question in particular of various standards, e. g., when they are represented by communities of distinctly national origin, is by no means an easy matter to deal with in practice; and whilst the aim at religious perfection bids us ignore national differences in community life, the saints on earth are apt to retain in their catalogue of virtues a sense of patriotism which makes them sensitive about adopting methods not sanctioned by their traditions, whatever learned professors may say to smooth the path of pedagogics. Our superintendents of parish schools can bear witness to the difficulties which this phase of their efforts to unify our school system must have revealed and in many places still meets.

Now, Monsignor Shahan, Rector of the Catholic University, with commendable enterprise has taken a step by which much of this fundamental difficulty in the way of unification is being bridged over. He has brought together the religious interested in the teaching of our parish schools, for the purpose, we may say, of calling attention to certain points of view essential to the Catholic teacher; of warning against false pedagogical principles and their application; of giving directions tending toward a proper estimate of the opportunities of the Catholic teacher in the performance of her task; and of suggesting, by the very fact of conferences held, methods of unification which must eventually react upon the cause of Catholic education in a broader sense. This, rather than any positive intellectual advantage accruing from the instructions given during the brief school session from July

2nd to August 8th, seems to us to be the actual gain of the movement for the present. Doubtless the school also establishes a connexion between the central teaching staff of the University, recognized on all hands as authoritative, and the religious teaching bodies in America, a connexion which will serve to make clearer the fundamental principles of true education, as well as point out (and this needs to be emphasized) the danger of adopting what seem to be harmless methods, when in reality they are applications of false philosophical principles, or the danger of fostering the false impression that such methods are "based on the finding of exact research".

Twenty-three Religious Orders, represented by two hundred and fifty-five nuns, attended the sessions; and there were twenty-nine lay teachers. Incidentally the advantages, apart from the lecture courses, offered to visitors are not to be underestimated. Many religious found opportunity of informing themselves about progress in educational matters by the interchange of opinions, the visiting of libraries and laboratories, for which the neighborhood of the University offers exceptional facilities. There can be no doubt of the good that is thus done to unify the parish school system, and thereby of course our secondary education. The benefits are well set forth in an article by the Rector of the University in the current *Catholic Educational Review* to which we hereby invite attention.

While the First Session of the Summer School of the Catholic University was being held in the Divinity and McMahon Halls at Washington, the Catholic Summer School of America at Cliff Haven was at the height of its season in the matter of attendance. The two institutions must not be classed in the same category. Although the Catholic Summer School of America at one time cumulatively aimed at supplying what the Catholic University summer course now offers to religious teachers as a distinct class, and while the Cliff Haven assembly still includes that purpose in its general program, its scope is much broader than and its methods are very different from those of the Catholic University. Comparisons have a way of being construed as odious. We have no mind to make our estimate of the two schools represented as important educational forces detract one from the other. They

supplement rather than stand in the way of each other. It is the chief purpose of the Catholic Summer School at Cliff Haven, as we understand it, to bring together certain elements of Catholic society which will act as a leavening body in the sphere of intellectual, moral, and religious culture, to the communities wherein they habitually live. Naturally these elements are to be sought in the first place among our teachers, the men and women of the laity who instruct, outside the parish schools conducted by members of religious communities—teachers in state institutions, colleges, and universities, private teachers, teachers of music, art, literature, economics, and that large proportion of men and women who furnish information through various channels of ephemeral literature, or who aspire to and are preparing for any of the above-mentioned spheres of action, whether it be to gain a livelihood or simply to employ their leisure and talents in a way congenial with their position in life.

For these classes, broadly taken, the Catholic Summer School of America offers opportunities so exceptional in possibilities as to outreach by far, if attained, the actual influence of any university or institution that appeals exclusively to those who labor in the class-rooms of the parish school. It would be hard to overestimate the potential good there is in the Cliff Haven School if its members but carry out the important lessons received during a course of lectures by capable professors under the most favorable surroundings.

The advantage of the Cliff Haven Summer School lies in its scope, the duration of its term, the character of the teachers, the informal methods and varied opportunities of discussion; likewise in the difference of the classes of people who attend, in their associations and the sphere in which those who have learnt anything are prompted to make use of their acquisitions after leaving the Summer School. For indeed the scope of the School at Cliff Haven is not limited to didactic themes or methods; its lecture courses take in every possible variety of intellectual, esthetic, and moral culture that is beneficial to the Catholic man or woman in any sphere of social life. The present year's course is typical in this respect. It opens with a suggestive lecture on the "Problems of Life". The principles on which the solution of that problem depends are set

forth in a second series of lectures on Ethics. This series receives practical application in an exposition of a Catholic Social Program, which sets forth the uses of organization, the press, and education, in bettering the conditions of society. Now these fundamentals in social education are further illustrated by a number of attractive lectures on political history, with charity (hospital) work, with the fine arts, letters, the drama, music, all finding their chief motive of illustration in those refined moral instincts which Catholic faith supplies. In truth every phase of ideal, national, and personal greatness was discussed in the inviting manner given to it by men and women who stand forth as representatives in their respective fields both of knowledge and the gift of attractive presentation.

In all these manifold and practical fields of information the lecturers find opportunities of directing attention toward the Catholic position, correcting erroneous preconceptions, suggesting sources of supplementary information and means of making it effective in the professional arena, in the social circle, in the parish, and in the home.

What is of even greater importance is the occasion afforded the members to discuss in a familiar way at the "round table" or in the pleasant recesses of the beautiful grounds the topics dealt with in the lecture course. The social side which keeps people together, not only during the brief periods of the public assemblies in the lecture halls, but for weeks at a time, in the same cottages, where every dweller is a host and every caller a welcome guest, offers convenient chances for instruction and for gathering information regarding things of importance in Catholic social life; chances which cannot be imagined as possible under other circumstances. Under such conditions the results attained by the Catholic Summer School within the past twenty years of its existence, must be considered as simply inestimable. Not that anyone, if disposed to do so, could not point out flaws. They are in the very nature of the enterprise, and they are in truth essential in every effort to clarify. The greatest asset of the School is the fact that it has a definite foundation, that it is not a mere hope, but a reality with concrete elements and immensely potent factors for influencing the life of Catholics within its

reach during the years to come. No one who has seen the School in operation can fail to be impressed with this fact, and it is a wise policy on the part of churchmen who look to the leavening of society which cannot always be accomplished by the clergy, to take foothold at Cliff Haven, as some of our Bishops have done, by urging the establishment of diocesan centres and maintaining an interest in their houses, which is equivalent to guardianship of faith and morals among the best and most active classes of our laity.

The success of Cliff Haven indicates real progress, which cannot be said of every laudable undertaking. It is due not to one man, but to many leaders who have taken their turn in promoting its work. Each of its past presidents has had to meet difficulties which only unselfish service could overcome. Its directors and managers have given their time, mind, industry, and in many cases their money, to further a cause which did not from the outset meet the intelligent enthusiasm which it called for. To-day it is a magnificent monument, a power-house of Catholic strength in our land, which we believe will eventually rule by its influence for good under the management of men such as have hitherto watched over its growth.

THE REQUISITE FORM OF A SCAPULAR MEDAL.

Qu. I am sending you a medal, which is distributed and claimed as a Scapular-Medal. From the words of the Decree printed on page 454, in the ECCLESIASTICAL REVIEW of April, 1911, one is forced to believe that this medal is not according to the intention of that Decree.

Now if this style of Scapular-Medal is permissible for one kind of scapular, such as that of Our Lady of Mt. Carmel, would it not be correct to have medals with images representing the other scapulars included in the Decree of 16 December, 1910?

If medals such as I enclose are not correct the REVIEW will do a great good in expressing its opinion, which is always reliable on matters of this kind.

W. B. D.

Resp. The medal referred to in the above query bears on one side the profile of the head of Christ called "Salvator Mundi"; on the reverse is the figure of Our Lady of Mt.

Carmel. Since the Decree of the Holy Office (16 December, 1910; see ECCL. REVIEW, April, 1911, pp. 454-455) requires that medals used as a substitute for the scapulars should have the image of the Saviour showing His Sacred Heart on the obverse and the figure of Our Blessed Lady on the reverse side, the above-mentioned medal is manifestly not of the kind to which the scapular indulgences can be transferred.

As for medals representing the different scapulars bearing distinct images, there appears to be no restriction, provided the images be those of Christ showing the Sacred Heart, and of Our Blessed Lady, in any of the approved characteristic forms used in sacred iconography.

BISHOP MACDONALD'S ANSWER TO HIS ORITIO REGARDING
THE CORRESPONDENCE OF THE MASS TO THE LEVITICAL
SACRIFICE.

In the September number of the ECCLESIASTICAL REVIEW a writer asked a question regarding Bishop MacDonald's theory of the correspondence of the Sacrifice of the New Law to the salient features of the levitical sacrifices, which were: "(1) the offering and consecration of the living victim (= the Last Supper); (2) the immolation (= Calvary); (3) the ceremonial offering or formal handing over to God of the victim slain, by the carrying of the blood into the sanctuary, and the pouring out or sprinkling of it about the altar (= Mass); (4) the feast upon the sacrifice (= Communion). The first three of these are essential; the fourth is merely integrating."

On this our correspondent asked: Is not our warrant for what we do at Mass the commission of Christ: "Do this in commemoration of Me"? "The thing Christ did was to consecrate bread and wine into His Body and Blood. That same thing, by His commission, the priest does at Mass. Thus it seems to follow that number (1) above is identical with number (3). If these two steps are different, then we do something more (or something else) at Mass than the commission of Christ warrants us to do."

To this Bishop MacDonald replies as follows:

The two steps do not differ essentially, and we do neither more nor less than the commission of Christ warrants us.

True, the action differs in its liturgical significance. Then it was the consecration and offering of the living Victim; now it is the consecration and offering, in the Christian sanctuary, of the victim slain "without the gate". Also the manner of offering differs. Then He offered Himself by His own hands mortal and passible; now He offers Himself by our hands, immortal and impassible. Yet is the sacrifice one and the same, not only because the Priest is still the same, and the Victim the same, but because the Action of the sacrifice is the same. I can do no better than quote here what I have written elsewhere:

"Sacrifice in the formal sense is an action—the action of the priest who consecrates and offers visibly. Our Lord consecrated and offered Himself at the Last Supper a Victim to be slain; He now consecrates and offers Himself by the hands of His priests as the Victim once slain; and so the manner of offering differs. But the offering itself, the act of consecration is numerically the same in both, and so the sacrifice remains numerically one and the same. It is still Christ who consecrates, for He is the High Priest of the Mass; the ministering priest does but lend his hands and his voice. Franzelin cites Cardinal Cienfuegos as affirming that the sacrificial act on the cross and on all altars is numerically one. It is not by virtue of a new action that Christ consecrates, but by virtue of the Action once for all performed in the upper room. The act of the Eternal is, like Himself, eternal, and has everlasting efficacy. Christ's Action instituted the Sacrifice; Christ's Action perpetuates the Sacrifice. "The word (*Hoc est corpus meum*)," says St. John Chrysostom, "once spoken, from that time to the present and unto His coming perfects the Sacrifice on every altar."¹

Ah, words of the olden Thursday,
 Ye come from the far away!
 Ye bring us the Friday's Victim
 In His own love's olden way.
 In the hands of the priest at the altar
 His Heart finds a home each day.²

¹ Hom. in Prod. Ind., l. c.

² Father Ryan.

The Word of God spoke at the first institution of things, and things came into being, and things continue to be by virtue of the Word. The Word of God spoke at the institution of our Sacrifice, and the Sacrifice came into being, and the Sacrifice continues to be by virtue of the Word. And so the Holy Mass prolongs forever, and presents on every altar from the rising of the sun to its going down, both the Sacrifice of Calvary and the Feast upon the Sacrifice. Therefore the doctrine of the One Offering, as laid down in the Epistle to the Hebrews, stands firm on the foundation which Christ Himself laid for it in the Last Supper. He is a Priest forever after the order of Melchisedec, forever offering His Sacrifice under the forms of bread and wine upon our altars.”³

† ALEXANDER MACDONALD.

Victoria, B. C.

THE BLESSING OF WINE IN THE NUPTIAL SERVICE OF THE ROMAN PONTIFICAL.

Qu. In the rubrics of the *Pontificale Romanum*, Vol. III, p. 343, in the “Ritus Pontificalis pro celebrando Sacramento Matrimonii”, among other things prescribed to be prepared is “vas cum vino, et mappula pro illorum (sponsi et sponsae) purificatione”. Will you please inform me whether such a ceremony is performed at present, or whether it has gone into disuse? EPISCOPUS.

Resp. In the rubrics which precede the “Ritus Pontificalis pro celebrando Sacramento Matrimonii” we read: “paretur etiam . . . vas cum vino et mappula pro illorum (sponsi et sponsae) purificatione; instrumentum ad osculum pacis cum velo,” etc. As there is nothing in the actual rites or ceremonies which follow the rubric in question to indicate that these things, namely the vessel with wine and the napkin, are given to the newly married, we may assume that their use, as well as that of the “instrumentum pacis” mentioned in the same rubric, was not obligatory, but that they were required only where custom called for them. Moreover, at the end of the ceremony described in the *Pontificale* we read: “Caeterum si quae Provinciae *aliis* laudabilibus consuetu-

³ *Religious Questions of the Day*, Vol. III, pp. 318-319.

dinibus Matrimonii sacramento utuntur, eas Sancta Tridentina Synodus optat retineri."

It may be presumed, therefore, that, since the *Pontificale* mentions the use of wine "pro purificatione" on the occasion of the nuptial blessing given by the bishop in church, such a custom, although unknown to us at the present time, of giving some blessed wine to the newly married, did exist in Italy at the time when the *Pontificale* was composed. This surmise is confirmed by Franz, in his *Die Kirchlichen Benediktionen im Mittelalter*¹ who mentions several Ritual MSS. of the fifteenth century which contain this rubric, some of which no doubt served as a basis for the transcription of the *Liber Pontificalis* by John Burchard of Strassburg and Augustin Patricius Piccolomini, whence our present Roman Pontifical derives its chief elements. Thus the *Rituale Melphienense* (Naples) contains the rubric of blessing the wine to be given to the newly married after the nuptial ceremony. The oration used for this purpose alludes to the miracle wrought by our Lord at the marriage feast of Cana, and runs: "Benedic, Domine, hunc potum . . . sicut benedixisti sex hydrias in Cana Galilaeae, ut sint sani et sobrii atque immaculati omnes gustantes ex eo," etc.

The same blessing is found as part of the nuptial celebration in the rituals of England during the Middle Ages. The Sarum Ritual (Salisbury), and those of York and Hereford, prescribe: "Post missam benedicatur panis et vinum vel aliud potabile in vasculo et gustent in nomine Domini." In France we find a similar form. Sometimes, as appears from the Rouen Ritual, there was a twofold blessing of wine, one in the church in the morning and another in the evening when the "benedictio thalami" had place. In Germany the custom was never introduced; instead of it there was the blessing of the "Minne cup" of St. John.

It would seem then that the "Ritus pro celebrando sacramento matrimonii", in the Roman Pontifical, was taken from the "Ordinarium Episcopi" ("Liber episcopalis" or "Liber pontificalis") used in Rome and throughout Italy. The fact that the formula in the text of the ceremony expressing the mutual consent of the parties to be married is given in

¹ Vol. I, "Der Wein als Ehetrunk," p. 283.

Italian, whereas the Ritual of St. Charles, as well as the Roman Ritual, gives the same text only in Latin, goes far to confirm the assumption of the local (Italian) origin of the rubric in the Pontifical.

De Smet, in his admirable compendium *De Sponsalibus et Matrimonio*,² writes: "Mos etiam erat antiquitus, in nonnullis locis, ut parochus sponsos ad domum conjugalem duceret, ac praesesset ceremoniae benedictionis ac gustationis panis et vini, etc. Benedictum panem et vinum sacerdos, postquam illa praegustaverat, tradebat sponso qui gustabat ipse et sponsae tradebat," etc.

Doubtless the original purpose of the ceremony was to recall the marriage at Cana at which Christ manifested His divine power, and to remind the newly espoused of the moderation amid their festive joy calculated to retain our Lord in their midst.

THE FAST BEFORE MASS AND HOLY COMMUNION.

The argument made in the ECCLESIASTICAL REVIEW in behalf of those in delicate health or otherwise prevented from approaching Holy Communion by reason of the prescribed fast, is corroborated by an experienced parish priest in England who advocates a mitigation of the law in favor of priests obliged to duplicate. As the reasons for dispensing in such cases are on the whole analogous to those advanced in behalf of hard-working or delicate persons among our Catholic laity, we comply with the request to reprint the plea made for the English clergy, which appears in the (London) *Tablet* of 5 August:

SIR,—In this age of many changes in the disciplinary laws of our religion there is an important matter which calls for consideration, and which is overlooked, owing, as it seems to me, to a certain diffidence in bringing it forward amongst those whom it chiefly concerns. May I crave a little space in your columns to state it and urge its claims on those who have the power of providing a remedy?

The great bulk of the secular clergy, and many of the regulars too, in this country are obliged, owing to the fewness of priests, "to duplicate", that is, to say two Masses on Sundays and holidays: the

² *Titus antiqui*, N. 123, p. 148, II ed.

first Mass at an early hour and the second at 11, or even later. At the second Mass, which is usually a "Missa Cantata", the celebrant has to preach, and in many districts the same priest performs these duties Sunday after Sunday throughout the year in presence of practically the same congregation. It follows that these priests do not break their fast till between 12 and 1 o'clock. The present writer has been performing these duties for nearly half his life, and he feels that there are grave reasons for looking for an amelioration. The particular amelioration he wishes to urge in this letter is with respect to the law of fasting. That law is an ecclesiastical law, and is of great antiquity. But the Church as a *pia mater* allows those who are seriously ill and are anointed to receive Holy Viaticum though not fasting, and in recent years an important concession has been made by the Holy See in favor of certain invalids. Why has the Church made these concessions? Because there are good reasons, and I submit that there are good reasons, too, for relaxing the law in the case of priests to whom I have above referred. Health is a consideration where priests are few and vocations are not numerous, and the strain upon health arising from the Sunday fast is serious indeed, and to me it does not seem to be justified by necessity, for there is no intrinsic unbecomingness in taking food before Holy Communion, otherwise the custom on Christmas Eve would not be allowed. I do not here lay stress on the discomfort, bodily and mental, which one has to endure, except in so far as these tell on a priest's efficiency, and fitness in the discharge of his duty; but if there is any duty that requires bodily fitness for its efficient discharge it is preaching. A speaker who addresses an audience in the evening on, say, Tariff Reform, likes to have a clear head so as to state his case effectively. Surely it is an important gain if a priest is physically fit—his nerves and temper in a normal condition—when he is engaged and doing what the Council of Trent describes as "the principal duty of Bishops", namely, preaching the Word of God—especially where he has the added difficulty of addressing nearly the same audience Sunday after Sunday. I will not labor the point further. I believe I am expressing the sentiments of a great number of the clergy (though I have no brief) when I advocate a mitigation of the law of fasting in favor of those whose duties are as I have stated above; and I am convinced that the change recommended is reasonable, that it would make for the greater efficiency and health of those concerned, and that it would tell favorably on the discharge of their important duties. In the hope that these lines may meet the eyes of those whose province it is to grant the suggested mitigation, I ask you to kindly insert them in your widely-read journal.

Yours faithfully,

I. A. M.

CHURCH ARCHITECTURE IN THE UNITED STATES.

The selection of correct standards in ecclesiastical architecture is gradually becoming the guiding principle of church builders in the United States. Heretofore the choice of architectural models was determined largely by local traditions, accidental convenience, personal tastes, and financial considerations. The result has been a large number of buildings representing no particular style or aim from the esthetic point of view, yet not always inexpensive or unpretentious. These buildings are destructive of the ancient traditions in the Catholic Church which have made art in the service of religion an eloquent expression of the eternal truths.

Some American architects with exceptional opportunities of training, and with Catholic instincts, even if they have not always been of the Catholic faith, have sought within late years to overcome the prejudices and practical difficulties which a downward tendency, accelerated by commercial motives, placed in the way of a higher and truer standard. In a few instances they have succeeded in giving us church buildings correct in style and symbolism, true in material expression, and attractive as well as consistent in form. One of these is the Church of St. Edward's, Philadelphia, built by the English architect, George A. Audsley, after the French Gothic models of the thirteenth century. The building is a perfect expression of architectural truth, a feature on which Mr. Audsley particularly insists as essential to a work which seeks to embody true worship of the God of truth. It excludes every kind of deception through mere imitation. What appears as stone is actually stone; metal appears as metal, and so forth. The lines are mathematical; the lights are true; the symbolism is striking, and the finish clean and perfect. Another edifice recently completed, and artistically perfect, is St. Paul's Church at Butler, Pennsylvania. It is of the later English Gothic style, not florid but harmonious in its parts, and chaste in outline. Complete in all details, like St. Edward's, though different in style, it represents truth both in its proportions and in its material. The architect is Mr. John T. Comes, of Pittsburgh, an artist who possesses, apart from the technique of his profession as a designer and draughtsman, that general culture which enables him to judge of the accessories in the

service of the sanctuary according to the canons of the liturgy and of good taste.

The subject of our church architecture seems to us of sufficient importance for the clergy of the United States to call for somewhat exhaustive discussion in these pages, especially since we are on the point of emerging from the barely material and utilitarian considerations which the pioneer church builder is as a rule compelled to face in a missionary country.

The REVIEW accordingly proposes to take up the subject of our church architecture, and to obtain an expression from some of the leading architects in America, not only as to the true requisites in church building, but also with reference to the opportunities at hand for carrying the demands of correct style into practical effect with the aid of modern appliances and materials. Thus we may perhaps pave the way toward making the Catholic Church in America, what she has been for ages in Europe, the Patron and Model of Christian art, to which we may point as to the great teacher of all that is true in thought and in form.

OUR "REGULARS" IN THE ELECTION OF DIOCESAN CONSULTORS.

Qu. The Third Plenary Council of Baltimore enacts (19), that one-half of the diocesan consultors shall be appointed by the bishop; the other half also by the bishop, though only on the nomination made by the clergy ("post propositionem Cleri"). Then it says: "Propositio autem ex parte Cleri fiet hoc modo: Singuli sacerdotes qui in dioecesi sacro ministerio funguntur, Episcopo exhibebunt . . . pro unoquoque Consultore seligendo tria nomina." From this it appears that not only the diocesan priests, but also each of the "Regulars" who exercises the *cura animarum* in the diocese should be requested to submit to the bishop the three names required. Now, since the practice of some dioceses is to reserve exclusively to the secular clergy the proposal of the required names, the question is asked whether the "Regulars" must be requested to nominate or not.

CANCELLARIUS.

Resp. The writer believes that neither Regulars strictly so-called nor other Religious, though engaged in parochial work, have any voice in the selection of Diocesan Consultors. First, the almost universal practice, which is an interpretation of the

law, does not concede this right to Religious. Secondly, the Council of Baltimore gives this office to the clergy (*clerus*), which term without qualifying adjective signifies in canonical use secular or diocesan clergy. The phrase "singuli sacerdotes qui in dioecesi sacro ministro funguntur" is but an explanation of the foregoing term *clerus*, referring consequently to diocesan priests. Thirdly, we argue from analogy. The Tridentine Council (Sess. XXIII, Cap. 18, De Ref.) prescribes the establishment of a board of regents (*deputati*) as advisers in temporal matters connected with seminaries. One member of this board is elected by the clergy (*a clero*). Canonists agree that Regulars are here excluded. Furthermore, a decree of the S. Congregation of the Council under date of 15 July, 1893 (*Acta S. Sedis*, Vol. XXVI, pp. 174 ff.) expressly declares that the Fathers of the Oratory, founded by St. Philip Neri, who are not Regulars, but merely *secular* priests subject to their own superiors, are not to have any voice, *active or passive*,¹ in the selection of said trustees or regents.

In the course of the argument the Roman advocate argued in reference to the word *clerus* as follows: "Porro cum, saltem ex recepto universim more, indubium videatur illa voce 'clerus' sacerdotes tantummodo saeculares comprehendendi, ita ut juxta mentem Patrum Tridentinorum, a praedicto deputatorum munere religiosi omnino excludi debeant", etc. Whence we may argue *a pari* in the case of our Diocesan Consultors. Religious engage in parochial work only by way of exception, enjoying rights and having obligations in consequence. They have not, however, the same rights and the same diocesan interests as priests of the diocese, and they are not to be drawn away unnecessarily from their duties as religious.

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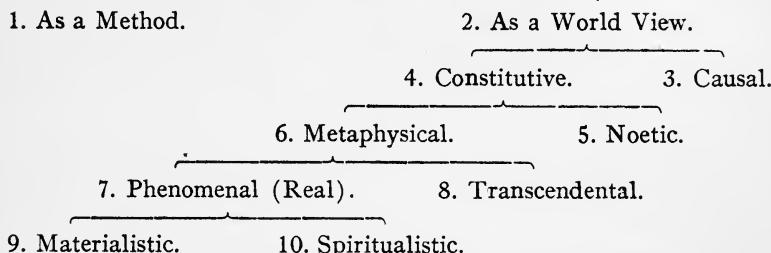
¹ Quaeritur: An Patres Oratorii, seu S. Philippi filii, cooptari valeant inter electores et eligendos? Em. Patres, re mature perpensa, respondendum censuerunt: Negative. (S. C. Conc., 15 July, 1893.)

Criticisms and Notes.

DER MONISMUS UND SEINE PHILOSOPHISCHEN GRUNDLAGEN.
Beiträge zu einer kritik Moderner Geistesströmungen. Von Friedrich
Klimke, S.J. St. Louis, Mo.: B. Herder. 1911. Pp. xxiv-620.

Probably the most direct way to a clear conception of the contents and character of this large work will be to follow the schematic outline provided by the author himself.

Monism



Which being interpreted means this: Monism may be viewed: (1) as a method ; it is then a unified procedure toward a unified and consistent system of science, special or universal. In this sense of course every science and *a fortiori* philosophy seeks to reduce its partial truths to a unified systematic whole bound together by the unity of its formal object and ultimate principle. In this sense Monism presents no special problems and is excluded from the present treatise. (2) As a world view Monism is that philosophical theory which refers the whole universe of experience, inner and outer, actual and possible, to a single principle. If that principle be regarded as the transcendent cause or creator of all things we have (3) Causal Monism, which is of course identified with Theism. If it be regarded as entering into and constituting the universe, we have (4) Constitutive Monism, which will be called Noetic or Epistemological if it maintains the identity of the knowing subject with the known object, regarding each as an aspect of one all-embracing consciousness. It will be called (6) Metaphysical Monism if it seeks to determine the essence of the one fundamental world principle by reducing it to matter [(9) Materialistic Monism] or spirit [(10) Spiritualistic Monism]. Or in turn it may be called (7) Phenomenal (or real) Monism if it claims to find that principle in the real, actual world of human experience, and (8) Transcendental Monism if it holds

that principle to surpass or transcend our experiential world. Transcendental Monism is therefore equivalent to agnosticism.

Each of these forms of Monistic theory is thoroughly expounded in the volume before us. The author's aim has been chiefly expository. Nevertheless he subjects most of the above forms to a brief criticism and gives at the close of his work a general critique of the dominant principle of the Monistic world-view. Admitting and indeed contending with the Monists that the world of experience demands of the human mind reduction to unity, the questions still remain: (1) Can that world itself be the ground and reason of its own unity? (2) Can the ultimate unifying principle, the Absolute, God, be identified with that world? The result of the author's criticism is of course a negative answer to both of these questions. Although this critical part of his work is not exhaustive, it is within its limits solid, thorough and, we think, to an unbiased mind should be convincing. The special critiques throughout the volume supplement it of course considerably, yet if the author had decided to leave no single important form of Monistic speculation uncriticized the work would have been still more valuable.

Some further exposition of the illogical positions of Spiritualistic Monism, which is becoming more and more the controlling form of present-day philosophy, would have been welcome. The same might be said regarding the agnostic or the epistemological varieties of Monism. However, the volume as it is bulks quite large and further additions would probably have swelled it unduly. Moreover, the author leaves us to expect from his pen another volume, which will treat of the ethical and religious aspects of the subject, and which would afford space for further critical supplement. The literature on Monism is large and the greater part of it has been covered by the present volume. We miss, however, the works of Paul Carus,¹ and especially of Professor Royce, who is probably the ablest and subtlest writer on Spiritualistic Monism in the English language. This omission might well be supplied in the second volume.

In conclusion, let it be added that no work of greater or perhaps as great importance for philosophy and its history has within recent times been published. It embodies the first attempt to present in a complete systematic form the manifold varieties of the Monistic tendencies of modern philosophy and to estimate them at their exact scientific value. The urgency to find a principle of unity at the heart of the universe is of course the first indication of the unity of man's nature, as well as of his origin and destiny. Fr. Klimke, studying this groping for unity on the part of so many gifted intellects of the

¹ *The Monist*, Chicago, and many separate books.

present and past generations, exposes their methods and the results, setting forth calmly and objectively their errors and their hopelessness. There is a unity at the heart of things, a unity of coördination and subordination which springs from a unity not of inherent substance, whether material or spiritual, but of intelligence and will, transcendent and extraneous, though immanent and all pervading—the one omnipotent Creator and Conserver, God. An elementary truth this of the child's Catechism, yet one needing above all in these times the rational demonstration such as it receives in the volume before us. The work is one which no lover of wisdom who has command of the German language can afford to leave unstudied.

THE DAWN OF ALL. By Robert Hugh Benson. London : Hutchinson & Co. ; St. Louis : B. Herder. 1911. Pp. 423.

We will say at the outset, quite frankly, that we do not much like Mgr. Benson's latest novel, for reasons which we will give. In his Preface the author tells us: "In a former book, called *Lord of the World*, I attempted to sketch the kind of developments a hundred years hence which, I thought, might reasonably be expected if the present lines of what is called 'modern thought' were only prolonged far enough; and I was informed repeatedly that the effect of the book was exceedingly depressing and discouraging to optimistic Christians. In the present book I am attempting—also in parable form—not in the least to withdraw anything that I said in the former, but to follow up the other lines instead, and to sketch—again in parable—the kind of developments about sixty years hence which, I think, may reasonably be expected should the opposite process begin, and ancient thought (which has stood the test of centuries, and is, in a very remarkable manner, being 'rediscovered' by persons even more modern than modernists) be prolonged instead." Ancient thought, "rediscovered", results in a world made Catholic. Would that this might be. We may hope it will be; but hardly in sixty years.

It is not with Mgr. Benson's rosy picture of a universally triumphant Church that we find fault; even though we may be tempted to think it too good to be true. Nor is it to be denied (even if the reviewer wished to deny it) that there is clever writing in the *Dawn of All*, and good and true things which make the book worth reading said in that arresting way in which the author knows so well how to say them. He is often interesting enough, though there are places where the reader is tempted to "skip", particularly where we have descriptions, in the Jules Verne style, of volors, volor stations, journeys through the air at more than express speed, and such like.

Most readers, we think, will ask why Mgr. Benson chose so strange a way of introducing his picture of what he thinks may happen. He introduces us to an apostate priest, dying in Westminster Hospital. In a period of *coma*, lasting some hours, and into which he has fallen after emphatically, with bad language, refusing to have a fellow-priest called to his bedside, the unfortunate apostate dreams a dream, or has a vision, of the future Catholic world. It seems to us that Mgr. Benson would have done better to get his story started without dragging in an apostate priest to dream it. We have heard more than one of the author's clerical brethren complain of the presentment of secular priests—and others—in former works, a presentment that tends to belittle the clergy somewhat. The prologue and epilogue of the present volume will not be likely to appease them. There are, unfortunately, apostate priests, and the clergy have their weaknesses; but these weaknesses, or the existence, here and there, of worse things than weakness, surely need not be paraded before the public, largely non-Catholic, that reads Mgr. Benson's books.

Our apostate priest, in his vision, finds himself sitting on a dais in Hyde Park, listening to a sermon by a Franciscan friar. He himself is dressed in the costume of a Domestic Prelate. He does not know how he came there, having suddenly lost his memory. He has to be taught gradually who he is, what his work, and the history of events since his birth. He discovers that he is Secretary to Cardinal Bellairs, Archbishop of Westminster.

England, in the dream, is a Catholic country, under a Catholic king. Catholicism and monarchy rule again in France. Practically all the world is Catholic except Germany, which is the last refuge of freemasons and socialists. The German Emperor is converted in the course of the story, by a miracle at Lourdes. His conversion causes trouble—a successful rebellion of the revolutionary party who wish to rid the world of Catholic domination. The trouble is ended, tragically, by a personal visit of the Pope, who comes (carried from Rome to Berlin by an airship) to face the Revolutionary Council after they had put to death two of his envoys. Won by the Pope's fearlessness and fatherly pleading, the revolutionaries submit. An arrangement is made by which socialists, and those who think like them, are permitted to hold and occupy certain territory in the United States of America; and the Church is now supreme everywhere, with the Holy Father as arbitrator of the nations.

The dream finishes with a grand world-tour by the Pope, the dreamer waking up in his bed at Westminster (he had become Cardinal-Archbishop in his dream) and calling for a priest, who comes, and turns out to be one of the characters in the vision. To this

priest, also, after the dying man has been reconciled to the Church, he recounts his dream—somewhat of a feat for one in such extremities.

There are introduced into the story a great political struggle in England concerning the question of establishing the Catholic Church by law; a visit to Lourdes, with an able description of the scenes there witnessed; a visit also to Rome, where the dreamer of the dream surprises the Holy Father when His Holiness is at confession. It is hard to see the object of introducing this scene. A Benedictine priest is tried, sentenced, and executed for heresy; the author taking occasion to show how, not the Church, but the State, is responsible for the death-punishment, looking upon heresy as an attack upon the Christian basis of society. Mgr. Masterman (for that is the name and style of the dreamer in his dream-world) is horrified at the revival of executions for heresy, and cannot refrain from going to condole with the condemned man. To his surprise the monk upholds the system under which he has been condemned, though he claims that a technical mistake has been made in his case. No Catholic would deny that the trial and punishment of obstinate heretics—their punishment in *some* way, or at least the prevention of their doing any further harm—would be perfectly laudable and to be wished for in a Catholic State. Catholic readers, too, will be pleased that Mgr. Benson throws the responsibility of the death sentence in such cases, with perfect justice, upon the civil authorities; but it does not seem to us that his treatment of this very delicate matter is very convincing. Most readers, we think, will feel inclined to look upon the whole machinery which brought the young monk to death with the same feeling of horror with which it inspired Monsignor Masterman, and to sympathize a good deal, if not with the error, yet with the fate of the condemned man.

Ireland, in the story, has become a kind of close corporation of the Contemplative Orders. Priest-doctors, skilled in psychology and new discoveries concerning the action of mind upon body, prescribe retreats, and legislate about prayer and devotion for their patients in conjunction with ordinary medical attendants. Science and faith have become almost completely reconciled. There is still some debate as to the supernatural character of certain miracles—and this was the rock upon which poor Dom Adrian split. The Church has found the right medium between royal and so-called "democratic" despotisms, and has brought about the adjustment of liberty with authority. She has made the world accept the truth of Catholicism and made the nations act logically upon that truth in their public life. Morals are strictly supervised; crime is rigorously repressed, and the Catholic peoples will have it so.

Doubtless, if the Church gains the ascendancy which Mgr. Benson foresees in case ancient thought in the long run prevails, many of the desirable things depicted in this book will come about; but we could have wished that the author's treatment of his theme had been more convincing, and that the book had shown more evidence than it does of careful writing. Despite the good things in it, of which we may mention especially the presentment of the logical outcome in public affairs of a general acceptance of Catholic truth by the nations, as well as arguments, strikingly put, in favor of the Catholic view of human life and destiny, we cannot help saying that, as a whole, the book is disappointing after the eminent and much more artistic literary work which Mgr. Benson has done in the past.

ARGUMENTATION AND DEBATE. By Joseph V. Denny, Carson S. Duncan, and Frank O. McKinney. New York: American Book Co. 1911. Pp. 400.

Many readers of this REVIEW are no doubt acquainted with Ringwalt's *Briefs on Public Questions* (Longmans, Green, & Co.). which was published some six years ago and reviewed at the time in these pages. The book has proved its value, to those who have used it for debating purposes, as a handy repertory of suggestive points and references on many subjects relating to politics, economy, and sociology. The book in title above will be found no less serviceable in the same direction; and especially as supplementary to the manual just mentioned. About one-third of the volume is given to a theory of argumentation; the remainder is made up of selections from famous debates on critical and vital issues in American history, politics, and law. These selections afford excellent models of the best typical forms of intellectual encounter, and thus practically illustrate the theoretical section of the work.

The theory of argumentation introduces the essentials of logic as well as considerable information on legal evidence. Each section terminates with exercises which serve to test the intelligence and skill of the student.

The book, especially in combination with Ringwalt's *Briefs*, will prove to be a valuable adjunct in the training and conducting of young men's literary societies. It might likewise be adopted in our preparatory seminaries and colleges in connexion with the study of rhetoric and in preparation for philosophy. The young man who enters on the study of Logic in the seminary after a practical employment of this manual will find the rough ways of Dialectics comparatively plain and smooth.

DE SUPERIORE COMMUNITATUM RELIGIOSARUM. Manuale asceticum, canonicum, juxta SS. RR. Congr. novissimas leges digestum. Auctore A. M. Micheletti. Cum approbatione S. P. A. Magistri. New York and Cincinnati : Fr. Pustet & Co. 1911. Pp. 656.

The author of this work is in a singular way qualified to discuss the canonical and ascetical aspect of religious and ecclesiastical government. His previously published commentaries on the decrees and regulations "pro reformatione Seminariorum", covering four volumes of considerable bulk, and dealing separately with the "Ratio Pietatis, Studiorum, Disciplinae, Oeconomiae et Hygienis" of community life, as well as his studies "Paedagogiae Ecclesiasticae Specialis", indicate an analytical mind of rare breadth and accuracy, no less than a deep appreciation of the value of order as the fundamental principle of all piety and religious activity.

In the present volume D. Micheletti outlines in the first place the personal qualities requisite in a Religious Superior—namely holiness of life, which is illustrated by humility, regularity of conduct, patience, charity, fortitude, and the spirit of prayer. But piety without prudence, whatever it may do for the subject obediently observant of rule and of good example, is a one-sided qualification and insufficient for the making of a superior. Our author in pointing out the necessity of prudence, its manifestations and benefits, sharply distinguishes it from that shrewdness which men of the world call policy or diplomacy. Christian and, above all, religious prudence is governed by a love of truth, by a knowledge of oneself, and a discernment of spirit in others, by a far-sighted patience and breadth of mind that can bear momentary disappointment and measure the difference between present and future gains. A further qualification of the efficient superior is the ability to correct, an endowment that is based on a sense of justice. From the same source arise the tact and disposition to encourage, praise, and reward, as well as the natural power to stimulate zeal and to prevent or neutralize a rivalry that draws on the passion of jealousy.

After discussing the person of the superior and pointing out the qualifications needful in her disposition of mind and heart, the author enters upon the characteristics that must mark her relations toward others with whom she is obliged, by reason of her office, to enter into common activity. These duties are manifold and require in the superior special gifts of adaptation, all of which P. Micheletti discusses minutely, as they are ordered by the constitutions, rules, and customs of approved religious Institutes. An Appendix of "Documenta ac Paradygmata" and a full topical as well as an

analytical Index render the volume an up-to-date repertory for the directors and superiors of religious communities of both men and women.

EXCITATORIUM MENTIS AD DEUM Bernardi Oliverii Augustiniani
Oscensis, Barchinonensis et Dertusensis quondam Episcopi. Nunc
primum ad fidem codicis Escurialensis edidit P. Benignus Fernandez,
ejusdem Ordinis alumnus. Superiorum permissu. Matriti : Typo-
graphia Hellenica. Monasterio de El Escorial, Valverde 17. Madrid,
1911. Pp. 231.

This little volume contains a series of reflections on the workings of divine grace in regard to the sinner, also on the sufferings of Christ, by which the grace of salvation is interpreted to man. The third and fourth parts comprise various invocations and acts of gratitude to God, together with some exhortations on prayer and meditation. There is much in the book that recalls the *Following of Christ* by Thomas à Kempis, or the "Considerations" of St. Bernard of Clairvaux and the contemplative writers of the twelfth and thirteenth centuries.

But the chief attraction of the little volume lies in the fact that it reveals to us something of an ecclesiastical writer of the early half of the fourteenth century who had been lost sight of in the literature of that age, despite his prominence as both a writer and active administrator in his Order and in the Church of Spain. Bernard Oliverii occupied successively the sees of Huesca (once the capital of Aragon), of Barcelona, and of Tortosa, where he died. The tomb in the Cathedral of the last-named city bears the simple inscription: "Anno 1348 pridie Idus Julii obiit Reverendus Pater et Dom. Frater Bernardus Oliverii Episcopus Dertusen. ac Magister in Sacra Pagina. Hic tumulatur."

Among his writings, which must have been quite numerous, though they are apparently lost in great part, Fr. Fernandez mentions a *Commentarium in Magistrum Sententiarum libri quattuor*, also a treatise on the Mass, another on the Divine Office, several polemical and apologetic treatises—*Contra Judaeos*, *De Inquisitione Antichristi*, and *Quaestiones quotlibetales*. Among the ascetical writings the catalogues of the Escurial library mention *Bernardi Oliverii Augustiniani Speculum Animae*, the original of which is supposed to have been destroyed by fire in 1671. There are two works of the same name, one in a Spanish version, the other in the Catalonian dialect, attributed to Fr. Lupo Fernandez and Torres Amat respectively, which may be translations of Oliverii's Latin original.

Of the *Excitatorum Mentis ad Deum* our author mentions several editions all of the fifteenth century, in the national libraries of Madrid and Terragona, and in the Escurial. The latter also possesses a Spanish version under the title *Espertamiento ó levantamiento de la voluntad en Dios*, which was published some years ago in *La Ciudad de Dios*, and a valuable version in Catalonian, *Excitatori de la pensa a Deu*, of the year 1458. This appears to have been made from a Spanish translation. Besides these records of the Augustinian Bishop's literary output there are as proofs of his administrative zeal the "Constitutiones Synodales Ecclesiae Oscensis," the "Constitutiones Ecclesiae Barchinonensis anni 1345", also a codex preserved in the Cathedral of Tortosa, entitled "D. Fr. Bernardi de Oliver, episcopi Dertosens. Constitutio de festo S. Augustini solemniter celebrando, et de ratione expensarum Capitulo redditanda"; also "Constitutiones de Capellis et sepulturis, de vestibus", etc., of the year 1347. The author of the short biography of the Bishop mentions also a number of his "Collationes". Thus the treatise here published opens the way to inquiry as to the personality of Bishop Oliver, whence a good deal of light might be brought to bear upon the history of the Spanish Church during the critical period in which he lived.

DE QUALITATIBUS SENSIBILIBUS et in specie de Coloribus et Sonis.

Auctore Huberto Gründer, S.J. Friburgi et St. Louis, Mo.: B. Herder. 1911. Pp. xi.-100.

Fr. Gründer, like his co-religionist, Fr. Walker, rightly thinks that monographs on particular subjects of science or philosophy are more needed at the present time than are general compendia. Just as we owe to this true discernment of existing demands the able and timely discussion of the theories of knowledge embodied in the most recent of the Stonyhurst Manuals of Catholic Philosophy, so now do we owe to a like discernment the present no less able, yet not so extensive, monograph on the sensible qualities of bodies.

The author limits his treatment to the two qualities of sound and color, though his theories apply *mutatis mutandis* to the other three "sensibles"—those which appeal to touch, taste, and smell. Regarding the nature of the sensible properties, apart from the idealistic and mechanical theories, which here fall out of consideration, the scholastics and hence most Catholic philosophers have advanced three explanations. According to the older theory, sound and color exist formally, precisely, in bodies, just as they are represented in the sensations of hearing and seeing. The second theory, advocated

by B. Albertus Magnus and many others, places sound and color only fundamentally in bodies, and formally in the medium, i. e. in the intervening air and light. The third theory finds the said properties to exist fundamentally in bodies and formally in the act of sensation. Fundamentally sound, for instance, is a molar energy of a vibrating body transmitted by aerial waves to the sense of hearing. Formally it is the perceptive state of this sense—akin to the apprehensional state, the *verbum mentis* of the intellect. The latter theory, based as it is on accurate experimentation, is maintained by modern scientists generally as well as by the majority of the neo-scholastic philosophers. Father Gründer's purpose in the present booklet is to defend this theory. He lays down three theses: the first maintains that the theory is not idealistic, as its adversaries charge it with being, that is, it does not deny the real objectivity of the phenomena in question; secondly, it has certain solid positive grounds in its favor; thirdly, it harmonizes best with a sound theory of knowledge, as well as with certain facts established by physical science. Fr. Gründer defends these positions solidly and interestingly, illustrating his arguments with copious references to the data of physics and physiology. Employing simple, straightforward Latin, his style is everywhere unmistakably clear and transparent. The book should be welcomed by professors and students of philosophy. Nowhere else will they find so thorough and so luminous an exposition of the difficult problem of the objectivity of sensuous phenomena.

THE HERMIT OF DREAMS. By Ruth Temple Lindsay. London : Herbert & Daniel ; St. Louis, Mo., B. Herder. 1911. Pp. 171.

If these five short stories are "dreams", they have nevertheless deep realities for their foundation. The "hermit" is a priest, of much worldly wisdom, with a keen insight into human nature, and above all into spiritual motives, and with a singularly apt faculty of expressing what he realizes. He relates in a casual way, and at intervals, to an appreciative friend some of his experiences of extraordinary manifestations of soul life. They are chiefly stories of conversions attended by those characteristic interior trials which ordinarily transcend the perceptions and judgments of the multitude. The last story is really beautiful, though the title, whilst here descriptive of a touching Christmas reverie, savors of triviality. The writer's style and train of thought at times suggest Father Benson; but the book is, as the title-page indicates, the work of a lady, and is marked by traces of a rich southern imagination.

LESSONS IN LOGIC. By William Turner, S.T.D. Washington: Catholic University Press; London: Washbourne. 1911. Pp. 302.

This is the first volume to appear in a projected undertaking entitled "The Catholic University Series of Text-books in Philosophy". The series will include the principal branches of the philosophical curriculum and will be followed by separate treatises on various problems of philosophy. If one may judge by the volume at hand the educational ideal will give the typical character to the series, while the material embodied will be the traditional Catholic philosophy brought into relation with the thought of the present day. Doctor Turner needs no introduction to Catholic students of philosophy. They are indebted to him for a *History of Philosophy* which may without exaggeration be said to be the only fairly complete and reliable work of its class in the English language. His present *Lessons in Logic* is, as the title suggests, an elementary text-book primarily designed to meet the needs of teachers in our high schools and colleges and (may we not add?) in our seminaries. For although Latin must always be the medium of logical instruction in the latter institutions, an adjunct English manual, such as these *Lessons*, will be of the greatest service in clarifying the obscurities and unraveling the complexities which beset the beginner's study of scholastic dialectics.

It is usually supposed that there is no smooth and easy road to the mastery of Logic. Probably this is true. But it is no less true that what degree of facilitation is possible has been attained in these *Lessons*. It is hard to see how a simpler and clearer exposition of dialectical rules and processes could be produced. The success is due to no diluting of logical substance but to a true psychological method (which advances from the concrete and the easy to the abstract and the more difficult) as well as to the perfectly translucent style and apt illustration. The "examples" employed are for the most part not the familiar dried mummies—*lapis non est angelus*—but fresh models from real life.

LECTURES ON THE HISTORY OF RELIGIONS. By various Writers. Vol. V. London: The Catholic Truth Society; St. Louis, Mo.: B. Herder. 1911.

With the present volume the collection of short studies in the History of Religions edited by Father Martindale, S.J., is completed. Heretofore the Catholic student has had to depend upon the researches made in the field by scholars often more or less inimical to or at least devoid of the spirit of faith, which alone can

quicken reason to discern unerringly the origin and grasp the nature of genuine Christianity. The present collection introduces him to the salient characteristics of the pagan as well as many of the heretical and schismatical cults. At the same time it makes him acquainted with the viewpoints and theories of the rationalists who seek to reduce all forms of religion to one or another primitive superstition out of which they are asserted to have grown and of which Christianity is at present the most completely "evolved" expression. The Catholic student is by the present series well informed, armed, and forewarned. He is rightly oriented; and is also placed in a position to profit by the positive discoveries of his enemies—*fas est ab hoste doceri*—whilst avoiding their errors and insidious sophistries. The history and comparative study of religions have been too long left in the hands of the enemies of the Church who have drawn therefrom deadly weapons against her. In the collection of volumes now completed we are at last provided with an arsenal wherein the Christian apologist will find no less effective instruments of defence, and wherein he may learn how to turn his enemies' arms and tactics to the triumph of his own cause.

Of the individual volume at hand it will suffice to say that it contains an article on "The Religion of the 'Primitive' Races" by the veteran African missionary Bishop Le Roy, and a short study on "The Religions of Japan" from the Jesuit missionary at Tokyo, Fr. Dahlmann. There are also papers on "Theosophy" by M. de Grandmaison, on "Spiritualism" by Mgr. Robert Benson, and on "Christian Science" by Fr. Thurston, S.J. The volume concludes with an illuminating essay on "The Cults and Christianity" by the editor, Fr. Martindale, S.J. There are also a good index and a contents-table of the five volumes.

PLANS D'INSTRUCTIONS pour le Diocèse de Nevers. Paris: Pierre Téqui. 1910. Pp. 445.

In 1892 the late Bishop of Nevers in France addressed to his clergy an admonition to preach, and with it sent them a program which they were to follow in their weekly instructions. "In these days people know many things of which our forefathers were ignorant; but they do not know sufficiently well the truths of religion and the science of salvation," wrote his successor in urging the observance of the program which had been perfected in the course of years, and of which the present issue is the twelfth edition.

The matter of the book covers a period of five years. The first part deals with the fundamental truths of religion,—the Apostles' Creed; the second takes up the subject of grace and its sacramental

channels ; the third covers the Ten Commandments, and the Precepts of the Church ; the fourth explains the Catholic liturgy ; and the fifth supplies sketches of sermons on the Gospels for every Sunday of the year. The division and the arrangement of topics offer naturally nothing original ; but the presentation of the matter is certainly helpful to the preacher, since it serves the purpose of unifying the method of instruction and creating an atmosphere which renders the harmonious assimilation of truth possible and easy. Each of the outlines is concise, full of substantial matter in doctrine and illustration, and treats its subject in a broad and clear perspective from different points of view. Whilst it does not dispense the preacher from preparing his sermon, it places at his ready command pertinent thoughts, a logical division, suggestive illustrations, and the chief sources where he may find additional matter to fill in his composition.

To make the use of these plans of weekly sermons effective the Bishop instructs the clergy to observe certain ordinances which he lays down as obligatory. They accompany the work and are comprised under thirteen articles. We subjoin them as suggestive in many respects.

ORDINANCE REGARDING THE DUTY OF PREACHING.

“ We oblige all pastors and other priests of our diocese who have charge of souls to give an instruction at the parochial Mass on all Sundays and holidays of obligation, either in person or by a substitute priest duly approved.

“ Art. 1. We declare it a reserved case with suspension for any priest in charge of souls who, unless legitimately prevented, omits this instruction for more than six Sundays in the year, or who neglects to give the same on two successive Sundays, the harvest season excepted.

“ Art. 2. We authorize pastors to omit this instruction during a certain number of Sundays, not exceeding six within the year, but to be determined by themselves according to the necessities of their people and the needs of the harvest season ; but even on these days there should be given a brief exhortation of some sort.

“ Art. 3. When Pastoral Letters are issued, they are to be read in place of the instruction.

“ Art. 4. In order that no great part of the faithful may be continuously deprived of hearing the word of God, which is the indispensable food of the Christian life, we order that in all parishes where two or more Masses are said on Sundays, there be also, besides the sermon at the principal Mass, a short exhortation at the other Masses.

“ Art. 5. Pastors and assistants are ordered to compose their sermons on the subjects indicated in the proposed plans for the current

year ; but they are free, if they prefer, to change the arrangement of thoughts ; under certain circumstances they may substitute some other subject, provided they complete the course indicated in the series prescribed.

“Art. 6. (Makes special provision for the preaching of charity sermons.)

“Art. 7. The sermon is to be short and practical, not lasting above half an hour ; and this is to include the reading of the Gospel and the necessary announcements.

“We earnestly request our clergy to prepare carefully their sermons, and to write them out,—at least outlining the plan, chief divisions, and principal developments. This is the only way to make the exposition orderly, clear, and interesting. The best method is that of catechetical reasoning which is calculated to inform and give to the people truly solid instruction in religious matters.

“Art. 8. Pastors will arrange with their assistants the order and turn of their preaching.

“Art. 9. If a pastor finds it impossible to preach he is to have recourse to us and obtain a duly authorized exemption from the regular duty. This should not dispense him, however, from giving his people some pious exhortation every Sunday.

“Art. 10. During Lent, each pastor in our diocese will supply at least twice each week an instruction for the people, besides the regular Sunday sermons.

“Art. 11. We charge all priests to whom the august ministry of preaching has been committed, to maintain the high ideal of the divine word and to prepare themselves continually by prayer, study, and meditation on the Sacred Scripture to perform the obligation properly.

“They are carefully to avoid bringing into the pulpit questions of a contentious nature or personalities that may wound others ; nor are they to discuss trivialities unworthy of the divine word.

“Let them remember that persuasive methods are more effective in uprooting abuses than reproaches or threats.

“Art. 12. We forbid pastors to allow any priest of the diocese or outside of it, who is not approved, to preach in their churches. For the rest, any priest personally known to them may occasionally officiate as preacher at their invitation.

“Art. 13. A special authorization from us is required for the preachers of Lent, Advent, the month of Mary, missions, and retreats, unless the preacher is approved in our diocese ; and even in this case we desire to be informed who the chosen preacher is.”

These regulations point to a systematic supervision of the office of preaching in the diocese. The subject-matter of the plans suggested

is drawn, of course, from approved sources ; but in addition there is found at the end of each sketch a list of works containing other references which the preacher is advised to consult. The book is full of suggestion for practical sermon-writing.

Literary Chat.

There is surely no dearth of sermon books. We have them in every variety of matter and form and of quality—good, poor, and indifferent. Nevertheless there will always be room for a new book of the class, at least if its contents be preachable; since there will always be those that want and need the help it may furnish. A collection that can be safely recommended has recently been published by the Rev. Henry Altmeyer, Pastor of St. Joseph's Church, Huntington, W. Va. The sermons were delivered before mixed congregations and are introduced as embracing "apologetics, Catholic faith and morals, and are intended for infidels, Protestants, and Catholics". They are for the most part solid and devotional discourses, not too long nor too short. The style might here and there have been more polished; for instance the word "errors" occurs in harsh succession thrice in two lines (p. 37); and occasionally one observes an exaggerated statement, as where it is asked "could there have been greater sinners than St. Mary Magdalene and St. Augustine?" Surely there could be and doubtless have been and are. These however are small faults in an otherwise good book. (The Standard Printing Co., Huntington, W. Va.)

Mr. Paul Carus's *Truth on Trial* contains some just and incisive criticisms of the late Professor James's speculations on pragmatism—sane points of view and observations which lovers of wisdom will gladly endorse; for Mr. Carus accepts the time-honored "definition of Thomas Aquinas that truth, is the agreement between thought and thing (*adequatio intellectus et rei*) ; in fact this is the simplest definition, but it needs further explanation as to the nature of both thought and thing" (p. 96) ; explanation, it might be added, which St. Thomas abundantly gives both in the *Summa* and still more copiously in the *Quaestio de Veritate*. By the way, it would do Mr. Carus good to make a study of the latter treatise and then read carefully the *Disputationes Metaphysicae* by Suarez. He would learn that the nature of truth has received more thorough and comprehensive treatment at the hands of these older master philosophers than all the whole array of dilettante newer writers have been able to work out. He would learn especially how nicely those masters distinguished between truth in the mind, in sense, in the thing, and in the expression, a distinction that lies so confusedly in his own mind or at least in his pages (p. 96). Besides this he might learn to write more clearly and distinctly on Metaphysics and would surely not set down so superficial an exposition of "the Christian doctrine of the Trinity" as one finds at pages 107-8. Nevertheless, Mr. Carus has many things to say which the mature thinker will applaud. (Chicago: The Open Court Publishing Co.)

Attention has repeatedly been called in these pages to Fr. Hickey's *Summa Philosophiae Scholasticae*. It is undoubtedly one of the clearest of our Latin compendia, whilst its judicious excerpts from the literature of philosophy in English makes it especially adapted for use in our seminaries. The first part of the third volume (*Theologia Naturalis*) has just passed into a new edition, "aucta, emendata, indicibus locupletata". The second part is also at present going through a similar perfecting process. (Dublin: Browne & Nolan; St. Louis, Mo.: B. Herder.)

Afrikanische Spiegelbilder—pictures of Africa, the land of the crescent, the joys and sorrows of the people, is the title of a little book of sketches and personal experiences which stay-at-home travelers who read German will enjoy. The author is Otto C. Artbauer. The stories are well told; the style is bright and picturesque, and the text illustrated with a few photographs. (Pustet, New York.)

More than a century ago Sailer introduced his book on the Education of Teachers (*Über Erziehung für Erzieher*) by noting the inconsistencies of the pedagogics of his day. The contradiction in practice, he shows, leads to contradictions in theory. Not only are the theorists in conflict with one another, he complains, but most of them contradict "the ancient wisdom, which only in its forms can be made new". This disregard of "old-time wisdom" is, no less to-day than it was in Sailer's time, the cause of the bewilderment prevailing in pedagogical theory as well as practice. A firm basis of pedagogy can be found only in the Christian conception of human, and consequently of child, nature. This of course to the average sane mind looks like a platitude. Nevertheless there are not a few educators who see but superficially what is involved in "the Christian conception" of human nature. It is largely for this reason that a learned and experienced Jesuit, Dr. Franz Krus, S.J., has recently written in German a work of some 450 pages in which he develops the fundamental principles of sound pedagogics. The work, while sufficiently systematic, is presented in the more readable form of lectures. Educators and those interested in the subject may be lead by its reading into a deeper insight into the child's nature and to a more comprehensive understanding of the scope and methods of best developing it. (Innsbruck, Rauch; New York, Pustet.)

The MS. of a *Life of Cardinal Gibbons* is, we understand, in the hands of the publishers (John Murphy Co.) and will appear at an early date. It is the work of the city editor of the *Baltimore Sun*, Dr. Allen S. Will, who has ample opportunity of verifying the data needed to insure a reliable historical account of the central ecclesiastical figure in the United States during the past generation. Posterity will doubtless modify in one way or other the judgments passed upon the merits of Cardinal Gibbons by his immediate contemporaries, as it does in all cases of men conspicuous in public life; but it is a distinct advantage to have the groundwork upon which that world estimate is to be formed, secured in the record of facts by a trustworthy authority familiar with them.

In a little pamphlet, with the title of *The Mission Guide*, Father Benedict of the Congregation of the Precious Blood, St. Joseph, Mo., collects some useful information regarding the need and manner of giving parish missions for both Catholics and non-Catholics. The writer emphasizes the fact that the parish clergy have a very important part in the success of a mission, inasmuch as their systematic coöperation consists in a preparatory canvas by which the people who are to be reached by the mission will be induced to attend regularly; next it requires a following up and kindling of the spirit of fervor produced by the mission, on the part of the local priests. A mission which merely aims at getting people to make an annual profession of their faith by leading them to approach the Sacraments, may be at times a convenience to the pastoral clergy, but it hardly secures permanent improvement of the parish that needs it.

Among the articles in preparation for THE ECCLESIASTICAL REVIEW, the first of which is to appear in the November issue, is a series of papers on the subject of Church Architecture in the United States. The opening article entitled "Catholic Church Architecture in America," from the pen of Mr. Charles

D. Maginnis, treats of the building of the Village Church, the Suburban or Town Church, and the City Church respectively. Mr. George A. Audsley, the eminent English architect and organ-builder, whose literary works on Christian art have become classics, and who has spent some years in the United States studying the conditions of our ecclesiastical architecture, writes on "Truth the Guiding Principle in Catholic Church Architecture." Among the other contributors to the series are Mr. Wilfred E. Anthony, who writes on "The Chancel and its Fittings", and Mr. Ralph Adams Cram, the highest authority on Gothic architecture in America and the architect in charge of the New York Cathedral of St. John the Divine. Mr. John T. Comes, architect, of Pittsburgh, acts as editor of the series, which is sure to be an important contribution to our ecclesiastical art literature.

When Satan Took Flesh, "a novel for married persons" by A. J. Anderson (Stanley Paul & Co., London), is creating considerable perturbation among educated Catholics and right-minded Christians of every description. The author is evidently a Catholic, but his appeal is to a much wider circle than that of his coreligionists, though he makes a distinct reservation in regard to the young who are not concerned with the duties involved in marital or parental relations. It is in short a tendency novel, dealing with the question of race suicide and kindred problems. "Father Laurence" is an important figure in the novel. We shall have an exhaustive review of the book in our next issue.

The bi-monthly Review *La Ciencia Tomista* (Madrid) has just completed its third volume. The last issue (No. IX, July-August) is fully up to the high standard upon which the undertaking was inaugurated. Although its title would seem to imply that the Review is an organ mainly devoted to philosophy and theology on Thomistic lines, a glance at the program carried out in almost any issue shows that its scope embraces almost every higher line of thought that is likely to interest the average cultured reader. Besides the leading articles, which, though primarily more or less scholastic, include also literary themes, such for instance as a critique of Fogazzaro's novels in the last number, the "Bulletins" and the "Bibliographies" cover very large fields of literary lore, whilst its scientific and social "Chronicles" draw upon almost every country on the globe for interesting, up-to-date information. To those who read Spanish *La Ciencia Tomista* will be found a valuable auxiliary on the broad lines of clerical studies.

Not the least service of an organ of this kind is that it goes far to disprove the idea sometimes broached that clerical education in Spain is not abreast with the times or with its former high level of excellence. A clergy supplied with such Reviews as *La Ciencia Tomista*, *Razón y Fe*, conducted by the Jesuits, and *La Ciudad de Dios*, by the Augustinians, may be presumed to appreciate and utilize the very best aids to the highest intellectual culture.

Students who read Italian have at their command a serviceable instrument in *Rivista di Filosofia Neo-Scolastica*, a bi-monthly published in Florence. Identical in purpose with the *Revue Néo-Scholastique* of Louvain—namely to "actualize" scholastic philosophy—its program is larger and more varied. Its bibliographical features are especially excellent.

The problem of congestion of population in our large cities is one as difficult to solve as it is far-reaching in its consequences, physical and economic no less than moral and social. To discover the causes of increasing congestion is important, though not so difficult, since they lie mostly on or near the surface. But to ascertain the effectual remedies is extremely perplexing—surpassed indeed in this respect only by the reduction of those remedies to application. A

recent work that throws considerable light on the problem bears the title *Industrial Causes of Congestion of Population in New York City*, by Edward Pratt, Ph.D. The limitations which the author sets to his investigation are sufficiently marked out in the title itself. The causes and the remedies, while restricted to the problem as it affects the American metropolis, are sufficiently general to avail for application elsewhere. At least, Professor Pratt's researches and suggestions will be found well worthy of consideration by all to whom the problem makes its appeal. The work belongs to the well-known "Studies in History, Economics, and Public Law" from Columbia University (New York: Longmans, Green, & Co.).

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AN APPROPRIATE TYPE OF VILLAGE CHURCH IN THE GOTHIC STYLE



THE ECCLESIASTICAL REVIEW

FIFTH SERIES.—VOL. V.—(XLV).—NOVEMBER, 1911.—No. 5.

CHARACTER BUILDING IN THE THEOLOGICAL SEMINARY.

A PART from ministerial work, a priest's character influences his people for good or ill more than anything else in his life. Therefore the duty of building a strong, well-balanced, priestly character should be set before seminarians, at the beginning of their course, as an essential means of realizing the purpose of their seminary life. Their knowledge of Scripture, theology, Church history, etc., should be as thorough and complete as faithful, steady application can make it; yet allowance is made for incomplete knowledge, if they have attained a respectable average in their classes. But it is simply a criminal breach of trust to promote an untruthful, dishonest, intemperate, or slothful student to the priesthood; and equally criminal to sanction the ordination of one who has not shown conscientious effort and satisfactory progress in the acquisition of the Christian and sacerdotal virtues that constitute priestly character. No necessity of a diocese and no pressure of a bishop can ever justify the faculty of a seminary opening the way to the sanctuary for an unworthy subject. And that student is surely to be deemed unworthy who has not been striving earnestly and successfully, throughout his course, to acquire the habits that characterize an ideal priest of Jesus Christ.

It may be objected that this is making much ado about nothing; for are not the rules, and the supervision of prefects, and the occasional *mónita salutis* of superiors, and above all, the Sacraments and other means of grace, amply sufficient to form the character of seminarians in a priestly mold?

All this, I admit, *should* be sufficient, and *is* sufficient in many cases; but the question is not of presumptive sufficiency, but of positive, personal knowledge of the character of each student, to justify voting for his ordination. Merely negative testimony is not enough; for its value depends on the opportunities a superior has of forming an adequate judgment of each individual character; and if those opportunities are confined to the class-room and a few casual interviews, the judgment can be considered neither adequate nor sufficient.

Character-development is a moral and spiritual growth, to which no supervision, or advice, or reading, or individual effort contributes as much as example. Hence the faculty of a seminary has a much more important duty toward students than to teach them the sacred sciences. Individually and collectively, it has to hold before them the priestly life in the concrete, in its workday dress, in prayer, in meditation, in Mass and thanksgiving, in the class-room, at meals, at recreation. Its outgoing and incoming, its punctuality, its unanimity, its earnestness and conscientiousness, its idiosyncrasies and mannerisms, its observance of the lesser moralities, its life, in a word, or rather the life of each individual composing it, is observed and scrutinized with lynx eyes, and this not with any idle purpose of criticism or fault-finding, but to discover features and qualities to adapt and assimilate for the perfection of their own character. For they aspire to perfection, but only in the direction of their natural or acquired dispositions and tendencies; and they are eclectic in their search for those examples that appear to approach most closely to their ideal.

Well-selected lives of apostolic priests, especially of those nearest to our own time, will be very helpful and inspiring models to the junior classes of the seminary. For the others, let the Supreme Model, Jesus Christ, in all its simplicity, majesty, and beauty, be held constantly before them.

For the spiritual director's own guidance, he will find no such help in books or anywhere else as in the careful study of our Divine Lord's own direction and training of the Twelve. Even from a human point of view, there never has been so great a teacher as Jesus of Nazareth. Never has master attached disciples to himself with such strong ties of love.

Never was so great an achievement accomplished in so short a time as the transformation of the Apostles from rude fishermen to masterful teachers of all nations, within the three years of His Public Ministry.

The following are some of the chief features of the Divine Master's training of His Apostles. But they are not intended to take the place of direct, personal study of the subject in the Gospels. This alone will be substantially helpful to the teacher and the pupil.

1. Love. "Cum dilexisset suos, qui erant in mundo, in finem dilexit eos."¹ "Sicut dilexit me Pater, et ego dilexi vos."² Proofs of the love of Jesus for His Apostles are scattered all over the Gospels; but it is only in His farewell discourse the night before His Death that He fully opened His Heart to them and revealed the depth and tenderness of that love. Only dead souls could fail to be influenced by it; and the souls of the Apostles were live and sensitive, and with one sad exception they responded to it with a heroism that began with leaving all things, and grew to martyrdom.

Love begets love; and the love begotten in a disciple conditions the only education and training that tells on life. The Apostles' love for Jesus made them docile, eager and quick to learn, willing to renounce error and prejudice, and disposed to translate knowledge into corresponding action. They were taught that love was *the Commandment of the new order*; and the impersonal principle became at once a personal law to each. They were lacking, no doubt, in executive strength, for they were still in the infancy of the spiritual life; but their Teacher ordained their growth to be slow and from within, and in every respect analogous to the development of ordinary human life.

And so it must ever be with those who are called to take up the work of the Divine Master in educating and training men for the planting of the Gospel in the mind and heart of the world. They must love their work, and they must love their pupils,—love them individually, paternally, spiritually. The aloofness, coldness, officialism, imperiousness, of the traditional *don* must have absolutely no place in the relations

¹ John 13:1.

² Id. 15:9.

between superiors and pupils in the seminary. The place must be as nearly as possible a veritable *home*.

2. Familiarity. "Vos amici mei estis."³ "Coepit dicere ad discipulos suos,—'Dico vobis amicis meis: ne terreamini'."⁴ "Filius hominis non venit ministrari, sed ministrare."⁵ "Semetipsum exinanivit, formam servi accipiens."⁶ A firm, healthy, reliable character is never developed under pressure. The will cannot be coerced, although it can be persuaded; but even under persuasion, it must always retain its consciousness of self-determination. External compliance, indeed, may be forced on it, by fear or self-interest or expediency, but such compliance never becomes a habit, and therefore never helps to form character. A student may hear Mass every morning for ten months, and when he goes on vacation for the remaining two, he may never assist at the Holy Sacrifice except on Sundays. Similarly, for six years he may have been making half an hour's meditation every day; while afterward on the mission he may never open a meditation-book. The reason is that the will was never persuaded to these external acts; and the performance of them was sanctioned as necessary, although unpleasant, conditions of final ordination. The end having been secured, the means are cast aside as of no further use.

The familiarity in which Jesus lived with His Apostles took away all semblance of dictation or coercion from His direction and training. They felt at perfect ease in His company, questioned Him freely, even disputed in His presence, and one went so far as to attempt to turn Him from His purpose. Yet side by side with this familiarity, their reverence for His Person grew daily, fed by the revelation of His Sanctity, the manifestations of His Divine Power, and His Infinite Compassion for suffering humanity. There was nothing constrained, nothing artificial, nothing dictatorial, nothing stifling to healthy human life in that thrice-blessed family circle. How truly were verified in it the words of Jesus: "Jugum meum suave est; et onus meum leve."

The modern seminary must have organization and discipline, and in this respect must remain in superficial contrast

³ John 15:14.

⁵ Matt. 20:28.

⁴ Luke 12:1, 4.

⁶ Phil. 2:7.

with the Apostolic community. But the spirit animating the one and the other may be the same. What is to prevent superiors and professors from going among students during recreation? joining in their games and conversation, feeling and showing interest in their young lives, winning their affection and confidence, putting them at ease, and making them happy, in their company? All suspicion of espionage, as well as thought of possible advantage to be taken of what might be seen or heard, should be excluded, not only by express assurance, but still more by confidence in the superior's sense of honor, his affectionate personal regard, and the large sympathetic allowance he makes for juvenile errors.

CONCLUSION.

Jesus Christ lives in the Ideal Seminary, and is its life. His intimate society is the first, the highest, and the most essential element of its education.

Jesus Christ reveals Himself in the Seminary as the Only-begotten Son of God, in the study of Sacred Scripture and of Church history. To bring home that revelation to His future apostles is the primary end for which these subjects are taught.

Jesus Christ teaches in the Ideal Seminary, but only what He taught His Apostles directly or through the mission of the Holy Ghost. He sanctions, indeed, all that theology has done for the reverent adaptation of His doctrine to the human intellect; but He insists that the doctrine itself be not perverted from its only purpose of spiritual illumination,—through the intellect, to win the heart, and bring the soul back to the Father.

Finally, Jesus Christ trains those He calls to the priesthood to continue His ministry of salvation, to represent and embody his Spirit before men, and above all to live what they teach; and they may say with St. Paul: "Imitatores mei estote sicut et ego Christi."⁷

With one exception, all this work is done by Jesus Christ through human agents whom He chooses, equips, and delegates for it. Those agents are the superiors and professors of the Seminary,—men whose unique charge is to assist the

⁷ I Cor. 4:16.

Divine Master in forming apostles similar in most substantial respects to those whom He had with Him from the beginning and whom He Himself prepared directly to go into the whole world and preach the Gospel to every creature.

I have said but little in the preceding pages of the tremendous responsibilities of those engaged in seminary direction and education. Those responsibilities are so evident from the nature of the work that it seemed to me almost idle to speak of them. Yet one word I must say for its supreme importance: Jesus Christ must be, not only the object, but the end,—formal and explicit—of the sacred sciences. Every lecture and recitation must increase the knowledge and love of Him, make prayer sweeter, zeal more ardent, life more Christlike. A Christless seminary should be as inconceivable as a square circle; but that seminary is fast becoming Christless in which intellect is worshiped and piety despised, in which knowledge about the Bible is rewarded, but life on the principles of the Bible is ignored; in which, in a word, the highest theological attainment leaves the heart corrupt and unclean.

One element of seminary education is entrusted not to men, but to the Holy Ghost. It is the wonderful work of grace in the soul of each seminarian, a work that goes on silently, invisibly, incessantly, subordinating passions, quelling rebellious tendencies, extinguishing all the fiery darts of the most wicked one; and all this to form Christ in the young levite, so that he may be able to say truly when incorporated in the Eternal Priesthood of Jesus Christ: “Vivo autem, jam non ego: vivit vero in me Christus.”⁸

I neither expect nor desire that any sudden radical change should be attempted in existing seminaries, in consequence of the demands I make for the Ideal Seminary of the future. Nothing long-lived grows fitfully or quickly. The most lasting and efficient educational systems have developed by imperceptible stages from small beginnings. They were not pulled down whenever repairs or additions became necessary. So also the well-established seminary need make no change in its curriculum, its discipline, its class-work, its chapel exercises,—its individuality. What *may* be needed is a more

⁸ Gal. 2:20.

pointed direction and concentration of its various agencies and activities toward Jesus Christ, more formal, explicit, practical faith in Him, not only as the Head, the Teacher, the Model of every member, but also the Life of his life. Where superiors and professors will bind themselves unanimously to teach this in the chapel and the class-room, and enforce it by their example, and carry it out consistently, each in his own department,—there, a renewal of all things in Christ will begin to manifest itself. With the new spirit infused into them, the various duties of the day, dreary and vexatious before, will appear in a new light. Their meaning, correlation, harmony, unity, will be realized. The vision of the soul will be enlarged, the economy of Redemption will become clearer; and the truth will take firm grip of the heart, that only by Christ-like men are men to be made Christlike.

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CATHOLIC CHURCH ARCHITECTURE IN AMERICA.

THE VILLAGE CHURCH—THE SUBURBAN CHURCH—THE CITY CHURCH.

ALTHOUGH it is virtually a matter of faith with many of us that Art still derives its high estate from the inspiration of the Church, this is not so, particularly here in America, where its best activities are concerned with the expression of such institutions as the home, the college, the municipality. The standards of ecclesiastical art, indeed, have been for years the object of vivacious criticism. Much of this, though in the main sympathetic—perhaps because it was sympathetic—has been harsh criticism. It has not been unjust, but it has seemed ungracious. It is idle, however, to write soft subjective nothings on a matter about which competent opinion has so clearly exposed the measure of our disadvantage. Something may be gained, however, by a straightforward discussion of the principles by which our art may actually be made better. As the primary and fundamental art is architecture, that shall be our topic.

The principle that architecture is an art and not merely a mathematical science is too obvious to need emphasis, and yet, to regain our artistic prestige, it is this that we need to remember. Architectural, like literary, art has its canons of taste. They may be more vague to the average perception, but they exist as definitely and are entitled to precisely the same consideration. Nevertheless, the most untrained opinion is impatient at the suggestion of authority in matters of architecture. Many of us who would be timid about a literary judgment will not hesitate to pronounce instant verdict on the design of a cathedral. "I don't know much about architecture, but I know what I like", is familiar hearing. Sometimes modesty speaks in this; usually it is anarchy!

There is instruction in the experience of a professor of architecture who recently judged the competitive designs for a Protestant church in a city well known as a musical centre. The successful drawing, which had been selected with great care, illustrated an unusually distinguished stone design in the Gothic style, graceful and reticent, the roof lines delicately terminating in a slender *flèche*, after the French manner. When the decision was proclaimed to the committee, it was ill received. "I don't perceive the superiority", said one. "Do you mean to tell us," said another, "that this is the best design submitted, this which has no tower, when some of the others have actually two?" And there was much murmuring. "Gentlemen," said the professor, "two towers are not, of necessity, an artistic merit,—they must first be good towers. Those you indicate, are, on the contrary, bad. Sainte Chapelle, the purest Gothic building in existence, is proof enough that even one may be superfluous." They were still unconvinced. "You need not accept my verdict," continued the professor. "It lies with you finally to decide whether you shall spend \$250,000 for an illiterate piece of architecture which can appeal only to untrained taste. Cultivated opinion will condemn it. Are you so indifferent to such opinion? You have a Symphony Orchestra here which is held in high respect by musical critics throughout the country. The majority of your citizens may not attend its concerts. But is there one of you who would wish it away? Is not every one of you prouder of your city because of it? Now, the same



A TOWN CHURCH IN THE GOTHIC STYLE
SHOWING DISTINGUISHED LINES AND EXPRESSING A PLAN IN WHICH THE
COLUMNS ARE PLACED CLOSE TO THE OUTER WALLS

high quality which gives distinction to your musical organization is present in the design I recommend to you. Execute it and you will soon be made conscious that you have a scholarly work of ecclesiastical art in your midst." The principle of authority was perceived, and the design was adopted unanimously.

It is clear from this that, if we are to challenge critical approval of our buildings, we must, instead of interposing merely average taste in the shaping of them, have intellectual standards of architecture. Inferior architecture, moreover, is extravagance. We spend from thirty thousand dollars to six times the sum to provide, for a congregation of a thousand people, the physical requirements of divine worship, when less than ten thousand dollars will secure a habitable covering. Wherefore the generosity? Not for increase of utility, but for securing, as far as our means will admit, a house worthy of its sacred destination. We wish it to be beautiful and dignified, in other words artistic. Every cent that is expended beyond ten thousand dollars, then, is expended for art and for nothing else. If the issue be not art, if the intention be frustrated by ignorant hands, who shall account for the economic waste?

To have art, we must have artists, and by "artists" (for there is no word more constantly misapplied), I mean men of unquestioned skill and authority. We must seek the sources of true art-production instead of complacently accepting what the highly organized commerce of to-day offers at our doors. For art is not to be had merely by paying for it! To select an architect as one would select a hardware dealer, assuming that one is as good as another, is being simply unintelligent at the critical moment. Neither is it of necessity wise to employ him to design a church because he has already designed forty. In the present state of our art it may be quite as safely assumed that he has furnished forty reasons why he should not be entrusted with another. The real test of an architect's ability lies in the judgment of his own profession. If he has gained no eminence there, it is because he has earned none. The belief obtains that the service of those who are thus particularly skilled is expensive service. This ought to be well founded, but it is not, as the good architect and the

bad fare equally. This leads us to the important question of architecture and economics.

Those of us who are convinced of our artistic inferiority are apt to plead that it is forced upon us by the comparative poverty of the Church. It is true the Church is not wealthy, nor, for its full beneficence, would we wish it so. But art may glorify poverty as well as riches. To say that the progress of Christian architecture is hindered by our lack of means is to maintain that there is an essential relation between the value of a work of art and the cost of the material of which it is composed. The most striking instance I have ever known to the contrary is that of the silver statue of the famous actress at the Chicago Fair, whose value was represented to be \$30,000. As a work of art, it was critically condemned as possessing no value whatever. It was in effect, therefore, a mere mass of precious metal debased by incompetent hands. In the deft hands of Mr. St. Gaudens, however, a cartload of New Jersey mud was always a rich investment. This is the alchemy of art. Correspondingly, cut granites and polished marbles often serve only to emphasize the inherent ugliness of bad design. Some of our most costly public buildings are critically the most condemned. In one of our leading eastern cities there is a modest little building set almost in the shadow of a grandiose structure representing the expenditure of millions. By the discerning all over the country, one is deemed artistically priceless, the other is execrated. It is the abuse of the economic condition which causes the mischief. We are ashamed of our poverty. Instead of realizing the truth that a simple brick parish church may be made, in point of architectural quality, better than a cathedral, we supinely accept our financial limitations as a humiliating and hopeless obstacle. Instead of building modestly when the parish purse is light, we perversely reach out for pompous types of architecture which we cannot afford to vitalize. And thus we have thousands of examples of doubtful subterfuges of construction, of impoverished organisms.

Are we not, all of us, familiar with the Gothic church with the copper clerestory and the wooden pinnacles, in the interior of which the plaster enters into the design not merely as a wall covering but as a structural material which, springing jauntily

from engaged columns, soars into elaborate vaulting, after the manner of old European cathedrals? Yet, of all styles of architecture, the Gothic can least afford to be without structural integrity. And the pity of it is that the expenditure represented in this sort of thing, had it been controlled by good taste, might have resulted in so many examples of good, instead of bad, architecture. To be really artistic, our churches need be neither costly nor elaborate. They should be, on the contrary, more simple, if only they be more thoughtful also. If we are to have good art, the lesson we must learn from our modest means is to make our churches modest too.

But let us deal with some of our typical problems in the concrete. By discussing, in their order, the building of the village church, the town or suburban church, and the city church, we shall develop the chief principles that should govern their design.

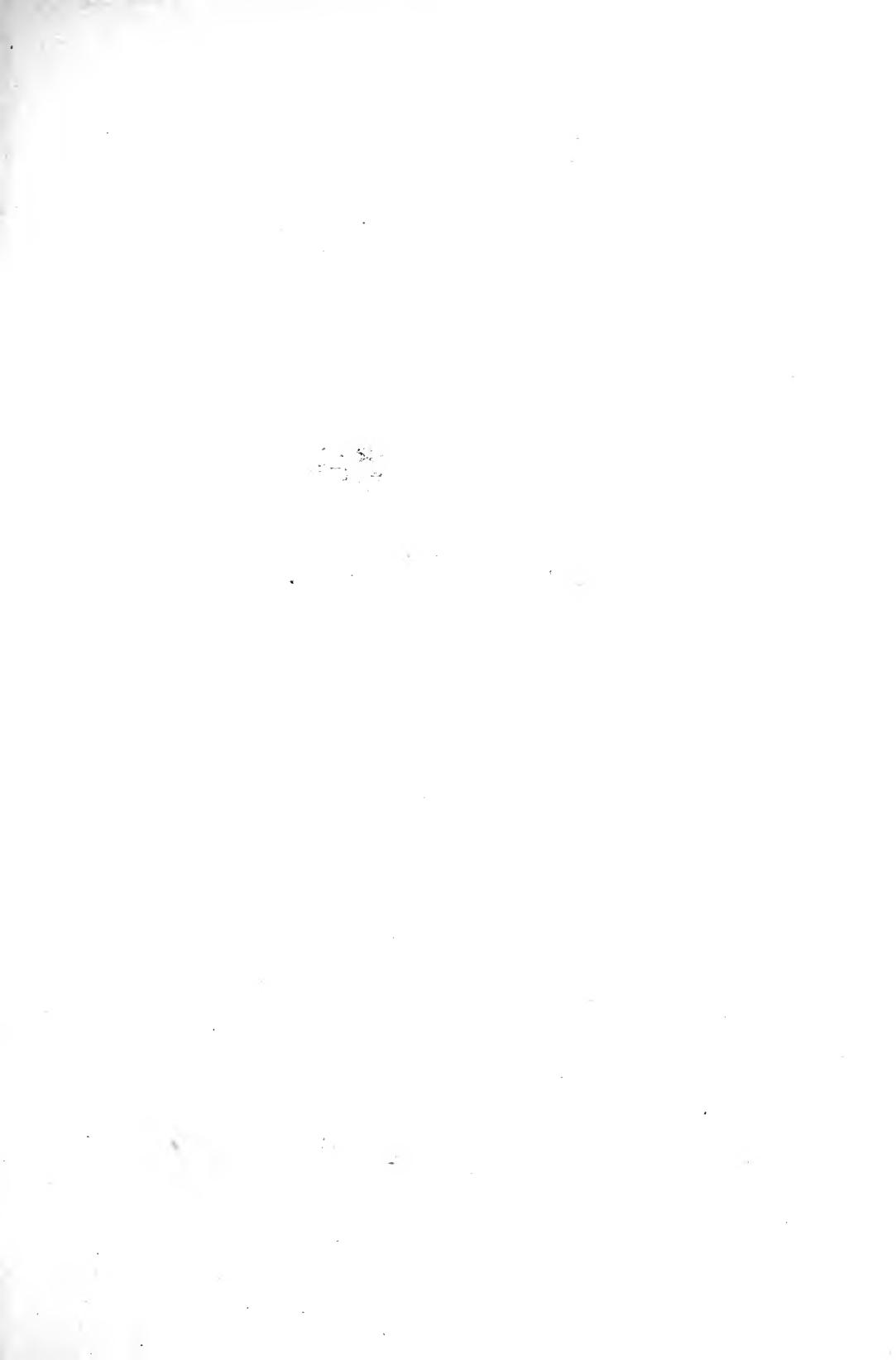
THE VILLAGE CHURCH.

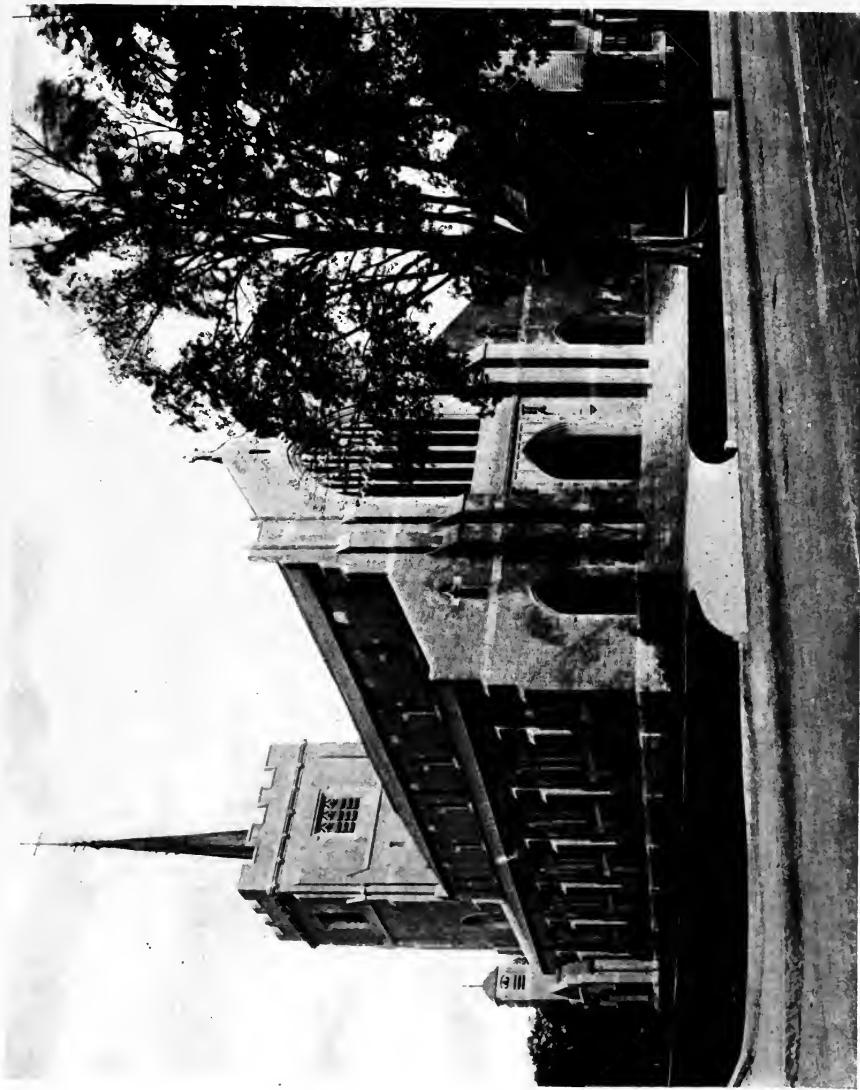
As a nation we have relatively few villages. We are a gregarious people. Our lesser communities are generally merely big towns in the making. Their life and habit of mind are of the town, for the trolley-car is universal and the morning paper, and it is a far corner, indeed, where some subtle influence does not penetrate of the New York of yesterday afternoon. For all this, there are many happy communities, by no means remote from cities, which, in the independence of their being and the simplicity of their habit, furnish good reason for some words on the village church. In considering this type, only the principles of taste need be discussed.

The best ideal of the village church is derived from our memory of the charming little rustic churches of France and England. And it would assuredly be difficult to imagine a rarer comity between architecture and untrained nature than that exemplified in the little ivy-clad Gothic churches of some of the English counties. Art could not be less sophisticated. So simple and unconscious are they, so completely are they shorn of the mere *ornamenta* of Gothic that, were it not for their modest mullioned windows, they could scarcely be classified. Indeed, their charm may almost be said to consist in their independence of mere "style"—in the universal appeal,

rather, of their repose and simplicity and their perfect sympathy with their environment. And it is an architectural axiom that the building shall be appropriate not merely to its purpose but to its surroundings. A structure which may be admirable in the city may not be at all admirable in the country. Why is this? In the city, by reason of its life, the physical conditions are formal and conventional. Nature is pushed outside the big boundaries. It cannot dictate the aspect of things. When there is need that it be engaged, it too must be formalized. There the trees appear in flanking geometrical lines up the boulevards; the shrubs are pruned and persuaded to mathematical precision, and the grass in the public places is squared, circled, crescented and octagonized into subordination. Here Art, not nature, is in control. In the village, however, Nature is at the doors. Art then becomes the servant, for architecture can furnish forth nothing so beautiful as a rolling greensward and a group of noble trees.

The village church, then, must be picturesque: it owes that to its environment. (Who does not know of instances of the selfishness which builds with no thought of what is due to the locality, to the serious injury of a beautiful neighborhood and the outrage of local patriotism?) It should be built, if possible, from materials of the locality. If field stone is to be had, nothing could be better. The ivy will cling to it, and surely there is lovely symbolism in such contact. But even wood may serve, and serve admirably, if it be cased with the shingle,—for the clapboard is an abomination. Shingled walls with gables of half-timber and cement may be made an attractive combination of materials. The nature of the structure should be primitively simple. There should be no aping of the forms of ambitious architecture. Such effort is most inartistic and the effect invariably distressing. In the design of the village church nothing could be in worse taste than the introduction of the meaningless pointed vaultings of lath and gaudily-tinted plaster. How much finer is the sentiment of that roof whose honest beams reveal their sturdy purpose! It is a sentiment of which there is regrettably little in our minor Catholic buildings. Indeed, we are apt to associate the naive type of village church with Protestantism,—why, I





A TOWN CHURCH IN THE ENGLISH GOTHIC STYLE
EXPRESSING THE BASILICAN TYPE. NOTE THE PLACING OF THE TOWER OVER THE SANCTUARY

have never been able to understand, for France and Ireland have thousands of such. And that we have few, and the Protestants many, is no matter for boasting.

THE TOWN OR SUBURBAN CHURCH.

We come now to what may be considered our most typical architectural problem,—how to build fittingly for a congregation of a thousand people. Obviously, we must confine ourselves in its discussion to general principles, since the problem is susceptible of many solutions, depending on the immediate conditions of site, environment, climate, and natural resource.

The first consideration is the plan. The plan of our parish churches is usually of the basilican type—that is, a longitudinal division into nave and side aisles by means of two rows of columns which occasionally support a clerestory. There is considerable difference of opinion as to the actual adaptability of such an organism to our American conditions. What are those conditions? Our congregations assemble to the full capacity of the church at given times. The people are assigned to fixed pews. Mass is celebrated at the central altar and a sermon is preached from a point proximate to it. There are here two principles which call for recognition,—the optical and the aural. Now, if these, and these only, are the principles to take account of in the shaping of the church—that all should see and all should hear—then many traditions may be thrown overboard. What is the logic, then, of these principles? All obstructions in the shape of columns and piers are gratuitous inflictions. The sloping floor is vindicated and, with it, the “chunky” auditorium with its theatrical curving seats. An architect once boasted to me of such a solution of the church problem and was not in the least disturbed when it was pointed out to him how much it resembled an opera-house. For he had introduced sloping horsehoe galleries that the congregation might be fully *en rapport* with the preacher. Optically and acoustically this was commendable, but the inclination given to the bodies of the kneeling worshipers who occupied the sides of the galleries must have caused them to question whether, after all, there was not some principle which he had failed to take account of. And, of course, there was,—the point of view was baldly non-Catholic.

The Real Presence of God at the altar had been forgotten. This is the fundamental principle in its demand on the architecture. The lines of the interior must contrive to secure a befitting aspect of solemnity, an atmosphere stimulating to religious emotion. The idea of the temple should prevail over every other. These several principles may, however, be reconciled. Indeed, they are not unsatisfactorily reconciled even in the basilican type. If the seating is properly contrived, there is no reason why the presence of the columns should be considered as a serious optical disadvantage. I realize that they are often held to be so, as we frequently see them built so thin as to give the entire construction a flimsy and unstable appearance. This is merely to beg a question which presents no great difficulty. A modification of the basilica offers a solution by which the impressive perspective of the traditional church may be retained and the congregation fully embraced within the lines of support. This consists simply in placing the two rows of columns within five feet or so of the outer walls, the side aisles then being used solely for passage. Without transepts, however, such a scheme as this is adaptable only for a seating capacity of not more than 800. For, when the width of the sitting area between the rows of columns is not definitely restricted, the distance between the side and centre aisle makes for pews of such length that two difficulties result. First, a zone is created in each bank of pews to which the contribution box cannot penetrate, and secondly, the assembling of the congregation in their seats is attended by considerable confusion. Unless five aisles, then, are provided (which, economically, is out of the question) the effective width of the sitting area, including centre aisle, is at the utmost 45 feet, allowing even as many as seven sittings in a given pew. To accommodate more than 800 on such a system would mean a church immoderately long so that people in the rear would be at a great disadvantage. The idea of the transept occurs. Now transepts, of historic type, are expensive architectural features, especially when considered relatively with the limited number of effective sittings they permit. Here, however, they apply admirably. By making them comparatively shallow so that they accommodate each only a single bank of pews, from which every seat easily

commands a view of the altar, the direct communication with a single aisle makes for the utmost economy. There is no need, moreover, for expressing these transepts externally with loftiness and proportionate expense. They may be carried up to the height of the aisle roof only, or terminated by gables whose bases are related to that level.

A few words should be said concerning the sanctuary. This is generally given too slight an emphasis on the plan, being often little more than a large recess. A deep chancel contributes so sensibly, so definitely to the devotional effect of the church that it is impossible to contrive any appreciable measure of such effect without it. In this interest, the Holy Father's edict on the subject of Church music is most fortunate. Already its effect is to be noted in the more dignified sanctuaries of some of our recent churches, and their provision for choirs. Besides being marked by greater depth, the chancel, as to its floor, is being given more elevation.

In the growing regard for rubrical tradition, there is a noticeable feeling for the proper placing of the Baptistry. The baptismal font was treated, but recently, merely as a necessary piece of church furniture, and placed where there happened to be room for it. It is gradually, however, coming into its sacramental importance in the plan of the church. Rubrically, the baptistery belongs on the Gospel side, near the entrance, to symbolize the beginning of the Christian life. It should, if possible, be a distinct apartment which can be artificially heated. Where baptisms are administered only at such times as the church itself is heated, a grille or open screen may serve to enclose it.

So much for the principles of the plan. We turn now to its artistic expression. A given plan is susceptible of being expressed exteriorly by at least as many different aspects as there are styles of architecture. Of course to anyone who thinks a little about the matter it is anomalous, to the last degree, that we should have to deal with "styles of architecture" at all. To appreciate what a style of architecture ought to mean we have only to remember that such a system as Gothic was the growth of centuries. Generation after generation was born and passed away and men still looked out on a Gothic world. Not only was the church in which they wor-

shipped a Gothic church, but their dwellings were Gothic and their townhalls and their markets. Gothic was as familiar as the oaks which grew in the fields. Children absorbed the spirit of it with their alphabet. To Gothic designers, their style was at once a living language and an inherited vernacular. Without a mass of tradition in living language, the Cathedral of Amiens, for instance, could never have existed, for no single intelligence could have conceived it. Such was the evolution of every historic style, and as such it expressed the genius of the civilization in which it developed.

What, then, is meant here in America by the jumble and conflict of styles which are not of us? Have we no language of our own? We seldom ask ourselves the question. Even architects have grown so familiar with the conditions as to lose sight of the anomaly and deal with styles with the caprice of milliners. It all means that, since the invention of steam and electricity, our horizon has been swiftly widening until now, at breakfast of a morning, we know and are interested in what all the world did yesterday. National and racial identities are growing more and more indefinite. There is a constant mingling of peoples. Europe and America are a network of railways and the airships are already in the sky. It means, moreover, that the photographic camera has placed at every architect's elbow the pictorial record of all the artistic and inartistic periods from Assyria to Oklahoma. So it is that the art of the time is intensely self-conscious and, of necessity, eclectic. Our architecture for years to come must continue to be reminiscent. Each style will make its own peculiar appeal, for we must remember we have to deal with a variety of racial temperaments. No one architectural system, however intellectually satisfying, may hope to reconcile such variances, nor will a national style of architecture develop in this country until we are one coherent race,—probably not even then. Meantime social types and architectural types are in the crucible together.

In these conditions how may we make intelligent selection? For the Catholic parish church in America some few historic styles possess unusual adaptability to the materials which we can afford to use. We commonly build in brick, to which two of the most admirable styles of Christian architecture



AN EXAMPLE OF THE ITALIAN BYZANTINE STYLE
ILLUSTRATING THE CHARACTERISTIC PLACING OF THE TOWER

graciously lend themselves. I refer to the Gothic and the Italian Byzantine. I do not mean to imply that the Gothic church in stone is not nobler, much less that a given Gothic design may be reasonably rendered in either material. I mean that, by skilful design, the simpler charms of the style may be caught and held in the brick wall as well as in the stone. There is considerable misunderstanding of the Gothic in this connexion, many believing it to be necessarily an expensive style of architecture. This is a mistake which comes of thinking of Gothic as depending for its interest on pinnacles and crockets and elaborate traceries and generally exuberant form. As a matter of fact, it is the most flexible of styles, lending itself to most modest expressions. England abounds with excellent precedents in this kind. And in northern Italy there are remains of a Gothic brick architecture which is full of admirable suggestion for our work here in America. As to the claim which the Gothic style, in the abstract, makes on our consideration, it need only be said that no other system of architecture ever approached it in the felicity with which, in its full development, it interpreted the genius of the Catholic religion. Since this is true, it is a tradition which ought to be jealously fostered and continued.

The Italian Byzantine defines a style which is singularly adaptable to the conditions of the American parish. Classic in spirit, it retains much of the stateliness and dignity of the ancient Greek architecture, whilst it escapes its pagan baldness of sentiment. Indeed it is essentially a style of color and rich symbolism, as the interior of Monreale Cathedral in Sicily and the churches of Ravenna testify. Its round arch admits of spanning larger spaces than the pointed arch of the Gothic, and by virtue of this alone appeals to the favor of many who are temperamentally opposed to the medieval type. In this connexion it is interesting to note that the old Celtic ornament, so highly praised by authorities, may be readily carried into harmonious association with the Byzantine. Bearing upon the practical adaptability of the style to our uses, it may be added that its employment may be reconciled with severe economy.

Although these two styles, the Gothic and the Italian Byzantine, have superficially very different characteristics,

such features as the clerestory and the tower enter, with both, into the design of the church. A few words may be said of these familiar features. Whether in one style or another, the clerestory must be of masonry. Constructed of anything else it becomes a flimsy and meaningless pomposity. There is no feature of our architecture so severely and so properly criticized as this. We should highly resolve to leave the clerestory utterly out of our building if we grudge the money to make it what it ought to be. And it is not artistically indispensable, after all. There are extant, in both styles, admirable churches without an inch of clerestory. In the larger type of building we have been discussing, however, either a tower or a clerestory will generally be found necessary to give the structure its churchly individuality. The degree in which the tower may contribute to the impressive effect of the church depends much upon its placing. Commonly, in the Gothic building, it is made to develop out of one side of the façade, this, unless it is carefully and skilfully managed, results in an uneasy sky-line. The Italian method by which the tower is set back toward the chancel is better, as, by this means, perfect symmetry is imparted to the façade and a more interesting perspective to the building. To adapt this arrangement to the Gothic calls for ingenious modification however, without which the effect might be seriously prejudiced. A very effective expedient is the placing of the tower directly over the chancel, for which, by the by, there is ancient Gothic precedent. Although the proportions of the average chancel, when resolved into the square plan, make for a tower so placed a more than commonly big diameter, this is offset economically by the fact that, for effective height, it needs comparatively little beyond the normal elevation of the Sanctuary walls themselves.

THE CITY CHURCH.

Conditions in our large American cities are developing an architectural problem which calls for independent solution,—the church in the congested district. The city parish instinctively reaches out for the corner lot, but the corner lot in such a situation is apt to carry a shrewd price. It is thus often compelled to build in the block. The planning of the

church in these circumstances, so as to secure good lighting, would be a comparatively simple matter were we dealing with a single auditorium. In this case, the aisle walls might be quite solid and placed even on the party line, provided only the clerestory were properly designed for the admission of light. But the problem becomes complicated by a need peculiar to our American cities, the lower or basement church. In the interest of this, the floor of the upper auditorium must be elevated considerably above the street level and, occasionally, areas provided on the sides. The aspect of this basement church, with its clutter of columns, is generally utilitarian to the last degree, as if the architect had despaired of getting any dignity into it and had relinquished the attempt. With our modern methods of construction there is no reason why positive architectural distinction may not be given to this portion of the building. By the use of the steel beam no more supports are needed than exist upstairs. And if the terra-cotta tile vault be substituted for the steel beam, we have the increased advantage of a ceiling quite free of the horizontal line.

It is not improbable that the conditions in New York and some others of our very congested cities may eventually lead to such a plan for the city church as will remove it from the line of the street in the interest of the comprehensive development of the parish property. It is conceivable that the pastor of a "working church" might reasonably weigh against the advantage of a façade on the street line, not merely its expense, which is considerable, but the high value of a street frontage which might be put to definite economic advantage. One could imagine the rectory, for instance, occupying this position, or parish halls, after due architectural importance had been given to the approaches to the church. Such an organism as this would be quite susceptible of dignified and appropriate expression.

The church tower in certain districts of the American city has ceased to justify itself. Our civic architecture, thanks to the elevator and the genius of steel, is becoming more and more vertical, so that even the last apartment house may prove too lofty a challenge. We would seek far for a more convincing instance of the inadequacy of the ecclesiastical steeple than

that afforded by Trinity in lower Broadway, New York, as viewed from the river. Even St. Patrick's, our proudest temple, is year by year surrendering its influence over the flat sky-line of Manhattan. A tower is designed to be a dominating accent. When it cannot dominate, it is a pathetic thing, symbolizing nothing effectively but defeat and failure.

It is enough if the discussion of these various problems has shown how necessary it is that fresh and intelligent thought be brought to their consideration. With an architecture which is, in the main, unworthy even of critical interest, higher and more enlightened standards of taste are plainly imperative if the church is to manifest its religious culture to the American people. We cannot escape the principle that our artistic position is absolutely a matter of our own election. Art we must have, whether it be good or bad,—for art is the very breath of Catholic life. The Catholic imagination is vindicated or compromised by the aspect of even the humblest of our structures. And this being so, we may well hope that the Church will finally perceive the value, in this material age, of such an architecture as will symbolize in a thoughtful, scholarly, and therefore beautiful way, the sacred traditions and mysteries of Catholic faith.

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BISHOP KETTELER AND THE LABOR QUESTION.

V.

KETTELER'S earnest appeal to the Catholics to be up and doing, to take a lively interest in the great questions of the day and to apply to their solution the eternal principles of the Christian faith, was not made in vain. Edmund Joerg, the editor of the *Historisch-Politische Blaetter*, began immediately to collect material for his masterly *History of the Socio-Political Parties*, a work which was for many years considered the standard one on the subject. Baron von Schorlemer-Alst, one of the future pillars of the Centre Party, consulted with Ketteler on the best way to organize the Westphalian peasantry. The Fourteenth Catholic Congress, which met in

Frankfurt, 21-24 September, 1863, under the presidency of Wilderich von Ketteler, adopted a resolution brought in by Dr. Heinrich, a Canon of Mainz and one of Ketteler's ablest and most zealous disciples, urging the Catholics "to study the great social question, which cannot be brought to a satisfactory solution except by the light and in the spirit of Christianity." At the Convention of Catholic Theologians which began its sessions a few days later at Munich, Doellinger's motion "that the clergy devote themselves to detailed scientific study of the social question," was enthusiastically welcomed and unanimously carried. Finally, in the winter of 1863 Ketteler himself set to work to define the position of Christianity in regard to the labor question and at the same time to supply the nascent Christian social-reform movement with a sorely-needed program.

In order to form a just idea of the significance of this work, it will be necessary to cast a rapid glance at the development of the social-reform movement in Germany up to 1864. When the general distress and famine of 1847, the natural consequence of the uncontrolled spread of Liberal Industrialism, and the Revolution of 1848, which was as much a social as a political uprising, forced the social question on Germany, the Liberals, thanks to the banishment of the Socialist agitators, thanks also to the listlessness of the Christian and conservative elements, as well as to the bold initiative of Hermann Schulze-Delitzsch,¹ got the start in the race for the leadership of the masses. After several futile attempts had been made in Berlin and other cities to help the workingman out of his misery, Schulze-Delitzsch founded the first German Loan Association in Eilenburg (1851). The experiment proved a success and served as a model for all similar undertakings. By lecture courses and cleverly written economic treatises Herr Schulze popularized his ideas and brought about the rapid spread of his Craftsmen's Associations. Favored by the democratic tendencies of the time and the restless activity of his political friends, the Progressist wing of the Liberals, who

¹ Hermann Schulze, born in Delitsch, Province of Saxony, 1808. In the civil service till 1852; leader of the Progressists till his death in 1883. Works: *Vorschuss und Kreditvereine als Volksbanken* (1855); *Die arbeitenden Klassen und das Assoziationswesen* (1858); *Kapitel zu einem deutschen arbeiterkatechismus* (against Lassalle, 1863).

sought to win popularity through their leader, he soon became the lion of the day. In a few years he found himself at the head of the powerful Federation of German Workingmen's Associations (1859).

Schulze flattered himself that he could solve the social problem on the basis of the Manchester theory of absolute economic liberty. He made his own the motto of Quesnay, physician in ordinary to Louis XV: "Laissez aller, laissez passer, le monde va de lui-même." Nothing was more detrimental in his eyes than to impede the free play of the natural economic laws. Only by looking out for himself can the individual be of use to the community. In the game of political economy egoism is trump. Hence he was in principle opposed to all interference on the part of the State in the regulation of the economic relations of men. Self-help, not State-help, is what the workingman needs, he used to say. The workingman, in order to help himself, must be free to exercise any craft, to settle anywhere within the country and to combine with his fellows for mutual protection. But effective self-help is made possible only by education. The masses were clamoring for bread; Herr Schulze told them, "First culture, then bread." And forthwith he and his friends began to flood the country with Societies for the Education of the Workingman. By education was, of course, meant a smattering of culture after the Liberal, anti-Christian pattern. Once educated, the workingman would be able to hold his own in the battle of life, or rather the battle for life against capital.

The whole Liberal world listened devoutly to Herr Schulze's theories, believed and adored. Even certain Catholic journals echoed his sentiments, and "swore no higher," as Edmund Joerg put it. He was hailed as "King of the Social Realm," and nothing seemed able to shake his throne. Then, suddenly, like a thunderbolt out of a clear sky, Ferdinand Lassalle came down on him with the "demon-like force of his logic," and with merciless hands plucked to pieces the laurel crown an admiring bourgeoisie had presented him with as the "vanquisher of the red spectre." "Don't let loose the beast!" had been Schulze's repeated warning to his followers, when the ominous growlings of the Socialists began

to be heard here and there. But the "beast" was let slip after all and the social war was on in Germany.

Few men were ever better equipped by nature and training to lead or rather mislead the masses than Ferdinand Lassalle (1825-1864). As an unbelieving Jew he was a match for the dechristianized Liberalism of Schulze-Delitzsch and the Manchesterians. He fought them with their chosen weapon, science without God. To a critical genius, the like of which it would be hard to find, he joined uncommon erudition and a recklessness bordering on brutality. Nothing was sacred to him either in the world of ideas or the world of sense. Even old Heinrich Heine started back before this apparition of the spirit of revolutionary Young Germany. Fresh from the impression of his first interview with Lassalle in Paris in 1846, the old scoffer wrote to Varnhagen von Ense: "Like myself you have helped to bury the old order of things and assisted at the birth of the new. Yes, we have given it birth and are frightened at it . . . Herr Lassalle is a genuine and typical son of the new age." Not even a man like Bismarck could resist the magnetic attraction of Lassalle's personality. Many years after the great demagogue's tragic death, Bismarck said of him in the Reichstag: "He was one of the most brilliant and amiable men I ever met."

Lassalle first attracted attention by his successful management of the famous Hatzfeld divorce case. Though scarcely twenty years old at the time, he passionately espoused the cause of the Countess Hatzfeld, fought it for ten years through thirty-six courts, and ended by securing a princely fortune for the countess and a yearly income of 5000 thalers for himself. A purloined casket, which contained documents of the highest value to the Countess, played an important part in the final stages of the suit. Accused of complicity in the theft, Lassalle defended himself so cleverly that he was triumphantly acquitted, his tool, a certain Dr. Mendelsohn, having to pay the penalty alone.

After his return from Paris, where he had gone "to enjoy life in Babylon," to study Greek philosophy and, incidentally, to change his inherited name Lással into the more aristocratic Lassalle, he threw himself body and soul into the revolutionary movement of 1848, affiliating himself with the Secret Society

of Communists, the precursor of the Internationale, whose guiding spirits were Marx and Engels. Repeatedly imprisoned for exciting the populace against the authorities, he disappeared for a while from the political stage, devoting his time to pleasure-seeking in Paris, Switzerland, and Ostende, and to the composition of his curious philosophical work, *Heraclitus the Obscure of Ephesus* (1857).

During the Italian War he tried to gain the good-will of Bismarck and the Prussian Government by a brochure entitled *The Italian War and Prussia's Mission*, in which he demanded the restoration of German unity under the hegemony of Prussia. In 1861 he published his most ambitious work, *The System of Acquired Rights*. In it he repudiates every moral foundation of justice and rights,—the only source of right, according to him, being the consciousness of the generality of the people.

Soon after the appearance of this work Lassalle began his short but eventful career as a Socialistic agitator. In numerous labor meetings in Berlin and Frankfurt he eloquently championed the cause of the "disinherited" and could soon count his followers by the tens of thousands. In February of 1863 the Central Committee for the summoning of a general Congress of German workingmen requested Lassalle to draw up a politico-social program for a contemplated labor organization. This he did in his *Open Reply*, the first textbook of German political Socialism. He laughed to scorn the idea of harmony between capital and labor; to the ruling third estate, the bourgeoisie, he opposed the fourth estate, the proletariat, as the "rock on which the Church of the future was to be built".

The two distinctive features of Lassalle's program are: the assumption of the so-called Insurmountable Wage Law (*Eherne Lohngesetz*), and the emancipation of labor from the thralldom of capital by the organization of Productive Co-operative Associations with the help of the State. In order to secure a majority in Parliament, without which State aid was out of the question, he demanded universal, equal, and direct suffrage. More "revolutionary" perhaps than his co-operative associations was his demand for the abrogation of all indirect taxation.

Very few of Lassalle's socialistic ideas originated in his own brain. His faith in the ultimate triumph of the fourth estate he had imbibed from Hegel; Marx furnished him with the basis for his destructive criticism of the Manchester school; the theory of the insurmountable wage law he owed to Ricardo, and he was indebted to Louis Blanc for the idea of co-operative societies. But he championed them with such enthusiasm and plausibility that many of the clearest minds of the day were partially won over to them. Strange to say, while Bismarck, as late as 1878, declared in the Reichstag that he was not convinced of the impracticability of State-subsidiated co-operative associations, Lassalle had never really taken them seriously, having proposed them "merely as a sop to the mob who were eager for something definite, something palpable," as he wrote to his friend Rodbertus. Of Ketteler's attitude on this question we shall have occasion to speak hereafter.

The *Open Reply* was furiously attacked by the Liberals of every shade. But Lassalle, who said of himself that "he had taken the field armed with all the science of the century," returned blow for blow with interest, the most telling being the organization of the *Allgemeine deutsche Arbeiterverein* in May, 1863, and his subsequent election to the presidency.

Lassalle's most important Socialistic work, *Herr Bastiat²*—*Schulze von Delitzsch, der oeconomische Julian,³ oder Kapital und Arbeit*, gave the death-blow to the Manchester dogma of self-help. "From the moment I put this work in the printer's hands," Lassalle says in the introduction, "you [Schulze] may look upon yourself as *dead*, and from the moment it has found a few thousand readers, as *buried*, too." Time proved his words to have been more than an idle boast.

In his habits and outward appearance Lassalle was anything but a labor leader. "He, the Democrat," says Georg Brandes, "dressed like a dandy *à quatre épingle*, but tastefully withal. . . . His *diners* and *soupers* ranked with the most select affairs in Berlin. There was no contradiction in this,

² Frédéric Bastiat (1801-50), French political economist, ardent opponent of Proudhon.

³ Julian Schmidt (1818-86), whose uncritical *History of German Literature* Lassalle had handled very pungently in 1860; Schmidt himself was relegated to the ranks of the "literary mob".

but rather a contrast such as we might look for in a rich and complicated nature, in a Jacobin endowed with a keen sense of the beautiful, in a revolutionary soldier fighting with gorgeously decorated weapons, in a man who has not wholly put off the child.”⁴

Radical Socialists distrusted Lassalle even during his lifetime and after his death openly accused him of double-dealing. “At first,” says Bernhard Becker, “his agitation was frankly social-democratic, as is shown by his Frankfurt address published in the *Labor Leader*. Little by little, however, it received a Prussian monarchical flavor. He drew closer to Bismarck and the *Kreuzzeitung*. Beguiled by his vanity, he had hoped, for a while, at the head of his labor party to be a match for the peerless Chancellor; but he was soon undeceived.” What the daring demagogue’s ulterior plans were and what use he intended to make of his tremendous influence, no one knows. He did not live to see the disintegration of his party through the incompetence of his successors and the intrigues of the Countess Hatzfeld, and its final absorption by the Socialistic Labor Party of Bebel and Liebknecht. He died in Geneva, 31 August, 1864, of a wound received in a duel with the Wallachian Bojar Racowitz, his rival for the hand of Helene von Doenniges. His followers made a demigod of him and Socialists still celebrate the anniversary of his death and make pilgrimages to his grave in the Jewish cemetery in Breslau.

Such is a brief sketch of the man whose name the Liberals insisted on linking with that of the great Bishop of Mainz in a wilfully calumnious manner. At the beginning of the Kulturkampf all sorts of sensational stories on their supposed personal relations were busily circulated and piously believed. The *Nationalzeitung* unblushingly asserted that Lassalle had been introduced to Ketteler by the Countess Hahn-Hahn and secretly baptized by him; that the Bishop had expressed the deepest concern at the death of the Socialist leader and accompanied his remains from the Station in Mainz to the boat that was to bring them to Düsseldorf. Ketteler categorically denied all these reports. He had never seen Lassalle, he said,

⁴ Brandes, *Lassalle, ein literarisches Charakterbild*, 1877.

alive or dead, had never spoken with him, and consequently could not have baptized him. Countess Hatzfeld had indeed visited him in Mainz and besought him to take steps in Munich to facilitate the marriage of Lassalle and Helene von Doeniges. This he had refused to do, and there the matter ended.

Previous to this, in January, 1864, Ketteler had addressed an anonymous letter to Lassalle asking his advice on a plan he had been entertaining for some time of founding five small coöperative associations with private capital, a system which seemed to him preferable to State intervention. Lassalle sent an evasive answer and asked the unknown correspondent to reveal himself. Ketteler thereupon sought the desired information from the well-known historian and political economist, Victor Aimé Huber.⁵ No further correspondence, anonymous or otherwise, passed between the "Labor tribune" and the Bishop, but their common opposition to Liberalism, political and social, Lassalle's well-feigned if not real love for the workingman and his "respectful recognition on several public occasions of the truth and depth of Christianity," as well as his just appreciation of the Middle Ages, resulted in Ketteler's judging perhaps too favorably of his intentions and aspirations.

CRITIQUE OF THE LIBERAL AND RADICAL SOLUTIONS OF THE LABOR QUESTION.

In the spring of 1864, at the most critical stage of the controversy between Schulze-Delitzsch and Lassalle, when all the world wondered what would be the outcome, when Christian sociologists were at a loss as to what course to steer and the State looked on in helpless bewilderment, Ketteler's epoch-making work, *Die Arbeiterfrage und das Christentum—Christianity and the Labor Question*—appeared.

To-day it is nothing unusual for the highest dignitaries of the Church to take an active part in the discussion of the labor question. It was not thus fifty years ago. In the introduction to his work Ketteler deemed it advisable to set forth at length the reasons which induced him to speak on this matter. His apology is such a splendid monument to his

⁵ Pfülf, III, pp. 260-64; II, pp. 183-85.

nobility of mind and heart, and bears such unmistakable witness to his truly apostolic conception of the episcopal office, that we cannot refrain from reproducing it in part at least.

Many will perhaps say that, as bishop, I have no right to meddle in such matters, or at any rate that I have not sufficient grounds for doing so. Others will likely say that I should at most address myself to the faithful. I share neither of these views. The labor question touches the material needs of the Christian people: this consideration alone, it seems to me, gives me the right to discuss it publicly. Viewed in this light the labor question is also a question of Christian charity. Whatever concerns the spiritual and temporal distress of man our Divine Saviour has eternally and indissolubly bound up with His religion. The Church has everywhere and at all times acted on this principle.

The material and moral improvement of the working classes—this is the problem under discussion. Various means have been proposed. What is more important than to examine these from the Christian point of view? Can we approve of them? Can we lend, or must we refuse, our coöperation? What special means has Christianity to offer? All these are questions intimately connected with the Christian religion; as a Christian and as a bishop I am entitled to pass judgment on them.

When I was about to receive episcopal consecration, the Church put this question to me: "Do you promise to be kind and merciful to the poor, the strangers and the unfortunate, in the name of the Lord?" And I answered: "I promise." How could I after such a solemn promise remain indifferent in regard to a question that bears on the deepest needs of such a numerous class of men? The labor question concerns me quite as much as the welfare of my flock, and far beyond these narrow limits, as the welfare of all workingmen, who are my brothers in Christ.

After warning his readers not to expect an exhaustive treatment of the labor question—it was too early in the day for that—Ketteler defines the term workingman. It applies not only to the laborer properly so-called, that is the day-laborer and mill-worker, but to those also who, though conducting a business of their own, possess so little capital that their condition is no better than that of the man forced to live on his daily wages. In this sense mechanics, small tradesmen and property-holders must be classed as workingmen.⁶

⁶ *Die Arbeiterfrage und das Christentum*, p. 7.

"The labor question is essentially a question of subsistence. Now there is no doubt that the material existence of almost the whole laboring class, that is the great mass of the citizens of all modern States, the existence of their families, the daily bread necessary to the workingman, to his wife and children, is subject to the fluctuations of the market and the price of merchandise." This is, according to Ketteler, the gist of the labor question. Unlimited economic liberty and the preponderance of capital are responsible for this lamentable state of things.

There is much to be said in favor of economic liberty; but it must be kept within proper bounds. It has increased production immeasurably; it has improved the productions themselves to a certain extent and by lowering their price has brought many luxuries within the reach of even the poorer classes. But by exceeding its proper limits it has degraded labor to the level of an article of merchandise. Capital daily increases the number of hired workmen and, aided by the machine, depreciates the value of human labor.⁷

Ketteler then proceeds to examine the "Liberal" solution of the labor question. The remedies proposed by Schulze-Delitzsch and the Manchester school he divides into three groups: 1. Unrestricted free-trade, unrestricted liberty of exercising any craft, and unrestricted right of settlement. 2. Self-help; education of the working-classes. 3. Working-men's associations organized on the principle of social self-help, such as loan and supply associations.

His criticism of these proposals is sharp, but just. The first group, he says, will not improve the condition of the working classes, but rather aggravate it. Wages will descend to the limits of the strictly necessary, and even the wages thus reduced will be the exclusive portion of those who are in full possession of their physical and intellectual powers.⁸

The second group is equally ineffectual. The real difficulty of the labor question lies in this, that the workingman

⁷ L. C., p. 21. "Of course," Ketteler remarks in a note, "I have no intention of attacking the use of the machine as such. To have made the powers of nature subservient to man is a triumph of mind over matter, which, rightly employed, can free man more and more from the necessity and slavery of material work."

⁸ L. c., p. 34.

cannot, properly speaking, help himself: he is dependent on others for his daily sustenance. Besides, "no amount of commonplaces about self-help and the dignity of man, without a firm belief in the dogmas of Christianity—original sin, Redemption, immortality, eternal reward and punishment—will ever be able to make the immense burden of daily labor in the sweat of his brow rest lightly on the shoulders of the workingman. *Whoever wishes to make use of labor as means for the moral uplift of man, must seek in the teachings of Christ the true significance of labor.* Self-help based on the materialistic conception of life is a folly: it converts the laboring man's life into one long unsatisfied hunger. Self-help based on the Christian conception of life, according to which labor is not only a necessity, but also a duty, a punishment for sin and a means of sanctification, is no new doctrine, no invention of the eighteenth or the nineteenth century, but as old as the human family, inculcated by God Himself and practised by the Son of God in the workshop of Nazareth."⁹

Associations for the education of the working classes, inasmuch as they provide trades' schools, will be of some use; they will also help some exceptionally clever heads to get on in their trades; but they will be far more injurious than beneficial to the great mass of workingmen, as they spread infidelity, self-conceit, and love of pleasure. Religion has no place in the educational scheme proposed by the Liberal economists, who ignore Christianity altogether, or, if they do take notice of it, it is but to give vent to their hatred and contempt. The majority of workingmen are still in touch with Christianity and the Church, but the directors of the societies for their education belong to those classes of our city population who have long since bidden farewell to Christianity and all supernatural revelation. In these circles all is confusion: a wild chaos of contradictory views on the reasons of things, from the flattest and grossest materialism to a certain sentimental deism, is cooked together into an intellectual hotchpotch. It is hard enough for men to be satisfied with the bare necessities of life—food, clothing, and dwelling; with their false culture the Liberals will make this state of things absolutely insupportable. The Godless rich man can at least make the sorry attempt to fill up the void in his heart by plunging into the enjoyment of his earthly possessions; but to rob the

⁹ L. c., pp. 37 ff.

empty-handed workingman of God and Christ is to deliver him up a prey to stupidity or to despair. This will infallibly be the effect of the Liberal education of the workingman.¹⁰

Ketteler's predictions came only too true. The societies which he condemned were responsible for the wholesale distribution of the atheistical writings of a Buechner, a Vogt, and a Haeckel, amongst the working classes. They were the hotbeds of Socialism. One of their most glorious products is—Bebel.

The remedies proposed in the third group—loan and supply associations—have only a relative value, says Ketteler. At the outset they will secure some advantages to the working-man, but their value will decrease in proportion as their number multiplies. Besides, they contradict the Liberal principles of self-help and economic liberty and are borrowed from the much-maligned guilds of the Middle Ages.

Thus what is true in these Liberal proposals is not new; what is new is not true; and, taken all together, they cannot in any appreciable manner alleviate the distress of the laboring classes.¹¹

"The general aim of the Liberals is to bring about the dissolution of all that unites men organically, spiritually, intellectually, morally, humanly. Liberal economism is built up on mechanical rationalistic notions. It is nothing but an application of the doctrines of materialism to humanity. The working classes must be reduced to atoms and then mechanically put together again. This is the fundamental, the generative principle of modern political economy. We could not deny its truth if men stood to each other merely in the relation of numbers. The highest number consists of units, of absolutely the same value; place them where you will, at the beginning, in the middle, or at the end, they are always in the right place. If it were the same with men, we could not do better than divide the whole of mankind on the five continents into units and then throw these together in any manner we chose. The combination would always be perfect; the relations would invariably be excellent. This pulverization method, this chemical solution of humanity into individuals,

¹⁰ L. c., pp. 44 ff.

¹¹ L. c., p. 50.

into grains of dust of equal value, into atoms which a puff of wind might scatter in all directions, is as false as are the suppositions on which it rests. The fact is that men are not merely numbers of the same value. Herr Schulze-Delitzsch himself admits that absolute social equality is nonsense and in utter contradiction to the natural order.”¹²

So much for the remedies proposed by Liberal economism. What proposals does the Radical Party make? Lassalle formulates them as follows: We must give the worker a share in the property of the business, so that, in addition to his salary, he may share in its profits; we must make a joint-proprietor, a shareholder of him. To accomplish this, capital is necessary. The workingman therefore needs capital. This capital must be provided by the State. The workingmen must strive to obtain a majority in the Legislative Chambers in order to obtain the capital required for the organization of Productive Coöperative Associations through the ordinary channel of legislation.

What shall we say to this proposal? Is it practicable? Ketteler thinks not. Let us suppose, he says, that the Radicals have gained the victory; that they have a working majority in the legislative body. What will happen in the very first session? “Each workingman, each productive association, each labor union, will claim the right to be heard first and to be favored before the rest. The floor of parliament will become a battlefield where the vilest selfishness and the basest passions will engage in deadly combat. Whoever imagines that the deliberations of such an assembly could be carried on with calmness and dignity, that those workingmen who must necessarily be barred for an indefinite period from the benefit of State-subsidies would bear their miserable lot with heavenly patience till their turn came, does not know the human heart and its passions.”¹³

But even supposing the plan of the Radicals to be feasible, the vast amount of capital required to carry it out would necessitate a serious encroachment upon the rights of private property. Can such an encroachment be justified? Ketteler answers:

¹² Op. cit., pp. 33 and 57.

¹³ Op. cit., pp. 84-7.

If the Liberals are right, if there is no personal God, no connexion between laws made by men and the *lex aeterna*, the eternal law whose source is the Divine Intelligence, then the right of private property, together with all the laws that regulate it, is purely and simply a matter dependent on the will of man and on the will of man alone, and I do not see what reasonable objection could be raised if at some time or other a majority composed of such as possess no property decreed that the property-holders must lend them a portion of their property. Nay more, what is to hinder this majority from going to greater lengths still and claiming as their own what had been granted them as a loan? The question of the nature and origin of the right of private property will be simply a question of majorities. The majority will also decide the question of the right of bequeathing property by will. The decisions of the majority are the only bases of what is called the modern State. What grounds have we for believing that this principle will not be applied to a revision of the right of ownership? Tell me why the majesty of the popular will should bow before the strong-boxes of the opulent Liberals? If it has the right to trample our conscience in the dust, to sneer at our faith, to deny God and Christ, it would be supremely ridiculous to maintain that it must remain rooted to the spot, as if by enchantment, before the gold of the millionaire.

If the Liberals on the strength of their principle of absolute popular sovereignty can decree away the ancient rights of the Church and insult our consciences as they please, other majorities will succeed them who will take the same stand as they, and with the same right will not only grant millions to subsidize labor-unions, but for other things besides.

Viewed from the standpoint of the Liberals and the principles taught in the name of the Government in so many of our universities, the lawfulness of the remedies proposed by Lassalle cannot even for a moment be called in question.

The case is different with those who believe in God and Christ and are therefore convinced that men do not *make* laws arbitrarily, but ought to *find* them in the principles of right based on the order established by God, and proclaim no others; that laws receive their binding force not from the will of men, but from the eternal will of God. They do not merely ask, What has the majority decided? but, *What was it authorized to decide?* We believe that a decision to help the working classes by means of subventions such as Las-

salle proposes would exceed the competence of a legislative body and encroach on a domain over which the State exercises no power.¹⁴

Comparing the proposals of the Liberals and the Radicals with each other, Ketteler pronounces the following judgment on them: "Lassalle is right against Schulze-Delitzsch and Schulze-Delitzsch is right against Lassalle. Each is right in his criticism of the other; both are for the most part wrong in the proposals they make to help the workingman. Both are right when they deny; both wrong when they affirm. We are not surprised at this; it is in harmony with the general character of the spirit of the world, which can indeed criticize, pick flaws, and tear down, but can not create, build up, and shape, because it is cut off from all communication with the Truth and the Life."¹⁵

THE TRUE KEY TO THE LABOR PROBLEM.

After having thus shown that the remedies proposed by the Liberals and the Radicals are inadequate to solve the great problems of the day, and, far from relieving the wretched condition of the working classes, tend only to aggravate it, Ketteler asks:

Is there no help, then, for the workingman? Must we look upon the evils that bear him down as irremediable? Are we condemned to stand by and see our people hastening to decay without being able to turn their course? Certainly not. Since the Son of God came down upon earth, the creative spirit of Christianity has solved, so far as this is possible in our present state, all the great questions that have at different times agitated mankind, even that ever-recurring one, What shall we eat? what shall we drink? where-with shall we be clothed? It broke the chains of the slaves of old, who were rated with the beasts of burden, and clothed them again with human dignity. The anti-Christian spirit of our day is determined to reëstablish ancient slavery under a new form, and, powerfully aided by an unbelieving and materialistic science, is in a fair way to succeed. By making man descend from matter, it hardens his heart against the sufferings of his fellow-men. We trample upon matter; we destroy it if necessary; we kill the animal that is to serve us as food. If man is nothing but a transformation

¹⁴ Op. cit., pp. 72-7.

¹⁵ Op. cit., p. 62.

of matter, an evolution of the animal or vegetable kingdom, pray tell me the limits beyond which it will not be permitted to trample him under foot like a plant, to kill him like a beast of the field, and where we must begin to reverence and love him as a human being? Egoism will soon break down the barriers set up by a shallow humanitarianism, and the new slavery, founded as it will be on the vilest worship of matter, will become harsher and more cruel than the old. When the great doctors of the primitive Church attacked slavery, they said to the masters: "God gave man dominion over nature and dominion over the beasts of the field and the fowls of the air; but He did not give thee the same power over thy fellow-man; as man he is thy equal." On the seventh of February, 1249, when peace was concluded between the Teutonic Knights and the converted Prussians, the Papal Legate spoke these sublime words: "The newly-converted have been taught that all men are equal, except for sin, and that sin alone makes them wretched and reduces them to slavery." Modern materialism seeks to rob man of the grandeur that lies in this thought by making him the equal of the brute; it boasts of this as if it were a new revelation, though well aware that, if consequentially carried out, it must necessarily bring us back to that state in which man could be treated as a dumb animal.

The working class has to bear the whole weight of these unhappy aberrations. Here it is again the mission of Christianity to deliver the world from this neo-pagan slavery by bringing her divine energy and her ever new life to the task.¹⁶

Before detailing the specific remedies the Church has to offer for the solution of the labor question, Ketteler compares the condition of the working classes in ancient times and in the ages of faith. He says:

Christianity puts man in full possession and enjoyment of all his powers. It restored to him his individuality full and entire. Paganism had no conception of the worth of man as an individual. For the Greek and the Roman the rest of mankind had no value. Even among their own people they did not recognize the true worth of man. Among the Greeks half of the nation, woman namely, was looked upon as of inferior condition. Nor was the dignity of the child better understood. It could be sold or put to death for a variety of reasons. The man was altogether absorbed by the citizen,

¹⁶ Op. cit., pp. 100-103.

and his value was measured by his degree of usefulness to the Commonwealth. Man as such could hardly be said to exist. . . .¹⁷

The enlightened Greeks, whose culture is still held up to us as a model, despised manual labor. The free-born among them regarded the exercise of a trade as dishonorable and degrading. The idea of self-help by means of work was unknown to them. Manual labor was left to the slaves. The gods of Greece, whom the most popular poet of Germany has so highly extolled,¹⁸ had no heart for the laborer and the slave. The Greek philosophers taught that slavery was an institution founded on the natural order, and as such could not be abolished. They had not even the faintest idea that the great body of toilers could be elevated to the position they occupy under the Christian dispensation. In their eyes the slave was a chattel like any other, a part of their private property, an instrument at the service of the free man. The most celebrated were of opinion that every slave was radically corrupt and knew no other motives of action than fear and sensuality. The ideal Plato himself counsels his disciples to treat their slaves harshly, to chastise them frequently; and he took contempt of his slaves to be a sign of a well-bred man. *In such esteem was the workingman held when the gods ruled in Greece.*

It was the same in Rome. The Romans shared the views of the Greeks on slavery and work. In the beginning agriculture and certain trades were indeed in honor among them; but this state of things was of short duration, and in the end all manual labor, agriculture, and trades, were left to the slaves, who were treated even more horribly and inhumanly than were the slaves of Greece. The cruelties committed day after day in every part of the Roman Empire would revolt the civilized world to-day, because the hearts of men have been refashioned by the breath of Christianity. The sole reason for a slave's existence was the satisfaction of the lusts of his master. And so it came to pass at last that the Roman knew no greater pleasure than to witness those bloody festivals in the arena at which slaves were torn to pieces by famished lions and tigers, or drained each other's blood in gladiatorial combats—to contemplate their gaping wounds, to revel in their agony, to hear their death-rattle, this was the Roman's holiday. *Such was the condition of the workingman under the gods of Rome.*

¹⁷ Op. cit., p. 120.

¹⁸ Ketteler alludes to Schiller's well-known poem *Die Goetter Griechenlands.*

His lot was not more enviable amongst the other pagan peoples, the ancient Germans not excepted. Amongst these also work was the duty of the slaves. War and the chase were the occupations of the freemen, who, when not thus employed, gave themselves up to sluggish idleness or played and drank the time away. Even agriculture was despised in pagan Germany. The fields were cultivated by the women and the slaves.

Amongst the Jews alone was the case different—an additional proof of the providential mission of this people. We find a kind of slavery here also; but just as the Jewish people was set in the midst of the Gentiles as a witness and a monument to the mercies of God, announcing to the world the coming of the Saviour who was to free both soul and body from the chains of slavery, so also was slavery itself to a certain extent abolished among them, despoiled at any rate of its pagan accessories of degradation and cruelty. Jewish slavery held as unexampled a position in the ancient world as did the Jewish conception of labor. The Jewish master worked side by side with his slave; he allowed him rest on the Sabbath and was obliged to grant him certain rights.

From this sad state Christianity freed the world. It did not merely deliver the souls of men from the bonds of sin and error, but completely changed the condition of the working classes. The great truth proclaimed in Holy Writ, "God created man to His own image; to the image of God He created him," was so deeply buried under the degradation and misery of the great mass of mankind, the slaves, that all remembrance of it had vanished. Jesus Christ proclaimed it anew to all men, even to the poorest and most unfortunate. With His divine hand He broke the chains that had been so tightly riveted that they were looked upon as part and parcel of the nature of things, as a condition native to man; and forthwith they began to fall off from the hands and feet they had bound so long. More wonderful still than the *fact* of this deliverance was the *manner* of it. Moehler justly remarks that perhaps the most remarkable feat accomplished by Christianity was this, that it brought about the emancipation of the slaves without their having made a single attempt to procure it by violent means. Ecclesiastical history does not record even one instance in which the preaching of the Gospel caused the slaves to revolt against their masters or to rid themselves violently of them. St. Paul shows us by a typical example how Christianity went about its work of emancipation. Onesimus, a slave, after robbing his master, fled to Rome, where he was converted to Christianity. St. Paul sent him

back to his master with an epistle in his favor which may well be called the anticipated declaration of freedom to all the slaves in the new Christian empire. If the Christians were supposed to treat their slaves as St. Paul directed Philemon to do, the peaceful end of slavery could not be far off. "If thou count me a partner," the great apostle wrote, "receive him as myself; not now as a slave, but instead of a slave, a most dear brother, especially to me, but how much more to thee." And these were not vain words: "Trusting in thy obedience," St. Paul could add, "I have written to thee, knowing that thou wilt also do more than I say."¹⁹ The Christians did in fact do more. They treated their slaves not only as brothers in Jesus Christ, but gradually gave them their liberty also. Thus Christ overcame slavery by the eternal truths which He proclaimed. The external traces of a malady disappear in proportion as the body recovers its health. The same process took place in humanity under the influence of Christianity. God has placed a spiritual, a heavenly leaven in the world which gradually raises and leavens the whole mass. He heals men from within, because all external ills have their source within; He heals the soul first, because the soul is the seat of all the bodily ills with which man is afflicted. Thus in the course of the centuries the chains of slavery were loosed by a wonderful internal, spiritual process. During the Middle Ages its reign had ceased in almost every Christian State. Christian workingmen and Christian industry replaced the slaves of paganism, and a conception of labor and its dignity underwent such a transformation that what was a disgrace to the heathen became a source of virtue and honor to the Christian.²⁰

What Christianity accomplished during the early centuries of its reign, it still has power to accomplish to-day. It solved the most tangled problem handed on to it by ancient paganism, the problem of slavery, by informing mankind with its divine ideas and infusing into it its spirit of charity. It will also solve the vexed questions of our day, not so much by having recourse to more or less mechanical remedies, as by enlightening the minds and regenerating the hearts of men, by infusing its spirit into them, without which even the best reform measures will be futile.²¹ True political and social

¹⁹ *Philemon*, 16, 17, 21.

²⁰ *Op. cit.*, pp. 149-156.

²¹ "I am well aware that in this domain (i. e. social reform) all the desired reforms cannot be realized by State intervention alone. To the church

wisdom will return in the wake of divine wisdom, and then governments and legislative bodies will see their way to promoting a wholesome reform of our present social and economical conditions. Thus Christianity alone holds the true key to the social question.²²

COÖPERATION OF THE CHURCH IN THE SOLUTION OF THE LABOR PROBLEM.

What has the Church to offer the workingman? In the first place, says Ketteler, she will continue her solicitude for the aged and invalid. Christian charity will, as it has done in the past, found retreats for the poor, the sick, the incurable, and gather the orphans under her protecting wing. This peculiar province of the Church will never be taken from her. Efforts are indeed being made, and greater ones will be made in after times; by her enemies, in spite of their vaunted doctrine of self-help and their contempt for almsgiving, to compete with her in this field or to dispossess her altogether; but without the aid of the supernatural graces and gifts with which God has endowed His Church it will be impossible to bestow that loving care on the poor invalid workingman which alone can make life in an asylum bearable and in some measure a substitute for the home. The daily and hourly care of the sick is such a trying task that human nature, left to itself, cannot bear the strain. Even parental and filial love often-times succumbs under this burden.²³

In this connexion Ketteler makes a remarkable suggestion. "The Church lands appropriated by the State during the secularization era are of very great value. Their revenues are helping to replenish the public treasury and indirectly to lighten the burden of taxation. The secularization was a foul robbery committed in total disregard of all the principles on which the right of ownership is founded. The Church has for all times relinquished her claims to her former pos-

and the school there is left a wide field for independent action, *by which the legislative measures must be supported and fructified if they are to serve their purpose fully.*" (William II, at the opening of the Council of State, 14 Feb., 1890.)

²² Op. cit., pp. 104-106.

²³ Op. cit., pp. 106-111.

sessions. Subsidiarily, however, the poor have a right to the property of the Church, for, according to Canon Law and the intention of the donors, the patrimony of the Church is at the same time the patrimony of the poor. Thus it would be a kind of atonement for this spoliation if the secularized property were converted into a poor-fund by the State. The good that might be done in this way is incalculable. Though this idea may appear to be anything but in harmony with the spirit of the age, I have given expression to it here because of the undeniable truth underlying it.”²⁴

In the second place the Church offers the workingman the inestimable benefit of the Christian family, together with the rock on which it is built, the Sacrament of Matrimony. To preserve to the children of the working classes the Christian family, the Christian parent-heart, is an indispensable condition for the solution of the labor problem. True, the Christian family does not guarantee higher wages to the laborer; but it gives his wages a far higher value. The Christian family is the most necessary of all organizations, an organization founded by God Himself, and without which all others, call them what you will, have no value for the workingman. Its sanctifying influence preserves him even before his birth, and afterward in the days of his youth and of his manhood, from the dreadful consequences of vice. In times of distress, of sickness, of want of work, what can replace the inexhaustible love and spirit of sacrifice of a truly Christian wife, the tender devotion of sons and daughters who believe that the commandment to honor father and mother is a divine commandment with a divine sanction?²⁵

The third boon held out by the Church to the workingman are her truths and precepts, and with them true culture of the mind and the heart. The truths of Christianity give him a deep insight into his dignity as man and teach him to rate his daily toil higher than the material price paid for it. Far from being encouraged to neglect the concerns of life, he is reminded that sloth is one of the Seven Capital Sins; that he must give a strict account of his stewardship over the goods entrusted to him; that the man who thinks he is on earth “to

²⁴ Op. cit., p. 15.

²⁵ Op. cit., pp. 117-119.

eat and to drink and be drunk," and nothing more, "shall be beaten with many stripes," that, whether he have five pounds or only one pound, he must make the most of his opportunity. In season and out of season she strives to impress on him the supreme necessity of temperance, self-denial, continence, and all those other virtues whose observance cannot but be conducive to his temporal as well as his eternal well-being and without which "self-help" is a hollow phrase.²⁶

In the fourth place the Church offers her powerful co-operation for the organization of labor.

The fundamental characteristic of the labor movements of our day, that which gives them their importance and significance and really constitute their essence, is the tendency, everywhere rife among the workingmen, to organize for the purpose of gaining a hearing for their just claims by united action. To this tendency, says Ketteler, which is not only justified but necessary under existing economic conditions, the Church cannot but gladly give her sanction and support.

It would be a great folly on our part if we kept aloof from this movement merely because it happens at the present time to be promoted chiefly by men who are hostile to Christianity. The air remains God's air though breathed by an atheist, and the bread we eat is no less the nourishment provided for us by God though kneaded by an unbeliever. It is the same with unionism: it is an idea that rests on the divine order of things and is essentially Christian, for all the men who favor it most do not recognize the finger of God in it and often even turn it to a wicked use.

Unionism however is not merely legitimate in itself and worthy of our support, but Christianity alone commands the indispensable elements for directing it properly and making it a real and lasting benefit to the working classes. Just as the great truths which uplift and educate the workingman—his individuality and personality—are Christian truths, so also Christianity has the great ideas and living forces capable of imparting life and vigor to the workingmen's associations. It is not without a deeper reason that we apply the word body to certain associations. The body represents the most perfect union of parts bound to one another by the highest principle of life, by the soul. Hence we call such associations bodies, or corporations, which have, so to speak, a soul that holds the mem-

²⁶ Op. cit., pp. 121-130.

bers together. Now it is just here that Christian associations differ from all others. The immediate end of an association may be purely material, a matter of every-day life; if the elements of which it is composed are Christian, it will receive through them a higher bond of union. . . . The associations so much in vogue to-day have no other bond of union than their own immediate objects. Supply-associations furnish their members with cheaper bread; loan-associations offer them capital at a lower rate of interest, etc. Selfishness with its constant tendency to encroach on the rights of others threatens at any moment to prevent the realization of this common object. When, on the contrary, men combine in a Christian spirit, there subsists among them, independently of the direct purpose of their association, a nobler bond which, like a beneficent sun, pours out its light and warmth over all. Faith and charity are for them the source of life and light and vigor. Before they came together to attain a material object, they were already united in this tree of life planted by God on the earth; it is this spiritual union that gives life to their social union. In a word, Christian associations are living organisms; the associations founded under the auspices of modern Liberalism are nothing but agglomerations of individuals held together solely by the hope of present mutual profit or usefulness.

The future of unionism belongs to Christianity. The ancient Christian corporations have been dissolved and men are still zealously at work trying to remove the last remnants, the last stone of this splendid edifice: a new building is to replace it. But this is only a wretched hut—built on sand. Christianity must raise a new structure on the old foundations and thus give back to the workingmen's associations their real significance and their real usefulness.²⁷

The associations especially recommended by Ketteler to the sympathy and support of all who have the Christian solution of the labor problem at heart are the Craftsmen's Union and the Journeymen's Associations. The former, then still in their infancy, were doomed to be but short-lived, owing to lack of support on the part of the Government; the latter, founded, as we have said elsewhere, by Father Kolping in 1845, Ketteler justly calls a Catholic contribution to the solution of the labor question, and he prophesies a glorious future for them.²⁸

²⁷ Op. cit., pp. 130-136.

²⁸ In 1907 there were 1161 societies with a total membership of 193,000.

In the fifth place Ketteler proposes the organization of Co-operative Associations as one of the most effective means of relieving the working-classes. He placed the greatest hopes in the ultimate success of the coöperative idea if supported by Christian charity. At the same time he did not shut his eyes to the very serious difficulties standing in the way of its realization.

It is superfluous [he says] to insist on the importance of Productive Associations of Workingmen. We cannot foresee whether it will ever be possible to make the whole labor world, or even the bulk of it, share in the benefits they offer. But there is something so grand in the idea itself that it deserves our sympathy in the highest degree. So far as it is realizable it holds out the most palpable solution of the problem under discussion, assuring as it does to the workman, over and above his daily wages, which competition has practically reduced to a minimum, a new source of revenue. Lassalle wishes to carry out this project with the help of capital advanced by the State. This expedient, at least if carried out on a large scale, appears to us, as we have said before, an unjustifiable encroachment on the rights of private property and impossible of realization without the gravest danger to the public peace. Professor Huber²⁹ relies partly on the initiative of the workingmen themselves, partly on private donations, and is in favor of beginning everywhere on a small scale. The question of coöperative societies is, therefore, primarily a question of funds. The great manufacturers of to-day are rich capitalists or companies with millions at their command. The enterprises of the poor workingmen with little or no capital will be literally crushed and trampled upon by the giant business concerns which are becoming more numerous every day. Where can the workingmen get the necessary capital to compete with them? If Lassalle's plan is unjustifiable and impracticable, as we are convinced it is, and if there are no other means available than those proposed by Huber, one were inclined to give up the whole idea of coöperative production as a beautiful but barren day-dream, or, at any rate, to cast aside all hope of realizing it to such an extent as would bring relief to any considerable part of the vast army of wage-earners. . . .

²⁹ There is an excellent sketch of this eminent Christian economist in Jansen's *Zeit und Lebensbilder*, Vol. I; cf. Goyau, *L'Allemagne religieuse; le Protestantisme*, pp. 191-193.

As often as I weighed these difficulties, the certainty and the hope sprang up within me that the forces of Christianity will take hold of this idea and realize it on a grand scale. Vast sums will be required, and I am far from entertaining the notion that the working-classes will be suddenly and everywhere relieved from their distress by this means. But I see this consummation in the future and hope that Christian souls will begin to lay the foundations for it, now in one place, now in another. Christianity is a force that works from within, advances slowly, but infallibly succeeds in accomplishing the most sublime and unlooked-for things for the welfare of mankind. No doubt many things will happen before the influence of Christianity has gained sufficient ground to attain the desired end. It took centuries before the ancient Romans could be induced to set their slaves free. Perhaps many a Schulze-Delitzsch will have to appear on the scene and announce salvation to the working-classes, before the last tower built by the last of them crumbles to pieces and brings home to the workingman that he has been duped once more and that his hopes were vain. Perhaps the world will even have to give Lassalle's program a trial. The disastrous consequences sure to result from this dangerous experiment, especially if it is directed by unscrupulous demagogues, will convince it that the (Social-)Democrats are just as powerless to cure it of its ills as are the Liberals, because their philanthropical ideas, too, are built on the quicksands of human speculation and not on the rock of Christianity. We cannot, therefore, tell how and when Christianity will help the working-classes by means of coöperative societies. However, we do not doubt that it will one day realize what is true and good and feasible in the idea. It is true, at the present moment the class that could do most in this matter, viz. the rich merchants, the captains of industry, and the moneied men generally, is for the most part estranged from Christianity and committed body and soul to the principles of Liberalism. But Christianity counts faithful followers here, too, and its enemies need not always remain such. There was a time when the ancient patrician families of Rome were far removed indeed from Christianity, when a Roman matron daily employed hundreds of slaves to adorn her person; but a time came when the children of these families liberated their slaves, with their fortunes covered Italy with institutions for the poor, and even sacrificed their lives for the love of Christ. Christianity is so wonderful! Its enemy of yesterday falls down to-day at the foot of the Cross, and the son gives his blood for the love of the God whom his father blasphemed!

The resources of Christianity are so boundless that, if God wills to incline the hearts of Christians to these ideas, the capital required for the creation of productive-associations will be gradually provided. There are two systems of taxation. The one is used by the State, the other by Christianity. The State levies taxes by force—it makes revenue-laws, draws up tax-rolls, sends out tax-collectors; Christianity levies taxes by the law of charity; its assessors and collectors are free-will and conscience. The States of Europe are staggering under the huge burdens of public debt in spite of their compulsory system of taxation, and their financial embarrassments have given birth to that mystery of iniquity—gambling on the stock-exchange with all its attendant moral corruption. Christianity, on the contrary, with its system of taxes, has always found abundant means for all its glorious enterprises. Look at our churches and monasteries, our charitable institutions for the relief of every human ailment and distress, our parishes and bishoprics spread over the surface of the globe; think of all the money that has been gathered for the poor, of our schools, our colleges and ancient universities; and remember that, all this with scarcely an exception, is the result of personal sacrifice, and you will have some idea of the life-giving power of Christianity. What Christianity was in times past, such it still is to-day. If we were to count up all the works of charity founded and supported by voluntary contributions during our own lifetime, what a vast sum should we not arrive at? During the last five years⁸⁰ alone the Catholics of the world have sent twenty million florins to the Holy Father. How can we, in the face of these facts, suppose that Christianity will not be able to raise the necessary funds for setting on foot enterprises for the benefit of the working-classes?

After describing the grave dangers to the faith and morals of the workpeople from our present capitalistic industrial system, and how they might be obviated by coöperative production, Ketteler concludes:

In our day, just as in former days, there is no dearth of men who feel impelled to do good to their fellow-men. It seems to me there could hardly be anything more Christian, more pleasing to God, than a society for the organization of coöperative associations on a Christian basis in districts where the distress of the workpeople cries loudest for relief.

⁸⁰ 1859-1864. Ketteler was one of the most zealous promoters of the collections for the papal treasury. Cf. Pfülf, II, pp. 4 ff.

Above all things, it is necessary that the idea of coöperative associations and the ways and means of organizing them be examined on every side. For only when their importance for the working-classes shall have been recognized on all hands, not least of all by the people themselves, and their feasibility demonstrated, can we hope that the attempts to establish them will be multiplied.⁸¹

Although Ketteler does not expressly treat of the duties of the State in regard to the working-classes (this question did not enter into the scope of his work), he insists on the right of the workman to the protection of the civil power and repeatedly gives expression to his deep regret that legislative bodies have frequently displayed not only culpable indifference, but also downright hostility, to the just demands of the largest section of the body politic. "Whoever works for another," he says, "and is forced to do so all his life, has a moral right to demand security for a permanent livelihood. All the other classes of society enjoy such security. Why should the working-classes alone be deprived of it? Why should the toiler alone have to go to his work day after day haunted by the thought: 'I do not know whether to-morrow I shall still have the wages on which my existence and the existence of my wife and children depends. Who knows? perhaps to-morrow a crowd of famished workmen will come from afar and rob me of my employment by underbidding me, and my wife and children must beg or starve.' The wealthy capitalist finds protection a hundredfold in his capital—competition is scarcely more than an idle word for him—but the workman must have no protection: hence the fierce abuse so persistently heaped on the trade-guilds. I am far from pretending that the guild-system had no weak points. Authority has often been abused; but it has not on that account been abolished. Many abuses, too, crept into the trade-guilds for want of proper supervision and timely adjustment to new conditions; but the system itself rested on a right principle which should have been retained, and could have been retained *without detriment to a healthy development of industrial liberty.*"⁸²

⁸¹ Op. cit., pp. 138-148.

⁸² Op. cit., pp. 26 ff.

Later on, as we shall see, Ketteler found occasion to particularize certain urgent reforms which the State must help to carry out.

We cannot bring this imperfect analysis of *Christianity and the Labor Question* to a more fitting close than by using the author's own words: "What I have written is addressed not only to Catholics, but to all who have a heart for the working-classes and share our faith in Christ, the Son of God . . . I am convinced that the great social questions, of which the labor question is only one, would be easy to solve if it were not for the unhappy schisms that divide Christendom. May God restore to us what we all still profess when we pray: 'I believe in one holy Catholic Apostolic Church.'" ³³

The publication of *Christianity and the Labor Question* was an event whose importance cannot be overestimated. Within a few months three editions were called for.³⁴ Twenty-five years afterward, Windhorst wrote: "We all venerate Bishop von Ketteler as the champion and doctor of Catholic social aspirations. . . It will ever redound to our glory that it was a prince of the Catholic Church who, at a time when Economic Liberalism controlled public opinion, had the courage to raise the banner of Christian social reform."³⁵ "The book has made the rounds of Germany," the *Mainzer Journal* could write, 19 June, 1864, "and because of the deep earnestness with which it treats the labor question and the clear flashes of light it throws on the most perplexing parts of this most perplexing question, has won the approbation even of its enemies. . . We have no doubt that very many, especially among the clergy, the public officials and business men, as well as among the aristocracy, will be impelled by the study of this book to lend a willing hand, each in his sphere, for the amelioration of our wretched labor conditions."³⁶

The hope here expressed was not vain. A number of excellent Catholic pamphlets and books on the social question were published within the next few years. It was recognized on all hands that a new element had been introduced into the

³³ Op. cit., p. 160.

³⁴ It was translated into French by Ed. Cloes, of Liège, in 1869.

³⁵ Introduction to the 4th ed., Mainz, 1890.

³⁶ Pfülf, II, p. 189.

discussion of the labor question which could not be ignored, and that Liberalism had to reckon with an opponent that bade fair in time to become more formidable even than Lassalle, because he had truth and singleness of purpose on his side. As early as 1869 Schulze-Delitzsch complained of the rapid spread of "Ketteler's ideas in the Rhineland."

Nevertheless, Ketteler's ideas were in many respects so new, so far ahead of the times; his proposals so daring and his declaration of war against Liberalism so open, that comparatively few even in the Catholic camp had the courage to follow his lead then and there. Some looked upon the labor question as "the question of the future," and preferred not to wrestle with it just then. To others it was a spectre which had better be let alone: they themselves, at any rate, had no wish to drive it away. However, sincere and touching proofs of appreciation were not wanting at the time. Letters of congratulation and thanks poured in on the Bishop from all sides, from prelates and wide-awake curates, from university professors and simple workingmen, from Catholics and Protestants. A Protestant gentleman of Hamburg, President of the German Craftsmen's Union, hastened to thank him in the name of all his associates for his fearless defence of the rights of the workingman and for having demonstrated to the world in his own person "that Christian charity knows no bounds." "The reading of your splendid book," a Protestant white-washer wrote from Berlin, "has been a real refreshment to me. I shall continue to study it. . . ." A Catholic rope-maker duly acknowledges "the genuinely Christian efforts of His Grace to help the working-classes," but he hasn't much faith in modern Christian charity, and doesn't expect too much help from that quarter. He ought to know; for he had struggled for twenty years to keep above water, but had gone down in the end without any one having made an attempt to save him. His sad story occupies eight closely-written foolscap pages. Perhaps the most touching letter of all is that of a Protestant mechanic of Breslau. "My Sunday-work to-day," he writes, "consisted in reading your *Labor Question and Christianity*, and I wish to end it by answering a few of the questions you put. The disintegration of the family is the cause of our ever-increasing social misery. . . We are living very much

like heathens: we do not fulfil the purpose for which God created us; therefore we must perish. . . If I cannot see you in this world, I wish to visit you in the next and thank you for being a lover of men."

These and numerous other heartfelt effusions indemnified Ketteler for the vile abuse heaped upon him from other quarters. Thus the Liberal journals persistently accused him of inflaming the masses with hatred and contempt for the existing order of things and of championing the cause of Socialistic Radicalism. In 1871 this charge was openly repeated in the German Reichstag by a spokesman of the National-Liberals. Ketteler replied: "I cannot expect Herr Fischer to give himself the trouble of reading my book. But in case he should feel inclined to take cognizance of its contents, I shall be happy to present him with a copy. He will certainly find no 'courtship of the masses,' nor 'speculation on the instigation of the masses' in it. I am a Christian and a priest and in this double capacity I have a double right not to remain indifferent to the weal and woe of the working-classes. Therefore I reject with disdain any attempt to interpret my sympathy for the people as 'a speculation on the instigation of the masses,'" ³⁷

The *Social-Demokrat*, the leading Socialist organ, laughed at the Bishop for "trying to achieve great things with small means," but was delighted nevertheless to see that he stood up for universal suffrage, even though he did so with a reservation.

What did Lassalle himself think of Ketteler's book? On 23 May, 1864, a Socialist celebration took place in Ronsdorf, near Barmen; about 900 workmen had come together mainly to hear and see Lassalle, who, as usual, completely carried them away by his eloquence. After outlining the work done by the General Association of German Workingmen, he devoted fully thirty minutes to Ketteler, "a man who is regarded as a saint on the banks of the Rhine," who "has for years devoted himself to scientific research," and whose words "are not only listened to with respect as those of a savant, but with reverence." "Thereupon," so an eye-witness afterward in-

³⁷ Pfülf, II, p. 196.

formed the Bishop, "Lassalle read several passages from your book.³⁸ . . . He was in ecstasy, and the audience applauded vigorously; some one even cried: 'Long live the Bishop of Mayence.' . . . True, he continued, you had raised two objections against his proposals. . . . But your first objection was not founded. . . . Your second did not exist for him and the audience. . . . He did not breathe a syllable about the capital remedy proposed by you for the ills of the laboringman and of all men—Christianity. In fact throughout his discourse he never once mentioned religion or morality."³⁹ Evidently Lassalle held Ketteler in high esteem, but could not resist the temptation to make capital out of his book for his own cause.

Two years later, Ketteler had occasion to give expression to his opinion of Lassalle and the Association founded by him. Three Catholic workmen of Dünwald (near Cologne), asked him whether they could in conscience continue to belong to the General German Workingmen's Association. Though in the midst of a confirmation tour, he sent a long letter in reply, which breathed the tenderest love and sympathy for the cause of the working-classes. Without giving a definitive answer to their query—a matter that pertained, he said, to their diocesan bishop—he tried to make them understand that a good Catholic could not belong to an association which had departed from the purpose of its founder and was directed by men notoriously hostile to Christianity and the Church. From the original draught of this letter, which was published after Ketteler's death,⁴⁰ it is evident that the bishop judged far more favorably of Lassalle's personality and aspirations than most of his Catholic contemporaries. Quite different, as we shall see, was his verdict on the Socialistic Labor Party, which arose long after Lassalle's death.

But to return to the year 1864. In spite of the many and great difficulties that stood in the way, Ketteler was firmly resolved to carry out the idea so warmly espoused by him of Productive Associations for Workingmen. Among his papers

³⁸ The passages were Ketteler's criticism of Economic Liberalism and his description of the degradation of labor.

³⁹ Raich, *Briefe*, pp. 296-298; Pfülf, II, pp. 192 ff. Goyau, op. cit., pp. xxxv-xxxviii.

⁴⁰ Raich, *Briefe*, pp. 332-8.

Father Pfülf found a number bearing on this subject. One is of special interest, as it gives evidence of the vastness of the social reform schemes that occupied his mind at the time. After showing the necessity of workingmen's associations under existing economic conditions, he briefly discusses the efforts that had been thus far made in this direction. The trade-unions, he says, "are justified as operations are justified on a diseased body: they presuppose a state of sickness; but, the malady being there, they are relatively good. Therefore the obstacles placed in their way by the law must be removed. On the other hand, we must not aid in deluding the workman into the belief that in trade-unions alone is salvation." Of the Schulze-Delitzsch Associations he has this to say: "They have awakened and furthered the idea of association: this is a great boon, a return to the dark Middle Ages! They have been helpful in many ways to the workingmen. In some respects they have the advantage over the trade-unions. But they have been abused, enlisted in the war on religion, and the directors have often used them merely as a means to enrich themselves. . . However, if honestly managed, they can always be of some service."

He then passes on to the discussion of the Productive Associations properly so-called, where the workmen are at the same time the sole proprietors of the business. He is fully alive to the difficulties and dangers of such enterprises, but thinks that Christian charity will overcome all obstacles. He next dwells at some length on Business Partnerships, at the head of which there is one owner and manager, who keeps some of the shares representing the business capital for himself and sells the rest on easy terms to his workmen. "The advantages of these associations are obvious: on the one hand, the better class of workmen will in time become part owners of the business, whilst, on the other, the drawbacks of the Productive Associations are obviated by uniformity of management and sufficiency of capital."

The promotion of this quadruple system of association, by adopting the good features of each, is, in the Bishop's eyes, "one of the most important tasks of the age, one of the most beautiful tasks of the Christian nations." He is determined to make a beginning himself by founding a grand central as-

sociation for the organization of workingmen's associations. From his own revenues he was ready to contribute 5,000 florins annually for six years. "In addition to this I am prepared . . ." Here the manuscript breaks off. No doubt he was on the point of mentioning a still greater sacrifice he was willing to make for the success of the enterprise. He also projected the founding of a People's Bank to be controlled entirely by workingmen.⁴¹

All these beautiful dreams were doomed never to be realized. A deeper study of economic and other conditions gradually convinced Ketteler himself of their impracticability. Then, without more ado, he began to limit his plans to the attainable. He was ready to support any undertaking that would assure to the workmen an income over and above their daily wages. This would at any rate solve the subsistence question, he thought, and the social question too, in so far as it was a "stomach question". From his letter to Lassalle we see that he had 50,000 florins on hand with which he intended to start a number of such associations for the Grand-Duchy of Hesse. A combination of untoward circumstances prevented him from carrying out his plan at the time; the necessity of employing almost the whole of his income for the maintenance of the diocesan orphan asylums and other charitable institutions, wars, the Vatican Council, the Kulturkampf, old age, forced him to give it up altogether. Besides, the time was not yet come for such schemes to be successfully carried out. Men had to be educated up to them. The Catholics had so far done little to organize the Catholic workingmen; they did not seem to think it necessary. No one did more to enlighten them on this point than Ketteler. Organization was the magic word on which he centred all his hopes for the solution of the labor question—organization supported by the Church and the State. In sermons, occasional addresses, talks to his seminarians, he reverted to this theme. On 19 November, 1865, the *Gesellenverein* celebrated the anniversary of its foundation. Ketteler preached the sermon, his subject being "The Real Enemies and the Real Friends of the Workman." A few days later the *Social-Demokrat* reproduced the most salient passages of the discourse, remark-

⁴¹ Pfülf, II, pp. 197-199.

ing introductory that "the Bishop of Mainz had spoken words of extraordinary significance, which deserved the widest circulation." What pleased the labor organ most was Ketteler's insistence on the necessity of labor organizations and of legislative protection for them. The following notes jotted down by Ketteler in 1865 cover in the main the same ground and deserve to be recorded, as they reveal the position of his mind on the labor question less than a year after the publication of his *Arbeiterfrage*:

Who must help? Some say: The Church alone can help. True, inasmuch as no one can help without the Church; otherwise, one-sided. *Many* must help.

I. What can the *Church* do? 1. The moral foundations: awaken in employers and employed the sense of the all-importance of the moral goods of mankind; 2. in conjunction therewith arouse the spirit of charity.

II. What can the *State* do? 1. Associations; 2. supervision; 3. prohibitive measures; 4. occasional subventions.

The State should make laws to facilitate organization and for the protection of labor (working hours, wages); advance capital only exceptionally; provide factory-inspectors.

III. What the State *cannot* do.

IV. What can *all* do?⁴²

At a time when very few, if any, German sociologists even thought of transplanting the English trade-unions to Germany, Ketteler pointed to them as the basis for the organization of the working-classes.

"Corporate self-help," he wrote in 1865, "must take the place of the individual self-help of Liberalism, without however excluding reasonable support on the part of the State. To this end I maintain the necessity of an organization to which all the workmen must belong. As basis, the Gewerkschaft (Trade-Union). Examine its organization. Encourage it to make proposals. Then elaborate a constitution for the working-classes. The Union must assure protection, material and moral, to its members in the sense of corporate self-help. The various Unions form district federations. These federations are courts of appeal for the members; they

⁴² Pfülf, II, p. 204.

administer the common funds and form the connecting-link between the State and the Union. Recognition of the district federations by the State. . . ”⁴⁸

The “ pulverization process ” inaugurated and promoted by economic Liberalism could be best counteracted, Ketteler thought, by professional organization. Such organizations would moreover offset the centralizing tendencies of the State, because each would enjoy autonomy within its proper sphere and be secured against the invasion of its rights from without by constitutional bulwarks. Even the working-classes, he was sure, could be educated for a certain degree of autonomy, which, by wise control, could be kept within proper bounds. Can we aspire to such a general organization of classes and professions? he asks. Study and experience had taught him that there is no hope of carrying them out for the present. But as he was no mere social theorizer, no mere dreamer of Utopian dreams, and as the distress of the working-classes was growing worse from day to day, the Bishop quietly pigeonholed his grand plans of universal reform and looked about him to see where the need was greatest and what could be done to relieve it.

GEORGE METLAKE.

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ST. OECILIA AS A PATRONESS OF MUSIC.

FROM time immemorial St. Cecilia has been regarded as the Patroness of Music. We have always associated the glorious martyr with musical instruments; and the Feast of St. Cecilia has been generally regarded as the special day for musical celebrations in her honor. Alas! the philistines are abroad, and not long since writers of eminence have not hesitated to declare emphatically that this association of St. Cecilia with music or musical instruments goes back only to the first quarter of the fifteenth century, or at farthest to the close of the fourteenth century.

Here let me quote from two recent writers on the subject. Heinrich Detzel, of Freiburg in Breisgau, in his *Christliche Iconographie* (1896), after referring to the fact that none of

⁴⁸ Pfülf, II, p. 202.

the medieval representations of St. Cecilia represents her as Patroness of Music, and that in none of them do any emblems appertaining to music appear, adds: "Only in the fifteenth and especially in the sixteenth century were attributes of a musical character given to her by Christian art." A more recent writer, Dr. Rudolf Pfeiderer, in his *Die Attribute der Heiligen* (1898), repeats Detzel's statement: "Attributes of musical instruments were not given to her until the fifteenth and sixteenth centuries."

It is fortunate that a more careful research has resulted in the discovery of a much earlier representation of St. Cecilia with a musical instrument as an emblem. This discovery is amply set forth in Dr. Peter Anton Kirsch's beautiful book *Die Heilige Cäcilia, Jungfrau und Martyrin*, published by Pustet in 1902. The find is an exquisite carving by Thomas v. Mutina of St. Cecilia with a portative organ in her hand. This carving is on a side altar in the church of Karlstein in Prague, and dates from about the year 1340 or 1345. Certain it is that Mutina died in 1356. Thus we can trace the cult of St. Cecilia as Patroness of Music in actual representations as far back as 1340. A second representation of St. Cecilia with musical instruments is said by Dr. Kirsch to be in the National Museum of Florence, namely a statuette of the fourteenth century.

But we can go back still further for fully a century. There is in the Medieval Room of the British Museum a beautiful statuette of St. Cecilia, with a musical instrument, which is officially labeled as "early thirteenth century", and is believed by experts to be not later than 1220. In this statuette St. Cecilia is standing beneath a canopy, and playing a cithara or cruit of four strings—plucking it with the fingers. The figure is of gilt copper, and is of Southern French provenience: total height two feet, six and three-quarter inches; the figure alone is nineteen inches in height. Mr. R. E. Brandt, who has reproduced this statuette in the privately printed program¹ of the St. Cecilia celebration by the Musicians' Company of London, 23 November, 1908, says that it is specially interesting by reason of the fact that "it would seem to be

¹ For a copy of this program I am indebted to the courtesy of A. F. Hill, Esq., F.S.A.

the earliest known representation of St. Cecilia with a musical instrument as emblem".

Further investigation may bring to light earlier representations of the Saint with musical emblems, but it is satisfactory to be able to point to actual statuettes of the early thirteenth century, as against the views of those who have stated so positively that there exist no such representations "previous to the beginning of the fifteenth century." In this connexion, it is only necessary to add that the celebrated painting by Van Eyck and the statue of St. Cecilia in St. Stephen's Cathedral, Vienna, are both of the fifteenth century, but it must be borne in mind that the artists were acquainted with a previously long established tradition of St. Cecilia as Patroness of Music.

Let us now see whether there is any documentary evidence to bear out the tradition. At once we naturally turn to the Office for the Feast of St. Cecilia, and there we find the delightful Antiphon: "Cantantibus organis Caecilia in corde suo soli Domino decantabat dicens: Fiat cor meum et corpus meum immaculatum, ut non confundar." Again, in the Spanish Breviary compiled by Leander, Archbishop of Seville, the friend and correspondent of Pope St. Gregory the Great, in the first decade of the seventh century about the year 609, there is allusion to St. Cecilia in a musical aspect:

Noctis horas et diei
Mentis implens cantico.

To Irish readers it will doubtless be a peculiar satisfaction to learn that the cult of St. Cecilia in relation to music was fostered by the Irish monks of the seventh century. St. Maildubh, who founded the great English monastery of Mailduffsburg (now Malmesbury) was a votary of St. Cecilia, and imparted his enthusiasm to his disciple St. Aldhelm, who succeeded him as abbot in 675. In the charming poem *De Laude Virginitatis*, written by St. Aldhelm in 688, he plainly alludes to St. Cecilia's association with the organ. This poem is not generally accessible, and therefore I shall quote the following as ample proof:

Quamvis harmoniis praesultent organa multis,
Musica Pierio resonent, et carmina cantu.
Non tamen inflexit, fallax praecordia mentis
Pompa profanorum quae metit retia sanctis
Ne forte properit paradisi ad gaudia miles.

Nor is it without a certain significance that the oldest existing bell at Cologne, dating from the eighth century, was made by the Irish monks of Cologne, and dedicated to St. Cecilia. And it may be added that the requisite picture of St. Cecilia with a portative organ was painted for the church of St. Columba at Cologne by an unidentified artist *circa* 1495. It is now in the Pinakothek at Munich.

Let me here answer an obvious objection to the association of St. Cecilia with the organ. It is contended that organs were not in use in the second century, and therefore that the traditional view is an anachronism. As a reply to this it is merely necessary to say that at the date of St. Cecilia's martyrdom (22 November, 229) organs were very popular in Rome—both hydraulic organs and pneumatic organs. Even assuming that the Saint was martyred in 177 (and this assumption is totally discredited in recent years), organs were then in use. Optatian, in 145, describes the existing organs as consisting of fifteen pipes, namely fourteen notes for the seven modes, and one additional for the proslambanomenos. Claudian, the poet, and the Emperor Julian the Apostate both describe organs. Nay more, there is now in the Museum at Carthage a hydraulic organ dating from the second century A. D., while there are several coins of Nero with a representation of the hydraulic organ. And it may be observed that organs were introduced into the churches in Spain early in the fifth century.

But there is an equally effective answer. The word organ was generically applied to represent any class of musical instruments, and as from the seventh century the king of instruments was inseparably associated with divine worship, so also the association of St. Cecilia and the organ grew up and developed. The church of St. Cecilia in Trastevere in Rome was erected on the site of the virgin martyr's home by Pope Sixtus III, in 436, and the feast of our musical Saint was noted in the Martyrology of St. Jerome, as also in the Sacramentaries of Pope Leo the Great (d. 450) and Gelasius (d. 496) and in the Martyrology of St. Bede. At length Pope St. Paschal I, 8 May, 822, solemnly translated the relics of St. Cecilia from the Catacombs and gave directions for a perpetual choral celebration in honor of the Saint. This chanting

of the Divine Office night and day, thus inaugurated, lent an added value to the traditional connexion of St. Cecilia and the organ, and set the seal on the vogue of St. Cecilia as Patroness of Music.

In England, as has been stated, the cult of St. Cecilia was started by the Irish monks, the teachers of St. Aldhelm and St. Dunstan. It is also worthy of note that the name Cecilia, under the form of Sighle, or Sheela, became extremely popular in Ireland. Chaucer, in his *Second Nonne's Tale*, thus refers to St. Cecilia :

And while that organs maden melody
To God alone thus in hir hert song she—

which couplet is a free translation of the Latin Antiphon at Lauds in the Office of St. Cecilia. It is especially remarkable that even after the unhappy severance of England from Rome at the period of the so-called Reformation, the name of St. Cecilia was retained in the Protestant Calendar prefixed to the Book of Common Prayer. The name, however, is generally Englished as "Cecily".

As early as the year 1502 a musical association was founded at Louvain, which was placed under the auspices of St. Cecilia. Not long afterward Raphael painted his celebrated picture of the Saint, with a portative organ in her hands. It was not until the year 1571, however, that the first distinctively musical religious association was formed at Coreux in Normandy, under the title of "La Puy de Musique", and the feast of St. Cecilia was made a veritable musical festival. On the vigil of the feast Solemn Vespers and Compline were sung in the Cathedral; and on the day itself there was Solemn High Mass as also Vespers and Compline; not forgetting a Solemn Requiem Mass for the souls of the founders and deceased benefactors on the morrow. After High Mass on the Saint's feast a grand banquet was given, and valuable prizes were offered for the best motets, part songs, airs, and sonnets. At this first Cecilian Festival the first prize—a silver harp—was carried off by Orlando di Lasso, the famous composer.

A similar Cecilian Society was founded at Paris, 18 May, 1575, and was attached to the Church of the Augustinian Friars. Other countries followed this example, and we read of Cecilian Festivals at various continental centres to the close

of the seventeenth century. In 1601 there was a Guild of St. Cecilia at Andernach.

At length the vogue extended to England, in 1683, but the celebration was of a purely Protestant flavor, and included Divine Service at St. Bride's Church, in London. Perhaps the most notable feature of the London celebrations was the annual ode, written by eminent poets (Dryden, Pope, Conybeare, Shadwell, D'Urpey, and Hughes), and set to music by Purcell, Eccles, Handel, Blair, and other famous composers. After the year 1703 the celebrations were held only occasionally, and they were discontinued in 1757.

The Academy of St. Cecilia in Rome, founded in 1566, by Pope St. Pius V, was ratified by Pope Gregory XIII in 1583. It was honored by a Brief from Pope Pius VIII in 1830, and is still flourishing. By a papal decree of 1709 it was ordained that no musician in Rome could exercise his art without the license of the Academy. In 1771, under its auspices, a *piccola festa* in honor of St. Cecilia was held. The Academy developed into a Liceo Musicale in 1870, and was formally launched as such, 3 March, 1877. A spacious concert hall, with a fine organ, was added in 1895. Its musical library was largely added to by Pope Gregory XVI, and was increased by the Orsini Collection in 1875.

In Dublin, celebrations in honor of St. Cecilia were inaugurated at St. Patrick's Cathedral on 22 November, 1727, and were continued for seven years. In 1730 Dryden's *Alexander's Feast* was sung and in 1731 Purcell's *Te Deum* was given, with a sermon by the Rev. Dr. Sheridan, followed by a ball! Although these quasi-religious celebrations collapsed in 1734, several settings of odes in honor of St. Cecilia continued to be occasionally performed, one of which by Dr. Samuel Murphy, Organist of St. Patrick's Cathedral, was given at Fishamble St. Music Hall, 20 April, 1768, and repeated, for the benefit of the Lock Hospital, 31 January, 1769.

Early in the nineteenth century the Society of Artist Musicians of Paris revived the Cecilian celebrations, and had a specially composed Mass performed in the church of St. Eustache on the feast of St. Cecilia. To this society is due the production of many beautiful Masses by such distinguished

composers as Adam, Niedermeyer, Dietsch, Gounod, and Ambroise Thomas, between the year 1835 and 1857.

In Germany, the Cäcilien Verein, or Society of St. Cecilia for the restoration of church music in accordance with liturgical requirements, was founded by the Rev. Dr. Franz Witt in 1870, and received the approbation of Pope Pius IX. This movement had been considerably helped by the publication of Haberl's *Magister Choralis* in 1865, a work which has now gone into thirteen editions, exclusive of the translations into English, Italian, French, Spanish, Polish, and Hungarian. Little wonder that Canon Haberl should have had many honors heaped upon him; and, in 1895, he was appointed President of the Cäcilien Verein of Germany, Austria, and Switzerland.

Arising out of a decree of the Dublin Synod, 25 November, 1879, a Cecilian Society, on the lines of that founded by Dr. Witt, was established in Dublin by the Rev. Nicholas Donnelly, the present Bishop of Canna. The first meeting was held in St. Andrew's Church, Westland Row, in 1880, on which occasion a magnificent sermon on Church Music was preached by the renowned Father Burke, O. P.

American readers may be interested to know that the first Society of St. Cecilia for the cultivation of classical music was established at Charleston, South Virginia, in 1762. New rules were drawn up and confirmed, 22 November, 1773, the special feature being a yearly concert on St. Cecilia's Day. One of the founders, Robert Dillon, was an Irishman. It is gratifying to learn that this society still flourishes, in its 150th year.

The St. Cecilia Society of New York was not founded till 1791, and it gave weekly concerts for eight years, when it merged into another society—Joseph Fitch being then the President. Two years later, in 1793, we meet with a St. Cecilia Society at Newport, Rhode Island. It does not come within our scope to touch on the Cecilian Societies—purely Catholic—for the advancement of Catholic Church Music in America. My chief aim has been to vindicate the tradition of St. Cecilia as a musical Saint and as the special Patroness of Music.

W. H. GRATTAN FLOOD.

Enniscorthy, Ireland.

ORTHOEPIY IN THE PULPIT.

He that loveth correction loveth knowledge: but he that hateth reproof is foolish.—Proverbs 12: 1.

Even in a speaker of recognized ability his mispronunciations fall harshly upon the ear, and cause the hearers to suspect that his early if not his later education has been wanting in polish; or (what is perhaps more to his detriment) that he has not been accustomed to the society of refined and cultivated people.—W. H. P. Phyfe.

In order to deserve a place among the best speakers, it is not enough that one should have what is commonly termed a good education and good sense; he must have paid particular attention to the subject of pronunciation—unless he has been surrounded during the whole period of his education with none but correct speakers, which is seldom or never the case, at least in this country.—Joseph Thomas, M.D., LL.D.

ONE Sunday morning about twenty-five years ago, the pastor's place in the pulpit of a certain Canadian church was taken by a young priest, a professor in a neighboring college. The preacher acquitted himself fairly well—at least in his own opinion, and was accordingly not much affected by the good-humored chaff indulged in at his expense by a company of four or five at the subsequent dinner in the presbytery. Comments on his rounded periods and striking figures and oratorical climaxes quite failed to disturb his equanimity; but one bit of specific criticism, though it came in the guise of a compliment, rather nettled him. “Joking aside, Father”, said the critic, “I want to congratulate you on your orthoepy. You spoke a full half-hour, yet I noticed only three mistakes in your pronunciation.”—“Indeed!” was the reply. “May I ask what they were?”—“Well, you misplaced the accent in ‘discourse’ and ‘vagary’, and you gave the wrong vowel-sound to the first syllable of ‘quiescent’.” The point proved to be well taken, and as the preacher, though not inordinately fond of correction, did love knowledge, he was not foolish enough to resent the implied reproof. Two direct results of that left-handed compliment were a closer study of the dictionary on the part of the reverend professor, and his introduction of a text-book on orthoepy into his English classes in the college; a third, though

indirect, result is his preparation, after the lapse of a quarter of a century, of the present suggestive rather than comprehensive paper.

Any hesitancy about proffering to the scholarly readers of this REVIEW an article on so elementary, not to say so kindergarten-like, a subject as correct speech has yielded to the writer's conviction that such an article will prove genuinely useful to some, at least, of the younger clergy, and may perhaps be found not quite devoid of interest to a good many of their elders. Oliver Wendell Holmes spoke for others than himself when he wrote: "The latch-key which opens into the chambers of my inner consciousness fits, as I have sufficient reason to believe, the private apartments of a good many other people's thoughts. The longer we live, the more we find that we are like other persons. When I meet with any facts in my own mental experience, I feel almost sure that I shall find them repeated or anticipated in the writings or conversation of others." Applying this theory to the matter in hand: at any time during the past two or three decades a discussion of clerical orthoepy by a writer with my present experience would very surely have interested *me*; consequently there are probably several hundred subscribers to this periodical who will not consider it a waste of time to peruse the following paragraphs.

Of the desirability of correct pronunciation in the pulpit there can scarcely be any question. If Scripture warrant be called for to emphasize its importance, such warrant can without undue straining be found in St. Paul's oft-quoted counsel, or precept: "Let all things be done decently and according to order." Now, faulty pronunciation is emphatically *not* decent, in the primary, etymological sense of that word,—is not becoming, not befitting either the dignity of the pulpit, the character of the preacher, or the nature of the preacher's utterances. Mispronouncing is clearly not "according to," but against, that order and harmony which should characterize any deliverance of the Word of God. Our spoken language is the dress of our thoughts, and it would be difficult to prove that slovenly utterance in a preacher is not fully as reprehensible as is slovenly attire; that the priest who is guilty of a careless, slipshod, vicious method of expression

is any more excusable than he would be for appearing in the pulpit with dishevelled hair, unshaven face, a soiled collar, and a ragged surplice. At the very least, incorrect pronunciation is quite as incongruous in the pulpit as the violation of grammar or the use of slang. There is at bottom just as much impropriety in a preacher's discoursing to his congregation on the "real diffrence between grievus and veenyl sins" as in his assuring them that "them there Saints simply knowed God's will and done it", or in his telling them (as, alas! once upon a time a pastor of our acquaintance actually did tell his astounded flock) : "That's the kind of a hairpin I am, and don't you forget it."

It is possible of course that carefulness as to one's pronunciation may degenerate into preciosity, or the extreme of being overnice; but such undue fastidiousness is certainly not so common among public speakers in general or pulpit orators in particular as to constitute anything like a prevalent abuse. Gross blunders, wide deviations from accepted usage, are a good deal more in evidence in both the private and the public discourse of even professional persons than are purism, scrupulous accuracy, or affected daintiness. Excessive refinement in orthoepy is indeed about the last fault with which the average preacher can be charged, save in patent irony; and many a cleric who flatters himself that his pronunciation is unexceptionable is in reality habitually guilty, not merely of negligible imperfections and venial transgressions, but of veritable mortal sins against propriety of speech.

If the foregoing statement impresses the reader as being a piece of rhetorical exaggeration, let him reflect for a moment on the way in which one or another of his clerical friends, if not he himself, would be liable to deliver such a sentence as: "My dear brethren, it is ordinarily a good plan for those who are conversant with the Douay version of the Bible to read therein the vernacular rendering of the introit, the epistle, and the gospel of each Sunday's Mass." The sentence contains no uncommon words, no terms likely to be foreign to an average preacher's vocabulary; yet the writer has in his time heard seven or eight of them habitually mispronounced by clerics who would have indignantly resented the imputation that their pronunciation was in some respects illiterate rather

than scholarly. "Brethren" is a word of two syllables, with the accent on the first, and with the vowel-sound of short *e* (as in *met*) in both; yet who has not heard it pronounced "bruthern", "bruthren", or "bretheren"? "Ordinarily" has the primary accent on the first, not the third syllable; "conversant" is also accented on the first; and "with" is not a rhyme for "pith" or "myth", its *th* being sonant or vocal, as in "breathe". "Douay" has the accent on the second syllable; the third vowel in "vernacular" is the modified long *u*, not short *u*, or short *i*; "introit" is a word of three syllables with the accent on the second;¹ and, finally, the *t* in "epistle" is silent.

The primary impulse of a reader who, on consulting his dictionary, finds that he has all his life been mispronouncing any one or several of these common words, is perhaps to comment: "Oh, well; what's the odds? My people understand me; that's the main thing." The comment is natural enough; we are all prone to excuse ourselves for violations of any code, moral or social; but, as an argument, it is a patent fallacy, hardly worth while exposing. The "main thing" is assuredly not the *only* thing that merits attention, either in speech or action, else rubrics and ceremonies innumerable might be disregarded with impunity. Equally fallacious is the probable comment of some downright old pastor of the rough-and-ready type: "'Twould suit you far better to be trying to get the grace of God in your heart, and put some piety into your sermons, than to be so mightily concerned about all this Miss-Nancyism in pronouncing." If there were any incompatibility between orthoepic proficiency and the deepest piety, if carefulness in pronouncing a sermon meant carelessness as to its substance and form, or if correctness of delivery could be secured only at the cost of earnestness and unction, the supposititious old pastor would be right; as it is, he is simply begging the question. It is a perfectly gratuitous assumption that a scholarly, correct speaker is necessarily an ineffectual one, or that the force of the best-constructed and most feelingly delivered sermon will be

¹ Though perchance you don't know it,
Still, the word is *intrōit*.

increased by the preacher's disregard of good usage in the pronunciation of its words.

Before going farther, however, something should perhaps be said of this phrase, "good usage", which denotes the court of last resort in determining whether or not a word is correctly pronounced. Use is admittedly the law of living language, both as to the meaning and spelling of words, and as to their sound as well. The usage of English-speaking people ultimately decides not only whether a given word is good English or not, but, in case it is a legitimate word, how it should be spelled and how pronounced. Naturally, the use that thus becomes law must possess several essential qualities. It must be reputable, the use of the educated, not the illiterate; it must be national, not merely local or provincial; and it must be contemporary or present. To ascertain what good use, as thus defined, decrees concerning the pronunciation of particular words is the professed business of lexicographers, and the results of their labors we find recorded in our standard dictionaries. Provided our manner of pronouncing an individual word is authorized by such a dictionary we need not take account of any adverse criticism; if we cannot quote in our support such an accredited authority, our position is logically untenable. "Yes", interjects some reader whose wish is possibly father to his thought, "but there is good authority nowadays for so many different pronunciations of the same words that it is practically impossible to pronounce them wrong." This statement is measurably true of a few English words, such as quinine, asthma, cynosure; but, unfortunately for some of us, it is a wild exaggeration as to the great bulk of our vocabulary.

There are of course scores of words in pronouncing which good usage sanctions either of two ways; but there are other scores often mispronounced in a fashion certainly unauthorized by any orthoepist of standing in the past or the present, and not likely to be sanctioned by any standard dictionary of the future. Whether we put the accent on the first or on the second syllables of such verbs as contemplate, consummate, demonstrate, and illustrate, is a mere matter of taste about which there is no disputing; but our accenting the second, instead of the first, syllables of lamentable, despicable,

peremptory, and ludicrous, is a rank violation of orthoepic good form for which no adequate excuse is available. In default of excuse, there must be some reasonable explanation. What is it? Why do speakers, well educated at least if not scholarly, so often mispronounce? Or, to be more specific, why do priests who have spent a goodly number of years in college and seminary so frequently transgress the rules of orthoepy?

In the first place, very probably, because in their boyhood they had incompetent or grossly negligent instructors. In the second place, as likely as not, because, throughout their college course, they were drilled considerably more in the pronunciation of Latin than in that of their mother-tongue. In the third place, because of an apparently general impression, among educators as well as in the world at large, that correct pronunciation is acquired without any conscious effort, is imbibed spontaneously from one's environment, is an entirely natural acquisition as is the growth of the body or the development of the mental powers. Such an impression is as thoroughly erroneous, at least in this country, as any proposition ever condemned by the Holy See. Pronunciation of some kind one does indeed acquire without conscious advertence to the process of acquisition; but, given the conditions of social life on this side of the Atlantic, the kind is apt to be faulty and vicious rather than accurate or correct. The ability to pronounce English faultlessly can be attained only by genuine and long-continued study; it is no grace infused at the time of a priest's ordination, and there are even reasons for believing that it is not a necessary concomitant of the reception of the mitre or the pallium.

It is a commonplace that first impressions are apt to be durable, and the experience of every one who has made a special study of orthoepy proves that mispronunciations acquired in boyhood have a most exasperating fashion of thrusting themselves on the tongue even when that unruly member has been taught better. Now, in the course of thirty years spent in the classroom, the present writer came into contact with boys and young men from all the Provinces of Canada and from most of the States of the Union, and he long ago discovered that while orthoepic improprieties vary

in different geographical districts, improprieties of some kind prevail in all of them, so that the Spirits of verbal cacophony and mutilated English may well exclaim:

No pent-up Utica contracts our powers,
The whole unbounded continent is ours.

Apropos of the ejaculation "Haëw", uttered by the Divinity-Student in *The Professor at the Breakfast-Table*, the author of that book remarks: "Gentlemen in fine linen, and scholars in large libraries, taken by surprise, or in a careless moment, will sometimes let slip a word they knew as boys in homespun and have not spoken since that time—but it lay there under all their culture." Instead of "boys in homespun", he might have said "boys in short dresses". We have known a priest in his forties, a man of more than ordinary culture and a quasi-professor of elocution, who in his public recitation of the Rosary or the Angelus invariably said "Hail Melly, full of grace," a patent reversion of the memory to the days of infancy. Boyish inaccuracies of speech, then, are not easily uprooted even when they come to be known as inaccuracies; and the mischief is that many a cleric keeps on repeating throughout his maturity blunders acquired in his youth and never afterward recognized as deviations from correct usage. Perhaps the indication of a few of them will add to the practicality of this paper.

Mistakes in pronunciation arise from giving the wrong sounds to the letters of a word, or from placing the accent on the wrong syllable thereof. As there are some fifty sounds for the twenty-six letters of our English alphabet, and as the possibilities of misplacing the accent or accents in words of several syllables are multiplex, it is manifest that in such an article as this only comparatively few errors can be taken account of. To begin with our first vowel: the long sound of *a*, as in hay or say, is very often replaced, and incorrectly so, by the sound of long *a* before *r* in the same syllable. Our Lady's name, for instance, phonetically spelled, is not Mare-y, but May-ry. So, too, the papal crown is ti-ay-ra, not ti-air-ra; Baruch is Bay-ruch, not Bare-uch; and vagary is va-gay-ry, not va-gare-y. The short sound of *a*, as in shall, should be, but very commonly is not, given to the initial syllables of

alternate, alternative, altercation, and to the third syllables of genealogy and mineralogy. The diphthong *æ*, often takes, in the utterance of priests who have studied the continental, the French, or the Italian pronunciation of Latin, the sound of long *a*. In *ægis*, *æon*, *æolian*, *ætiology*, *Æneas*, *Æneid*, *alumnæ*, *animalculæ*, etc., its sound is uniformly that of long *e*, as in *see*.

Whatever may be said of the traditional English method of pronouncing Latin, it is evident that those who have learned that method are less liable than others to mispronounce either English words and expressions taken directly from the Latin, or close derivatives from Latin roots. Followers of the continental method may readily, for instance, give the improper vowel sounds to such Anglicized words and phrases as *affidavit*, *alias*, *alibi*, *apparatus*, *cadaver*, *capias*, *data*, *detritus*, *fiat*, *finis*, *gravamen*, *ignoramus*, *vade mecum*, *libra*, *literatim*, *verbatim*, *nihilism*, *quasi*, *status*, *quietus*, *via*, *virago*, *rebus*, *rationale*, *vice versa*, *sine die*, *sine qua non*, and dozens of others.

With regard to the long sound of the vowel *u*, as in *use*, *muse*, *cure*, its full pronunciation is exactly equivalent to *yoo*; and one of the commonest orthoepic blunders of other days was the suppression of the *y*-element of the sound in such words as *new*, *tune*, *duke*, *suit*, *lure*, pronouncing them *noo*, *toon*, *dook*, *soot*, *loor*. While most orthoepists still condemn this modification of the long *u* sound, the *Century Dictionary* notes a tendency among even good speakers to lessen the *y*-element. In practice, one will do well perhaps to follow on this point, as on most others concerning either the pronunciation or the propriety of words, Pope's counsel:

In words as fashions the same rule will hold,
Alike fantastic if too new or old;
Be not the first by whom the new are tried,
Nor yet the last to lay the old aside.

Commenting on the avoidance of perhaps the most prevalent of all errors of pronunciation, at least in public speaking, Richard Grant White has said: "It is in the delicate but firm utterance of the unaccented vowels with correct sound that the cultured person is most surely distinguished from the uncultured." To mention only a few cases in which such

vowels receive an incorrect sound, the initial syllables "en" and "em", and the final syllables "ment", "less", and "ness" are habitually mispronounced by a whole host of speakers with the sound of short *i* or short *u*, instead of that of the short *e*: *indure*, *inlighten*, *imbrace*, *complimunt*, *commandmunts*, *carelissniss*, *gracefulnuss*, etc. This fault is naturally most common with speakers who fail to articulate distinctly. Clear-cut articulation is absolutely essential to any one who wishes to be understood by a large body of hearers, especially if he is inclined to speak at all rapidly. The lack of it turns "Extreme Unction" into "extramunction", and occasions many other equally egregious errors. It is to be remarked, however, that while there can be no correct pronunciation without distinct articulation, the converse statement is not true. A man may articulate with exemplary distinctness, yet at the same time violate sundry canons of orthoepy. A small Acadian friend of ours articulated admirably when he read "despicable" as *deez-pie-say-beel*, but he committed seven faults of pronunciation in the process,—gave the wrong sounds to six letters, and in addition misplaced the accent. As a matter of fact, the more perfect the articulation of a poor pronoucer, the more emphasis is given to his blunders. "Heenyus" (heinous) or "instid" (instead), for instance, never sounds so boorish as when enunciated by a notably distinct speaker.

The sounds of the English consonants constitute no less prolific a source of orthoepic errors than do those of our vowels. *G* hard is often improperly changed to *g* soft or *j*, in such words as *gerrymander*, *gehenna*, *gibbet*, *gibbous*; and soft *g* as often sounded hard in *gillie*, *gibbet*, *Giotto*, *gist*, and the obsolete *gest*. The sound of *g* is not rarely suppressed in length and strength, reducing the words to "lenth" and "strenth." Similarly, the *h* is erroneously made silent in *shriek*, *shrink*, *shrive*, *shrine*, *shrill*, *shrub*, and *shrug*. By the improper omission of the *t* sound, *acts*, *facts*, and *faults* become "aks," "faks," and "false." In all probability, ninety per cent of the people who read or spoke about the exploration of Peary and Cook a year or two ago, talked of the "Artic," instead of the Arctic Ocean; not a few cultured persons seem to ignore that the sound of *th* in *truths* is identical with its

sound in truth, and some add a superfluous *th* to the word height.

As for the third source of orthoepic blunders, or the third form of them, the misplacing of the accent, it may be well to recall Webster's statement: "There are no principles by which to determine the accent in English." The language has not changed materially since Webster's time, and any so-called rules for the proper accentuation of English will be found to be so vague and indeterminate as to afford little genuine assistance in pronouncing specific, concrete words. Studying the dictionary and observing the usage of good speakers are still the only effective means of learning where to place the accent in English speech.

That a more general employment of these means is desirable, even among preachers, is abundantly evident from the frequently incorrect, and occasionally grotesque, accentuation given to, among other words—adept, adult, abstractly, apotheosis, exigency, exquisite, hospitable, impotent, indisputable, incomparable, irrevocable, irreparable, eligible, contritely, contumely, contumacy, pedestal, recitative, temporarily, arbitrarily, research, address (noun), inquiry, schismatic (noun), tirade, etc.

Akin to improper accentuation is the error of contracting two syllables into one. Speaking of Tom Griffin's pronunciation of "quiet", the author of *The Devil's Parables* says that every Corkonian of his day pronounced the word as one syllable "quite". The mistake is not confined, however, to the natives of Cork. We hear "reel" for real, "pise" (rhyming with rice) for pious, "boynt" for buoyant, "dool" for duel, "jool" for jewel; and a poet-priest not many months ago spoiled an otherwise fine sonnet by rhyming "cruel" (crule!) with "rule". The elision of syllables in pronouncing long words should also be noted. "Accompniment" for accompaniment, "genrally" for generally, "immejately" for immediately", "authoritive" for authoritative, "suppositious" for supposititious, and "superrogatory" for supererogatory, are examples.

In pronouncing proper names from Scripture, it should be borne in mind that the Catholic spelling of a number of them differs from that found in the Protestant version of the Bible,

and that the different spelling frequently calls for a different pronunciation. The final vowel sound in Gethsemani and Noemi, for instance, is long *i*, as in high. The same sound occurs in the second, and accented, syllable of Jairus, and in the first of Dives, which, by the way, is a dissyllable, and does not rhyme, as we have heard a retreat-master make it rhyme, with "hives". Cyrene is a word of three syllables, with the accent on the second; as is Emmaus, accented at will on the first or second; and Raphael, accented on the first. Parasceve has four syllables with the third (see, not say) accented, or, on the authority of the *Century Dictionary*, may be pronounced as a trisyllable with the accent on the first. Capharnaum has four syllables with the accent on the second. The final syllable of the name of the Holy City is "lem" rhyming with "hem", and the man who says "Jerusalum" would probably complain of getting an attack of "nooraligy" at the "zoo-ological" gardens, or talk on a hot day of being "covetyus" of a neighbor's "alapaca" coat. Other Biblical names commonly mispronounced are Belial, Beelzebub, Elishah, Ezekiel, Ezechias, Corozain, Isaias, Bethphage, Esther, Lebanon, Cedron, and, as good old Father V. used to say—in defiance of orthoepy—"et cethra, cethra, cethra, and so on and so forth".

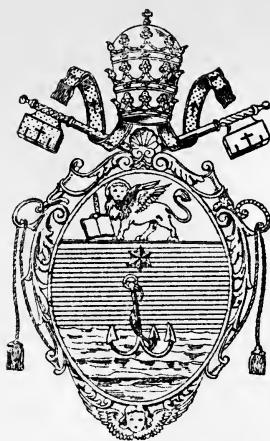
Enough has been written, however, to suggest to the reader the various ways in which his utterance may be vitiated, and perhaps enough also to vindicate the appearance of this paper in the pages of a scholarly review for the clergy. While it would be extravagant to assert that correct pronunciation is all-important to a preacher, it would be equally foolish to look upon it as practically unimportant. Apart from any consideration of the verbal excellence congruous to so sublime a function as preaching, the degree of a man's proficiency in orthoepy is very commonly accepted, whether rightly or wrongly, as the measure of his culture—or his lack of it. Even the most highly cultured speaker may of course occasionally mispronounce; but, as Holmes remarks, "there is a difference between those clerical blunders which almost every man commits, knowing better, and that habitual grossness and meanness of speech which is unendurable to educated persons, from anybody that wears silk or broadcloth."

Such attention as the present writer has given to the subject has convinced him that faultless pronunciation, like Christian perfection, is an ideal toward which all preachers should tend, rather than a facile accomplishment which any considerable number of them are likely to attain. Cherishing no illusions as to his personal limitations, he disclaims any pretension to the title of phonologic expert for himself, and he thinks it highly probable that it is a very exceptional preacher to whom may not be said with substantial truth:

There are more things in the "Unabridged,"
your Reverence,
Than are dreamt of in your orthoepy.

ARTHUR BARRY O'NEILL, C.S.C.

Notre Dame, Indiana.



Analecta.

S. CONGREGATIO CONCILII.

I.

DE METHODIS POSSIDENDI ET ADMINISTRANDI BONA ECCLESIASTICA IN STAT. AMERICAEE FOED.

Sacrorum Antistitum Foederatorum Statuum Americae magna laus est quod, inter sedulas curas, quibus pro incremento catholicae religionis et pro fidelium pietate fovenda animum et vires impendunt, etiam rerum temporalium Ecclesiae tuitioni et rectae administrationi prudenter consulere nunquam omiserint. Eorum pastoralis sollicitudinis et in hoc plura praesto sunt argumenta, quae inter profecto adnumeranda sunt quae de bonorum administratione in plenariis synodus Baltimorensibus constituta inveniuntur.

Nuper autem nonnulli ex Episcopis, praesentibus attentis circumstantiis et aliquorum locorum peculiaribus necessitatibus perspectis, consilia a S. Sede expetere opportunum censuerunt, simulque SSimum D. N. exorarunt, ut aptae normae ad res temporales gerendas pro tota Statuum foederatorum Americana republica constituerentur.

Sacra autem haec Concilii Congregatio, cui negotium demandatum est, omnibus mature perpensis, ac prius per R. P. D. Delegatum Apostolicum exquisito voto Rmorum Archiepiscoporum istius regionis, atque huic voto praesertim in-

haerens, in plenariis comitiis diei 29 Iulii postremo elapsi, sequentia proponere et statuere censuit:

1.^o Ex methodis quae pro possidendis et administrandis ecclesiasticis bonis nunc vigent in Statibus Americae Foederatis ea ceteris praferenda est, quae vulgo dicitur *Parish Corporation*, cum illis tamen conditionibus et cautelis, quibus in statu Neo-eboracensi in usu est. Hanc igitur methodum Episcopi, si lex civilis consentiat, quoad bona temporalia in suam dioecesim introducere statim curabunt. Si vero lex non consentiat, apud civiles auctoritates efficaciter instabunt ut quam primum concedatur.

2.^o In locis tantum in quibus a lege civili non admittitur *Parish Corporation* et donec eius concessio obtineri nequeat, permittitur alia methodus quae dici solet *Corporation sole*, ita tamen ut Episcopus in administratione bonorum ecclesiastcorum procedat, auditis interesse habentibus et consultoribus dioecesanis, et in negotiis maioris momenti de eorum consensu, super hoc ipsius Episcopi conscientia onerata.

3.^o Methodus quam vocant *in Fee simple* omnino est abolenda.

Haec quae EE. PP. salubriter constituere opportunum duxerunt, A. T. de auctoritate SS. D. N. communicare gaudeo, spe fretus ex eorum executione in ista praenobili regione maiora bona esse Ecclesiae profutura.

Interim fausta omnia Tibi ex corde adprecor a Domino, et qua par est reverentia me profiteor.

A. T.

uti fr.

C. CARD. GENNARI, *Praefectus*.

B. POMPILI, *Secretarius*.

II.

DUBIA CIRCA DIES FESTOS RECENTI MOTU PROPRIO "SUPREMI DISCIPLINAE" SUPPRESSOS.

Sacrae Congregationi Concilii circa interpretationem eorum quae nuperrimo Motu Proprio *De diebus festis* a Sanctissimo Domino Nostro Pio Papa X die 11 mensis Iulii hoc anno 1911 edito constituta sunt, dubia quae sequuntur enodanda proposita fuerunt:

I. An in festis nuper primo Motu Proprio suppressis quoad forum, nempe Ssmi Corporis Christi, Purificationis, Annuntiationis et Nativitatis B.M.V., S. Ioseph Sponsi eiusdem B.M.V., S. Ioannis Apostoli et Evang., et Patroni cuiusque loci vel dioecesis, obligatio remaneat Sacrum faciendi pro populo.

II. An in Ecclesiis Cathedralibus et Collegiatis omnia in praedictis festis suppressis servanda sint prout in praesenti sive quoad officiaturam choralem, sive quoad solemnitatem tum Missarum tum Vesperarum.

III. An festa ex voto vel constituto, auctoritate etiam ecclesiastica firmato sancta, a numero festorum cum obligatione sacram audiendi vigore novissimae huius legis expungantur.

IV. An eadem lex novissima de diebus festis servandis immediate vigeat.

S. C. Concilii omnibus mature perpensis, ex speciali facultate a SSmo D. N. Pio PP. X tributa, ad omnia haec dubia respondendum censuit: *Affirmative.*

Datum Romae ex Secretaria S. C. Concilii, die 8 Augusti 1911.

C. CARD. GENNARI, *Praefectus.*

L. * S.

B. Pompili, *Secretarius.*

S. ROTA ROMANA.

Citatio Edictalis.

NULLITATIS MATRIMONII.

Cum constet Curiam Episcopalem *Nashvillen.* citationem Dñae Mildred Montague in hac causa conventae indicere non potuisse quia Dñam Montague reperire datum non fuit, per praesens edictum eamdem citamus ad comparendum sive per se, sive per procuratorem legitime constitutum, in Sede Tribunalis S. Romanae Rotae die 8 Nov. 1911 hora undecima ad videndum subscribi infrascriptum dubium, nec non destinari diem, qua habebitur turnus rotalis pro causae definitione. Cum declarione quod nisi comparuerit contumax habebitur. Dubium: *An sententia rotalis sit confirmanda vel infirmando in casu?*

Ordinarii locorum et fideles quicumque notitiam habentes

de domicilio aut commorationis loco dominae praefatae, curare debent, si et quatenus fieri possit, ut de hac edictali citatione eadem moneatur.

Romae, die 6 Septembris 1911.

FRANCISCUS HEINER, *Ponens.*

L. * S.

Sac. Tancredes Tani,
Notarius S. R. Rotae.

TRIBUNAL DE LA SACRÉE ROTE ROMAINE.

Citation par Edit.

NULLITÉ DE MARIAGE.

Puisqu'il conste que la Curie Épiscopale de Nashville n'a pas pu notifier la citation à Madame Mildred Montague, car il n'a pas été possible de trouver cette dame, nous citons par le présent édit la même dame Mildred Montague à comparaître, personnellement ou par procureur légitimement constitué, au siège du Tribunal de la S. Rote Romaine, le 8 novembre 1911 à 11 heures du matin, pour voir souscrire le doute ci-dessous rapporté, et fixer le jour de la proposition de la cause devant la Rote; avec déclaration que si la dite dame ne paraîtra pas, on la considérera contumace. Doute: "*La sentence rotale doit-elle être confirmée ou révoquée?*"

Les Ordinaires des lieux et les fidèles ayant connaissance du domicile ou du lieu de la résidence de la dite dame sont obligés, dans la mesure du possible, de l'avertir de la présente citation.

Rome, le 6 Septembre 1911.

FRANÇOIS HEINER, *Ponent.*

L. * S.

Sac. Tancredes Tani,
Notaire de la S. Rote R.

S. RITUUM CONGREGATIO.

I.

DE FESTO S. JOANNIS BAPT. CELEBRANDO.

Quum ex *Motu Proprio* Sanctissimi Domini Nostri Pii Papae X diei 2 elapsi mensis Iulii, Festum Nativitatis S. Ioannis Baptistae, a die 24 Iunii perpetuo translatum, assi-

gnatum fuerit Dominicæ ante Solemnia Ss. Apostolorum Petri et Pauli, tamquam in sede propria, nonnulli Rmi Episcopi, paragrapnum quartum eiusdem *Motus Proprii* perpendentes, quo cautum est in locis peculiari Indulto Apostolico utentibus nihil esse innovandum inconsulta Sede Apostolica, huic dispositioni obtemperantes, ipsam Sanctam Sedem adierunt, reverenter postulantes a Sacra Rituum Congregatione:

Utrum Dioeceses ubi hucusque Festum Nativitatis S. Ioannis Baptiste quotannis celebratum est die 24 Iunii cum Apostolica dispensatione a Feriatione, possint hunc diem retinere, vel potius debeat sumere praefatam Dominicam in Kalendario Universalis nuper assignatam Nativitati Sancti Praecursoris Domini?

Et Sacra eadem Congregatio, ad relationem subscripti Secretarii, attento novissimo *Motu Proprio* "De diebus festis" una cum subsequentibus declarationibus, propositae quaestioni rescribendum censuit: *Negative ad primam partem; affirmative ad secundam.*

Hanc vero resolutionem Sanctissimus Dominus Noster Pius Papa X ratam habuit, probavit atque servari mandavit.

Die 7 Augusti 1911.

Fr. S. CARD. MARTINELLI, *Praefectus.*

L. * S.

† Petrus La Fontaine, Ep. Charystien., *Secretarius.*

II.

INTERIOR PARS CIBORII NON EST CUM LAMPADIBUS ELECTRICIS ILLUMINANDA.

Expostulatum est a Sacrorum Rituum Congregatione: Utrum liceat, iuxta prudens Ordinarii iudicium, tempore expositionis privatae vel publicae, interiorem partem Ciborii cum lampadibus electricis in ea collocatis illuminare, ut Sacra Pixis cum Sanctissimo Sacramento melius a fidelibus conspici possit?

Et Sacra eadem Congregatio ad relationem subscripti Secretarii, auditio Commissionis Liturgicae suffragio, praepositae quaestioni respondendum censuit: *Negative.*

Atque ita rescriptsit, die 28 Iulii 1911.

Fr. S. CARD. MARTINELLI, *Praefectus.*

L. * S.

† Petrus La Fontaine, Episc. Charystien., *Secretarius.*

ROMAN CURIA.

PONTIFICAL APPOINTMENTS.

5 July, 1911: Mr. John Joseph Lambert, Diocese of Denver (Colorado), Knight of the Order of St. Gregory (civil class).

12 July, 1911: The Rev. Denis J. Murphy, Vicar General of the Diocese of Nashville, Tenn., Domestic Prelate.

17 July, 1911: The Rev. Michael Joseph Spratt, Rector of St. Michael's Church, Belleville, in the Archdiocese of Kingston (Canada), appointed Archbishop of Kingston.

19 July, 1911: Mr. James Guerin, Mayor of Montreal (Canada), Commander of the Order of St. Gregory the Great (civil class).

21 July, 1911: The Rev. Oliver Eleazar Mathieu, ex-Rector of the University of Quebec (Canada), appointed Bishop of Regina (Canada).

28 July, 1911: The Right Rev. John Grimes, Bishop of Christchurch (Australia), made Assistant to the Pontifical Throne.

1 August, 1911: Mgr. Emanuel Bidwell, Chancellor of the Archdiocese of Westminster (England), Domestic Prelate.

2 August, 1911: The Rev. Anselm Bourke, Missionary of Perth (Australia), Domestic Prelate.

11 August, 1911: The Right Rev. Joseph Schrembs, Titular Bishop of Sofene (Armenia) and Auxiliary to the Bishop of Grand Rapids, appointed Bishop of Toledo.

The Right Rev. James John Keane, Bishop of Cheyenne, appointed Archbishop of Dubuque.

Studies and Conferences.

OUR ANALECTA.

The Roman documents for the month are:

S. CONGREGATION OF COUNCIL

I. Addresses a Letter to the Ordinaries of the United States of America in which the following rules are laid down regarding the legal incorporation of titles to and possession and administration of church property:

1. The most desirable method of holding title to and right of administering church property is that known as "Parish Corporation", with the safeguards and conditions recognized at present by the State of New York. This method is to be introduced at once, wherever possible.

2. In those dioceses where the civil law precludes recognition of "Parish Corporations" in the ownership and administration of church property, the method hitherto in use in many dioceses, of constituting the bishop a "corporation sole," is allowed, with the understanding that the Ordinary act with the advice, and in important matters with the consent, of the diocesan consultors.

3. The holding of diocesan property by ecclesiastics in *fee simple* is abolished. (See below, pp. 596-8.)

II. Decides that:

1. Where the obligation existed of saying Mass *pro populo* on the feasts suppressed by the recent Motu Proprio "De Diebus Festis" (11 July, 1911), the obligation remains, despite the suppression of the said feasts.

2. The choir observances in Cathedral and Chapter churches are to be retained as before the Motu Proprio.

3. Holidays of obligation constituted as the result of a vow and sanctioned by ecclesiastical authority are included in the legislation of the Motu Proprio.

4. This legislation takes effect at once.

S. CONGREGATION OF RITES decides:

1. The feast of the Birth of St. John is to be celebrated on the Sunday assigned in the recent Motu Proprio, even in

those dioceses which hitherto enjoyed the "dispensatio a feriatione".

2. Electric illumination of the interior of the Tabernacle in order to bring into better sight the Pyx containing the Blessed Sacrament is not permissible.

OFFICIAL CITATION FOR THE SETTLEMENT OF A MARRIAGE CASE BY THE ROMAN ROTA.

As the Episcopal Curia of Nashville has been unable to ascertain the actual domicile of a certain Mildred Montague, whose testimony is required to establish the validity of a marriage case (which has been appealed to the Roman Rota), the *Acta Apostolicae Sedis* publishes a "Citatio edictalis" calling upon the said Mildred Montague to present herself personally or by duly commissioned agent at the office of the Rota by eleven A. M. of 8 November, 1911, in order to testify to the legality of the proceeding, before the Roman Rota.

The Ordinaries of the different dioceses and the faithful who may know of the domicile or present residence of the said lady are requested to notify her at the earliest opportunity of the terms of the above citation.

Dated Rome, 6 September, 1911; signed by the Advocate, Mgr. Francis Heiner, and the Notary, the Rev. Tancred Tani.

COLLECTING MONEY AT CHURCH DOORS UNCONDITIONALLY ABOLISHED.

The custom of collecting a specified fee at the church door from those who are not regular seat-holders, or who cannot be relied upon to comply in other ways with the demands to supply the parochial needs, has grown of late years. It is tolerated in spite of the prohibition of our Plenary Councils, and is sought to be justified on the ground that the people understand and approve the system as the easiest way of enforcing reasonable compliance with the divine law which obliges one to support religion in proportion to his ability and the needs of his parish. The requirements of public worship happen to be unusually stringent in a new country where the ministry of religion is an affair not of the State but of the

individual, where churches, schools, parish houses, and manifold charitable institutions are to be supplied from the voluntary contributions of the faithful. This aspect of the work of upbuilding religion has won toleration in some places for what must have seemed to outsiders and to those not familiar with the motives of the Catholic hierarchy and clergy, an open violation of the laws of the Baltimore Council, which forbade the practice, "sicubi forte existat," because at that time the necessity of parish schools, of separate Catholic charity organization, and of proportionate expenditure for the maintenance of expensive church property, especially in large cities, was not so apparent or real as it is to-day.

But while criticism and condemnation, especially on the part of non-Catholics who understand neither the temper of the Catholic people nor the needs of Catholic worship, have largely exaggerated and misrepresented the practice of pastors seemingly exacting contributions at the church door from the people who felt the obligation of attending services therein, there has been unquestionably abuse on the part of the clergy in places where the needs of the parish did not warrant any such collecting, and where priests have apparently taken advantage of the generosity of the faithful to enrich themselves, to build needlessly costly residences for their own comfort, or to expend unnecessarily large sums for improvements dictated by personal vanity or notions of enterprise rather than by the needs of their flocks. This has caused comment and at times scandal.

Furthermore there is something utterly repugnant to the sense of propriety in the appearance of the money-changer at the gate of the temple or in the vestibule of the house of prayer. This appearance of scandal, even where there exists a proper motive for the act itself, is often injurious to the actual interests of religion. Hence, whatever excuse may be offered for the practice, whatever good may be furthered by the contributions thus enforced, the effect in another sense is hurtful to the community. As a matter of fact, priests are frequently stigmatized as "money grabbers", as vulgar brow-beaters who exact a fee for attendance at sacred rites, where attendance is obligatory. The testaments of priests who now and then leave behind them sums disproportionate to their ac-

credited incomes, for the use of their relatives or the contention of lawyers, or even for charities, give color to these insinuations of laggard Catholics and ignorant bigots.

Hence it is entirely just and wise to legislate against a practice that discredits religion, even if the said practice has some advantages in promoting the material upbuilding of the Catholic Church in America. Nor does it seem necessary to defend it as a necessity in the past. Where a pastor and his assistants devote themselves to the upbuilding of the spiritual Church by intelligent zeal and personal sacrifice, there will never be any real lack of the material things, especially such as would be supplied by morally enforced contributions at the door of the church. Most people love truth; but one must demonstrate it to them, not merely talk it at them. Love of truth begets charity, and charity grows with every stirring of generous impulse created by the words of a priest. To say that there are people who are hard-hearted and indifferent is a platitude. There are of course; but they are not made dutiful by browbeating them. A whole-souled priest is expected to change them by preaching and good example. To question the efficacy of the priestly life or of the teaching of the Gospel is to deny the eternal truth which we profess to inculcate by word and example.

The following Circular Letter of the Apostolic Delegate is therefore both reasonable in its demands on our obedience and helpful to edification. At the same time it is a very positive command which can be ignored only at the risk of violating priestly loyalty and obedience.

29 SEPTEMBER, 1911.

Your Lordship:

On different occasions complaints have been made by various persons to this Delegation of the custom existing in some places as to the demand made at the doors of the church for money contributions to be given by those who are entering for the purpose of assisting at Mass or at other religious services.

It was also said that in some localities tickets for entrance to the church for the same purposes were previously sold, and especially on the occasion of Christmas, Easter, etc., and were then demanded at the door of the church.

The necessary investigation having been made, it was found to be only too true that these practices really exist in some of the parishes

of the various dioceses, and I did not fail to call the attention of the Ordinaries to the matter.

Since there is here a question of a practice really reprehensible and already condemned, a practice, moreover, which could easily spread, and thus gives still greater scandal both to Catholics and to non-Catholics, I have deemed it my duty to make it the subject of a circular letter.

It has long been known to all how strongly the Holy See has reprobated all practices of this kind, their explicit condemnation having been made by Pius IX in the year 1862. Not less explicit are the provisions of the Second and the Third Plenary Council of Baltimore concerning this matter. (Cfr. Conc. Plen. Balt. II, No. 397 and Conc. Plen. Balt. III, No. 288.) To these should be added the fact that the S. C. of the Propaganda addressed to all the Bishops of the United States a letter dated 15 August, 1869, which contained the following: "Praxim pecunias exigendi ad fines ecclesiasticorum ut fideles ingredi possint, et divinis mysteriis adesse. . . . penitus aboleri atque eliminari cupiens, S. Congregatio A. Tuam nunc in Domino adhortari non desinit, ut omnem curam conferas, si forte in aliquibus istius dioecesis locis consuetudinem huiusmodi invaluisse noveris, *ne ulli omnino collectores*, quando christifideles in ecclesiam ingreditur, quo divinis mysteriis adstare, vel verbum Dei audire possint, ad earumdem ecclesiasticorum fines ponantur."

I also wish to add that so recently as the 22nd of May, 1908, His Eminence, the Cardinal Prefect of the Propaganda, having received complaints concerning this matter, directed me to take measures to prevent the repetition of abuses of this kind, and I accordingly called the attention of the Bishop in whose diocese the abuse was verified to the matter.

After all that I have here set forth, Your Lordship, to whom ecclesiastical decorum and the good of souls are above all other considerations, will, I am sure, be more than ever convinced of the necessity of completely eliminating all evils of this kind. I therefore request you to command all rectors of churches in your diocese to discontinue all these practices, if they have already been introduced, and by no means to permit them to be established, if they do not already exist.

I well know that in some churches money is collected at the door, not for mere entrance, but as a payment for a seat in the church. Even this practice cannot be tolerated, since it produces an undesirable impression on all, and has proved to be, in practice, the cause of many regrettable consequences.

This custom also is, moreover, directly and manifestly opposed to the spirit of the above-mentioned letter of the S. Congregation of the

Propaganda, in which it is explicitly said, "ne ulli omnino collectores . . . ad ecclesiarum fores ponantur." This custom, therefore, must also be abolished. In order, however, that the proper revenue from the pews be not lost, Your Lordship can devise some other method involving no objectionable features.

It need not be said that the present letter is not intended to prevent the distribution or the taking up of tickets gratuitously given when special circumstances suggest their use.

I am sure that Your Lordship will put into execution without delay what I have here, as a matter of conscience, directed; instructing the clergy at the same time that if in the future further complaints concerning these matters are received and are found to be well grounded, the rector responsible for them will be condignly punished.

Kindly acknowledge the receipt of this letter.

Respectfully yours in Christ,

† D. FALCONIO,

Apostolic Delegate.

INCORPORATION OF CHURCH PROPERTY IN THE UNITED STATES.

To make more intelligible the Decree of the S. Congregation of the Council (see above, pp. 585-6) on the incorporation of Church property we quote the following paragraphs from the Code of Civil Law for the State of New York:

Incorporation of Roman Catholic and Greek Churches.—An unincorporated Roman Catholic church, or an unincorporated Christian Orthodox Catholic church of the Eastern Confession, in this State may become incorporated as a church by executing, acknowledging, and filing a certificate of incorporation, stating the corporate name by which such church shall be known, and the county, town, city, or village where its principal place of worship is, or is intended to be located.

A certificate of incorporation of an unincorporated Roman Catholic church shall be executed and acknowledged by the Roman Catholic Archbishop or Bishop, and the Vicar-General of the diocese in which its place of worship is, and by the rector of the church, and by two laymen, members of such church, who shall be selected by such officials, or by a majority of such officials.

On filing such certificate, such church shall be a corporation by the name stated in the certificate.

Government of incorporated Roman Catholic and Greek Churches.—The Archbishop or Bishop and the Vicar-General of

the diocese to which any incorporated Roman Catholic church belongs, the rector of such church, and their successors in office, shall, by virtue of their offices, be trustees of such church. Two laymen, members of such incorporated church, selected by such officers or a majority of them, shall also be trustees of such incorporated church, and such officers and such laymen trustees shall together constitute the board of trustees thereof. The two laymen signing the certificate of incorporation of an incorporated Roman Catholic church shall be the two laymen trustees thereof during the first year of its corporate existence. The term of office of the two laymen trustees of an incorporated Roman Catholic church shall be one year. Whenever the office of any such layman trustee shall become vacant by expiration of term of office or otherwise, his successor shall be appointed from members of the church, by such officers or a majority of them. No act or proceeding of the trustees of any such incorporated church shall be valid without the sanction of the Archbishop or Bishop of the diocese to which such church belongs, or in case of their absence or inability to act, without the sanction of the Vicar-General or of the administrator of such diocese.

In 1902 the following *Amendment* was added to the Statutes:

Division of Roman Catholic Parish; Disposition of Property.—Wherever a Roman Catholic parish has been heretofore or shall hereafter be duly divided by the Roman Catholic bishop having jurisdiction over said parish, and the original Roman Catholic church corporation is given one part of the old parish, and a new or second Roman Catholic church corporation is given the remaining part of the old parish, and it further appears that by reason of the said division the original Roman Catholic church corporation holds title to real property situate within the part of the old parish that was given to the new or second Roman Catholic church corporation, then the said Roman Catholic bishop or his successor shall have the right and power, of himself, independently of any action or consent on the part of the trustees of the original Roman Catholic church corporation, to transfer the title of the said real property, with or without valuable consideration, to the said new or second Roman Catholic church corporation. Said transfer shall be made by the said Roman Catholic bishop or his successor after having complied with the requirements of the code of civil procedure in the same manner as the trustees of any religious corporation are compelled to do before making a transfer of church property. If a valuable consideration is paid for the transfer the same shall be

received by the said Roman Catholic bishop or his successor, and distributed between the said original Roman Catholic church corporation and the new or second Roman Catholic church corporation, in such proportions as in the discretion of the said bishop or his successor may seem proper.

His Grace the Archbishop of New York in a Pastoral Instruction addressed to his diocesans in 1909 writes as follows:

The Church wisely makes provision for the guidance of those called to administer her temporal interests. By special legislation the Clergy are instructed that all property belonging to the Church in this diocese must be held by the corporation, and not in the name of the pastor. If, in any particular case, property is secured in the name of the pastor, that property must be legally transferred immediately to the corporation. The statutes of the diocese (Syn. V, Titulus XX, No. 249) make it suspension *ipso facto* to hold personally, i. e. in one's own name, for three months, the property of the Church, unless, for special reasons, permission to do so has been obtained from the Ordinary.

No property can be bought, or sold, for the church corporation, without the previous consent of the Archbishop. This consent is only obtained after the matter has been submitted to the consultors, and after a meeting of the trustees of the corporation has been legally called, at which, at least *four* of the members of the corporation being present, a resolution has been passed approving the proposed transaction.

As the board of trustees, in our church corporations, consists of *five* members; namely, the Archbishop, the senior vicar-general, the pastor of the church, and the two lay trustees—the law relating to business transactions by such board requires the presence of two-thirds of this body to form a quorum; two-thirds, therefore, of five calls for the presence of *four* members; so that a majority, which would be only three, does not constitute a quorum, as some have been led to believe.

"CONCEALED IN HUMAN FOOD."

To the Editor, THE ECCLESIASTICAL REVIEW.

"My faith beholds Thee, Lord,
Concealed in human food;
My senses fail, but in Thy word
I trust, and find my God."

In these verses, the line "Concealed in human food" was objected to as not quite correct. This objection seemed well-founded, and

"as" was suggested in place of "in". So the line would read, "Concealed as human food". Do you think that there can be any reasonable objection to the line in this last form?

E. P. G.

Ans. There seems to be no practical difficulty offered by the change of the line to "Concealed as human food". The original line is doubtless borrowed from the English translation of the *Pange Lingua* (probably by Dryden) appearing in the Catholic "Primer" of 1706:

Sing, O my tongue, adore and praise
The depth of God's mysterious ways;
How Christ, the Gentiles' king, bestowed
His flesh, *concealed in human food*. . . .

Into how many other Catholic prayer-books the translation was carried we do not know; but the original line "Concealed in human food" does not seem to have suggested to our forbears the doctrine of consubstantiation or that of impanation. However awkward the line may be from the viewpoint of theological correctness, it has had the sanction of good usage. The change of "in" to "as" makes the line less objectionable—or, rather, unobjectionable—from a practical standpoint; but there seems still to remain some kind of awkwardness clinging to it. It might perhaps be desirable to reform the whole stanza, which, by the way, does not contain any perfect rhyme.

H. T. H.

THE QUESTION OF VASOTOMY.

To the Editor, THE ECCLESIASTICAL REVIEW.

If you have not absolutely closed the discussion carried on with much intelligent impartiality in your magazine, I would like to say a word in regard to this important problem in pastoral medicine and in morals, in view of the anticipated decision by the Holy Office. I believe that there will be no such decision, or that, if the Sacred Congregation speaks, it will wisely discriminate so as to exclude the notion that this operation is to be regarded as contrary to the moral law on grounds similar to those that forbid the practice of onanism. While State officials and doctors may speak of the wisdom of preventing criminal progeny by superinducing sterility,

it should not be forgotten that the actual plea in most cases is that vasectomy is a remedy against a certain disease; and that this disease is accountable for much of the violation of public order hitherto regarded as responsible crime. That is a view which has forced itself upon the conviction of careful students of criminology in modern times.

In moral theology, as in civil law, the rule has been to assume the existence of accountability where there is knowledge; or, in other words, consciousness of a prospectively wrong act implies freedom to avoid it. "Medical authorities on insanity are practically unanimous in rejecting this judicial test." Dr. John A. Ryan, in an article in the *Catholic Encyclopedia* on Insanity, speaking of the moral aspect of the subject, says: "According to medical authorities, impulsive insanity may occur without delusions or any other apparent derangement of the intelligence. Those suffering from it are sometimes driven irresistibly to commit actions which they know to be wrong, actions which are contrary to their character, dispositions, and desires. Many suicides and homicides have in consequence of such uncontrollable impulses been committed by persons who were apparently sane in all other respects. Obviously they were not morally responsible for these crimes. Although this theory runs counter not only to English and American legal procedure, but also to the opinion of the average man, it seems to be established by the history of numerous carefully observed cases. Moreover, it is inherently probable. Since insanity is a disease of the brain which may affect any of the mental faculties, there seems to be no good reason to deny that it can affect the emotions and the will almost exclusively, leaving the intellectual processes apparently unimpaired. The theory does, indeed, seem to disagree with the doctrine of our text-books on moral philosophy and theology which maintains that freedom of the will can be diminished or destroyed only through defective or confused action of the intellect. There is however no real opposition, *except on the assumption* that the will and intellect of a diseased mind coöperate and harmonize as perfectly as in a mind that is sane."

The attitude therefore which the State takes in the matter of causing sterility is not always one of perverted moral views. It is manifestly unlawful to cause sterility. But it is not unlawful to cure a disease, even though the cure brings on sterility.

In view of the actual facts, which leave no doubt that our State legislatures will eventually adopt vasectomy as a remedy for diminishing irresponsible violation of law, it may not be wise to assume

toward the practice an attitude which, however desirable for maintaining a theoretically high standard of morality, is not made obligatory by the fundamental moral law.

In an article in the October number of *Everybody's Magazine* entitled "Our Human Misfits", Dr. Woods Hutchinson, author of some works on criminal physiology which have attained a certain authority, refers in the following terms to the moral as well as physical improvement produced by vasectomy: "Its application has already been carried out now for some six or seven years past in one of the States of our Union which has the most intelligent criminal and charitable code, with actual results that far exceed expectations. The effect upon the male criminal was to render him much more amenable to discipline, to improve his general nutrition and his mental balance, and to give him a sense of protection against himself, and of a new grip upon his life-problem. For instance, while the average rate of relapse and return of a thousand convicts sent out from this institution has been about 25 per cent, out of one hundred and six men set at liberty on parole, after being submitted to vasectomy, only five have relapsed and been brought back."

Of the manner in which the operation is viewed by the State authorities, Dr. Hutchinson writes: "So great is the interest excited by this novel operation and its unexpected results in criminological circles, that letters of inquiry are being received from all over the civilized world in regard to the methods of its application and its effects; several other states and countries have placed laws authorizing it upon their statute books, and many others are seriously considering such legislation."

PHILOKANON.

THE BOY SCOUT MOVEMENT.

To the Editor, THE ECCLESIASTICAL REVIEW.

There has been a great deal of criticism from one source and another in regard to the Boy Scouts. Locally I have taken a personal interest in the movement, as I have a boy past twelve years of age who has been a scout for the past seven months. I can testify to the fact that nothing he has undertaken as a young lad has done him so much good, mentally, morally and physically. Before I allowed him to join the Scouts, I made a careful investigation, and am convinced that a misunderstanding arose in the minds of some of our Catholic friends from reading the first and very incomplete Handbook of the Scouts, which, to supply an urgent demand, was copied largely from the English version and hurriedly thrown together.

This temporary manual contained some personal views on the boy and his training which emanated from one writer, and which were not incorporated in the final Official Handbook. An hour's reading of the Handbook for Boys, which is the present official book of instruction for Boy Scouts, will convince any one of the adaptability of this movement to our Church and will correct many erroneous impressions which have become circulated amongst Churchmen. In the matter of religion, I quote the exact words of the Handbook:

No scout can ever hope to amount to much until he has learned a reverence for religion. The scout should believe in God and God's word. In the olden days, knighthood, when it was bestowed, was a religious ceremony, and a knight not only considered himself a servant of the king, but also a servant of God. The entire night preceding the day upon which the young esquire was made knight was spent by him on his knees in prayer, in a fast and vigil.

There are many kinds of religion in the world. One important point, however, about them, is that they all involve the worship of the same God. There is but one leader, although many ways of following him. If a scout meets one of another religion, he should remember that he, too, is striving for the best. A scout should respect the convictions of others in matters of custom and religion.

A BOY SCOUT'S RELIGION.

The Boy Scouts of America maintain that no boy can grow into the best kind of citizenship without recognizing his obligation to God. The first part of the boy scout's oath or pledge is therefore:

"I promise on my honor to do my best to honor my God and my country."

The recognition of God as the ruling and leading power in the universe and the grateful acknowledgment of His favors and blessings is necessary to the best type of citizenship and is a wholesome thing in the education of the growing boy. No matter what the boy may be—Catholic or Protestant or Jew—this fundamental need of good citizenship should be kept before him. The Boy Scouts of America therefore recognize the religious element in the training of a boy, but it is absolutely non-sectarian in its attitude toward that religious training. Its policy is that the organization or institution with which the boy scout is connected shall give definite attention to his religious life. If he be a Catholic boy scout, the Catholic Church of which he is a member is the best channel for his training. If he be a Hebrew boy, then the Synagogue will train him in the faith of his fathers. If he be a Protestant, no matter to what denomination of Protestantism he may belong, the church of which he is an adherent or a member should be the proper organization to give him an education in the things that pertain to his allegiance to God. The Boy Scouts of America, then, while recognizing the fact that the boy should be taught the things that pertain to religion, insists upon the boy's religious life being stimulated and fostered by the institution with which he is connected. Of course it is a fundamental principle of the Boy Scouts of America to insist on clean, capable leadership in its scout masters, and the influence of the leader on the boy scout should be of a distinctly helpful character.

In the foregoing statements of the scout's attitude toward religion, there is nothing opposed to Catholicism. In Saint Louis and vicinity there are eight Troops unconnected with any church; there is one troop at the Guardian Angel Settlement; and the rest (forty) are located in various Protestant Sunday Schools. Are we not to blame

then if our Protestant neighbors have been so alert to recognize the part this movement is destined to take in the life and training of the American boy? The work is appealing to our own manly boys. Why should we not also organize and maintain troops in our own Sunday Schools, in our own Sodalities, and in the homes of those members of our Church who may be induced to take up the work? There are several troops in this city, both independent and connected with Protestant churches, which have as members a number of Catholic boys. In these cases, I am credibly informed, the Scout code is strictly lived up to, and these Catholic boys are not only encouraged to attend Mass, but the scout masters insist upon such attendance. Further than this, the subject of religion is not mentioned. The Scout movement does not meddle with religion, politics, or economics. The Scout code does not cultivate "an independence detrimental to the home." The scout is taught, first, loyalty and obedience to his parents; and home, church, and school duties are placed before any and all scout activities.

Scouting does not "engender extravagant habits". Scout Law No. 9 reads as follows: "A scout is thrifty. He does not wantonly destroy property. He works faithfully, wastes nothing, and makes the best of his opportunities. He saves money, so that he may pay his own way, be generous to those in need and helpful to worthy objects."

There is nothing in the manual and nothing in the Scout practices, which I have observed, to justify the charge that the movement teaches that "prayer is not necessary"; it does not destroy piety, nor does it deprive the young lads of the Sacrament and Mass. Even when the scouts are on long camping trips, they are urged to find each his own church. The spirit of militarism is in no wise taught or cultivated. The boys are taught that they are to be prepared for any emergency, and to be ready to do the right thing at a moment's notice. There are no secrets among the boy scouts. The true scout who lives up to the Handbook is ready and willing to help any one at any time or give any information he may possess. The oath or pledge needs perhaps some explanation. It is called oath for lack of a better name. It is not intended as we interpret an oath. It is merely a statement that the boy intends to live up to the Scout laws in so far as he can. He would not, of course, be committing perjury should he fail to keep his pledge. There is no ceremonial for admitting a boy scout of America. He simply qualifies by passing his examination and repeating the Scout Pledge.

A lad is taught to provide everything for himself. He provides his own food, and prepares it too. He owns his own camp outfit

and takes care of it himself. He is taught that he is a brother to every other scout, no matter to what social class the other belongs. The boys upon entering the troop are placed with their toes upon the same starting line and after that *progress in scouting* is what counts. The poor lad is not mortified and the rich has no special advantage, but the honors fall to the fellow who best performs the work of a scout. The complete uniform is purchased for \$6.00, and the rich and poor boy dress exactly alike.

The cardinal principles of the Boy Scouts are Loyalty, Obedience, and Reverence. That will never hurt any boy.

It seems to me, if Catholic Sunday Schools and Sodalities would form Troops of Scouts in every parish and offer the boys of our Church the opportunity to get their scouting under the guidance of their own scout masters, we would make more progress than by criticising the Y. M. C. A. for attracting boys to their halls. The Catholic should heartily coöperate in this movement, which is destined to produce better men, better citizens, better Christians. The Boy Scouts of to-day will be the leaders of to-morrow—and our boys must be amongst them.

The Scout movement is universal and its adoption is free to all good boys, morally clean, who care to grasp it. Scouting will help them morally, mentally, and physically. There are about 300,000 Boy Scouts now. There will be twice that number within one year.

The Saint Louis organization is working under broad, non-sectarian lines. The Executive Committee, as well as the Local Council, is composed of men who are not swayed by any motive except the desire to make the movement available for every boy in the community. The Chairman of the local committee is Judge Daniel G. Taylor, a Catholic. The local Headquarters office is in the Chemical Building, in charge of Scout Commissioner H. C. Thompson, who is employed by the Local Council, and devotes his entire time to the organization. He is a competent and enthusiastic young man, picked for his eminent qualifications upon the recommendation of Judge Taylor. He is ready at all times to assist in the formation of any Troop within the confines of Saint Louis and Saint Louis County. The Executive Committee stands ready to procure a certificate as Scout master for any man of good character—Catholic, Protestant, or Jew.

FESTUS J. WADE.

St. Louis, Mo.

THE CATHOLIC ATTITUDE TOWARD THE BOY SCOUT MOVEMENT.

Mr. Wade's letter, commenting on an article which appeared in the September number of *THE ECCLESIASTICAL REVIEW*, is one of several protests from thoughtful Catholic parents whose attention has been directed to the article by approving references to it in the *Ave Maria* and other Catholic periodicals. The paper as originally published in the "Conference" Department of the *REVIEW* came from a parish priest of ripe experience in pastoral work, the chairman of the parish school board in his diocese, and for many years actively interested in the training of boys and especially in the organization of parish societies. His criticism of the Boy Scouts' training was occasioned by the publication of a manual placed in the hands of the boys. This manual, although, as we understand, subsequently amended to meet the objections of parents on religious grounds, indicates the norms and the mind of the English system of the Boy Scouts, to which probably not a few branches of the organization are pledged. We do not assume that there has been at any time in the mind of the advocates of the system an intentional design to turn a boy from his religious allegiance. On the contrary, the English founders of the Boy Scout movement had professedly no other purpose in view than to promote a new and indeed singularly attractive educational scheme for the development of character in boys. Their sole object was to foster in the youth the spirit of individuality, to develop manliness, strengthen health, and create a sense of reliability; also to train boys in craftsmanship and habits of useful occupation; and finally to impress the young mind with a chivalrous appreciation of the duties of citizenship.

These aims are assuredly admirable. Catholic parents who find a training school for their boys where these qualities are engendered are to be encouraged in every way to bring them under its control. We assume of course that the merely natural virtues and gifts thus inculcated are intended to become the permanent possession of the boy, and therefore to be vitalized by a religious influence that recognizes the paramount importance of the facts of Divine Revelation, of a Church established by the God-Man for the effective applica-

tion of a sacramental system which is not optional, but the very breath and food of the boy's better part, his soul. Bodily health and manliness and skill and altruistic instincts rightly developed are but the temporary, even though necessary, medium for maintaining this spiritual vigor.

Nor can it be said that the Boy Scout program pretends to interfere in practice with these religious influences which the home and church are supposed to exercise or claim for the boy's moral and spiritual training. We have the expressed declaration on the subject from Lieut.-General Sir Robert Baden-Powell, to whose ingenious zeal the movement is, we believe, in large measure indebted for its existence and popularity in America as well as in England and Germany. He writes:¹

The definition of religious observance is purposely left vague in the handbook in order to give a free hand to organization. . . . Jews, Hindoos, Greeks, Catholics, Protestants are to be associated together. Their religious instruction is at the discretion of the Scout Master.

Again:

In the matter of religion we are entirely non-sectarian; we don't care by which of the several doors our bee gets into the great hive, so long as he gets there. Under these general principles of training we find that the boys work at their subject with enthusiasm—they learn it for themselves without having to have the teaching hammered into them.

Despite these facts, however, there is reason to heed the warning against the danger from which the large majority of parents who like to see their children profit by the advantages of manly discipline, are not in position to shield their boys enlisted in the Scout troops of America. The parents we have in mind are not the cultured Catholics represented by Mr. Wade, whose homes presumably are pervaded by a thoroughly Catholic atmosphere, and whose children are not exposed to the temptation of hiding or minimizing their re-

¹ "Educational Possibilities of the Boy's Scout's Training," by Lieut-General Sir Robert Baden-Powell, K.C.B., K.C.V.O.; see *Nineteenth Century*, August, 1911, pp. 293-305.

ligious allegiance through fear of social ostracism. A boy who belongs to what is called the better class of intelligent Catholics may hold up his head among his fellows and frankly say: "I am a Catholic." His home training enables him to give a reason for his faith, and that is more than the average lad of no religion can do to vindicate his want of faith. Such a Catholic boy may be sent to the public school or a Quaker school without jeopardizing his moral and religious convictions; he may go to a State University, to West Point, or to Annapolis, where he will meet infidel youths, and yet return no less a good Catholic because he has had opportunity to stand up for the religious traditions of his home. Such boys will attend Catholic service and the Sacraments, wear the badge of distinctly Catholic associations. They may suffer no injury to their faith, though the danger is rarely quite remote unless the boy is by inheritance of particularly strong intellectual and moral fibre.

But it is not for this class of boys that we build our Catholic schools, or that we insist on Catholic University training as an essential factor for the preservation of Catholic life amongst us. It would be sheer bigotry to deny that we have here and there excellent public schools and that some of the universities, in which the religious influence is largely neutral, are without special risk for the youth who is properly guided in the selection of his curriculum and whose moral tutorship is definitely provided for.

The danger of the Boy Scout system is in this that its method of building up character necessarily includes the outlining of a moral code, however vaguely. The motives underlying this moral code are purely ethical or natural, the same that have prompted those admirable expressions of virtue which we find in Socrates, Plato, Aristotle, Marcus Aurelius, and other pagan philosophers whom most persons might study to no little advantage, inasmuch as they furnish a good basis for supernatural virtue. The men thus trained to a realization of the value of natural virtues, as a rule make the best converts to-day, just as the most admirable Christian teachers that came to us from paganism were men who practised the natural virtues. To the boy who possesses faith by birth-right and values its possession, they become a strengthening of character for good.

But the boy to whom the natural virtues represent the ideal of heroism; to whom manliness, honor, and altruism are merely the equivalents of the Christian virtues of humility, charity, self-denial, in short of the following of Christ with His Cross—that boy is in imminent danger of losing his faith in the systematic endeavor to gain confidence in himself.

Aside from the virtues of manliness, usefulness, and reliability which the Boy Scout is taught to esteem and aim at, he is taught—for the laudable purpose of making him refrain from criticism—that there are many kinds of religion in the world. That is to teach him a fact; but it also teaches him, however unintentional this is on the part of his leaders, a principle which causes him to set an indifferent value on his own faith. That faith his Catholic parents must have taught him to be the most essential factor in his life under whatever aspect he may view it, since it is the supreme determinant of his eternal happiness at the hour of death when all other things cease to be of importance to him. A man may be tolerant; a boy cannot be tolerant without being indifferent. I cannot here stop to demonstrate what is a pedagogical fact. The danger I refer to will be understood by citing Mr. Wade's own quotation from the revised manual of the Boy Scouts:

There are many kinds of religion in the world. One important point, however, about them, is that they all involve the worship of the same God. There is but one leader, although many ways of following Him. If a scout meets one of another religion, he should remember that he, too, is striving for the best. A scout should respect the convictions of others in matters of custom and religion.

It is unavoidable, moreover, from the very nature of the Boy Scout organization, that the boy, to whose undiscriminating imagination a capable leader represents something of the heroic type upon which he must model his own views, conduct, and aspirations, should not be disposed to share the moral views of that leader. This is especially the case where these views tend to minimize rather than emphasize those religious obligations which a boy finds exacting and severe, and from which the attractive and otherwise wholesome diversion incident to his scout duties might offer at times a convenient dispensation. We all find religion more or less a work of opposition to natural inclination; and the mature experience

which allows us to contrast life's trials with the voluntary sacrifice that consoles, is not accessible to the average boy scout until long years of hard life have passed.

The scout leader thus unconsciously becomes a moral instructor; and while we have not, as appears to be the case among the English Boy Scouts, chaplains who preach to the boys occasional "scout sermons",² the whole tenor of the movement, as an educational and moral effort aiming at the development of character, must trend toward religion and assume in part its important functions. Now we Catholics cannot but view morality without religion as a divorce from Christ, whatever claim those who protest against this view may lay to the name of Christians. In short, a strong leadership in any ethical field means a direct influence upon the moral and therefore religious conviction of the boy; and though this influence is good inasmuch as it makes for natural virtue, it *can only profit those who do not recognize a higher plane of positive and definite obligation*, imposed by the one religion of Christ. The best pagan standard of virtue cannot but be a sign-post toward Catholic truth; and where it is made to appear as anything else it must mislead or withhold from the more perfect way. It is true that the liberal attitude of the moral scout may serve parents and spiritual directors to teach their children the wholesome lesson of minding their own business, which makes them better equipped to strive toward a nobler Christian heroism; but that supposes an exceptionally good Christian home influence and a constant and judicious pastoral care. The boy's conceptions of what is heroic in practice will be taken from the scout captain, if he is a strong leader, and from the fellow scouts with whom the boy—especially if he be of weaker or impressionable mould—associates. As the manual says:

It is a fundamental principle of the Boy Scouts of America to insist on clean, capable leadership in its scout masters, and the influence of the leader on the boy scout should be of a distinctly helpful character.

Having said this much in justification of the warning uttered by Dean O'Brien in these pages, to counteract whole-

² See Sir Robert Baden-Powell's article in the *Nineteenth Century*, l. c., p. 303.

sale and indiscriminate commendation of the present Boy Scout system, we feel free to endorse the plea in behalf of our Catholic boys—for a Scout movement that will appeal to their natural sentiment of chivalry and at the same time keep before them the Catholic ideal of heroic virtue best attainable through the approved methods of the Church. The wish is entirely reasonable that "Catholic Sunday Schools and Sodalities might form troops of Scouts in every parish and offer the boys of our Church the opportunity to get their scouts under the guidance of their own scout masters. This would lead to more progress than does the criticizing of the Y. M. C. A. for attracting boys to their halls."

In England Catholic educators and the pastoral authorities, where the scout movement as a means for developing the manly spirit and sense of usefulness in boys had not been already anticipated, have promptly supplied the want by the organization of "Boys' Brigades". These are conducted on Catholic principles, though their organizers avail themselves of all that is useful in the methods of the Boy Scout system. It is no credit to us, with our advanced methods and ample resources, that we are behind in this, especially since there is ample opportunity for coming to an understanding regarding practical subjects of this kind at the conventions of the bishops, who can instruct and direct the diocesan clergy.

FASTEN THE HANDLE.

To the Editor, THE ECCLESIASTICAL REVIEW.

When the holy-water pot is laid down, the handle will drop on the edge of the pot and make an unpleasant noise, if one is not careful.

This noise is especially shocking at the Absolution after a Requiem Mass. Some altar boys have a knack of making noise with everything that can be moved.

If the makers would fasten the handle on the holy-water pot rigidly in an upright position, these unpleasant noises would be avoided.

J. F. S.

Ecclesiastical Library Table.

SACRED SCRIPTURE.

The English Protestant Version of the Bible after Three Hundred Years.

The current year 1911 is the Tercentenary of the issue of the Authorised Version of the English Bible. The occasion was duly celebrated 27 March, in Albert Hall, London. On the preceding day, the fourth Sunday in Lent, the Rev. S. R. Driver, D.D., Regius Professor of Hebrew in the University of Oxford, preached a sermon in the Cathedral Church of Christ, Oxford, in which he briefly described the genesis of the Authorised Version, and its circulation among English-speaking people. A few days before, a well chosen deputation presented to King George an address on the subject of the Tercentenary, and in his reply from the throne the King pointed out that "during 300 years the multiplying millions of the English-speaking races, spreading ever more widely over the surface of the globe, have turned in their need to the grand simplicity of the Authorised Version, and have drawn upon its inexhaustible springs of wisdom, courage, and joy". The city of Manchester opened in the John Rylands Library an exhibition of versions of the Bible, so as to acquaint the visitor with the most prominent translation, especially the English translations, of Sacred Scripture.

Besides, a number of pamphlets and articles on the Authorised Version have appeared during the course of the present year. We may name the "Copping" Bible by H. Copping;¹ J. O. Bevan's *Our English Bible*;² J. Brown's *History of the English Bible*;³ W. Canton, *The Bible and the English People*;⁴ A. S. Cook, *The Authorised Version*;⁵ R. B. Girdlestone, *Our English Bible*;⁶ H. W. Hoare, *Our English*

¹ The Holy Bible according to the Authorised Version with references, maps, and atlas indices, and with 100 coloured plates, London, 1911: Religious Tract Society.

² The History and its Development; London, 1911: Allen.

³ The Cambridge Manuals of Science and Literature; Cambridge, 1911.

⁴ Authorised Version Tercentenary; London, 1911: Simpkin.

⁵ A Chapter of Cook's "Cambridge History of English Literature"; New York, 1911: Putnam.

⁶ How we got it; London, 1911: Society for Promot. Christian Knowledge.

Bible;⁷ A. G. Jayne, *The Bible in English*;⁸ F. G. Kenyon, *Our Bible and the Ancient Manuscripts*;⁹ G. H. Leonhard, *The Authorised Version of the English Bible*;¹⁰ W. F. Moulton, *The History of the English Bible*;¹¹ W. Muir, *Our Grand Old Bible*;¹² J. D. Payne, *The English Bible*;¹³ S. F. Pells, *Lectures on the Texts of the Bible and our English Translation*;¹⁴ A. W. Pollard, *An Exact Reprint in Roman Type, Page for Page, of the Authorised Version, Published in the Year 1611*;¹⁵ A. W. Pollard, *Records of the English Bible*;¹⁶ *Translators of the Authorised Version to the Reader*;¹⁷ J. E. C. Welldon, *The Making of the Authorised Version of the English Bible*;¹⁸ J. M. Dickie, *A Revision of the Revised Version*;¹⁹ S. R. Driver, *The Authorised Version of the Bible*.²⁰

There can be no doubt as to the influence the Authorised Version has exercised on English life and letters for the past three centuries. It is generally granted that its outstanding characteristic feature is its marvellous felicity of style. It was in great measure owing to this superiority that it superseded the translations previously existing, the versions of Tyndale and Coverdale, the Great Bible, the Geneva Bible, and the Bishops' Bible. The authors of the Authorised Version took from the earlier translations the best that each could give them, and welded all together, with many corrections and improvements of their own, into a new whole. Thus they gave the reader what was practically the literary

⁷ The Story of its Origin and Growth; London, 1911: Murray.

⁸ London, 1911: Simpkin. ⁹ Third Edit., London, 1911: Eyre.

¹⁰ London, 1911: Arrowsmith.

¹¹ Fifth Edition. Revised and enlarged by his sons; London, 1911: Kelly.

¹² Being the Story of the Authorised Version of the English Bible. Told for the Tercentenary Celebration; London, 1911: Morgan.

¹³ An Historical Survey from the Dawn of English History to the Present Day; London, 1911: Gardner.

¹⁴ With an Appendix containing Chapters on the Apocryphal Books and the Defects of the Common English Bible; London, 1911: Simpkin.

¹⁵ Oxford, 1911: University Press.

¹⁶ The Documents relating to the Translation and Publication of the Bible in English, 1525-1611; London, 1911: Frowde.

¹⁷ Tercentenary Celebration of the Authorised Version of the English Bible; London, 1911: Simpkin.

¹⁸ *The Nineteenth Century and After*, LXIX, April, 1911, 652-665.

¹⁹ *Expository Times*, XXII, 377.

²⁰ *Ibid.* 341-346.

resultant of nearly a century of preparation. Besides, the translators themselves were men who had enjoyed an excellent literary training; all of them had lived through the Elizabethan era, and while they were at work, Shakespeare was still bringing out his plays. The leading spirits in all the different committees were masters of a style which was chaste, dignified, and impressive, and of a rhythm which is always melodious and grateful to the ear. Style and rhythm may indeed be mere externals, but these externals cannot be despised. The delight of the ear transmits the thought to the heart with an extraordinary amount of emphasis. We do not wish to minimize the predominant characteristics of even the original text of Sacred Scripture, its beauty, and freshness, and innate attractiveness; still, these qualities combined with the remarkable felicity of phrase and rhythm found in the translation, give the Authorised Version that incomparable fascination and influence which it has exercised over so many generations of English readers.

We do not wish to deny that the Authorised Version possesses all the attributes of an English classic, that its influence on twenty generations of readers has been much greater than even the most sanguine of the translators could have anticipated. Nor do we object to the celebration of its Tercentenary, as we do not oppose the jubilee celebrations of even purely secular classics. We are even prepared to pass unnoticed certain rhetorical exaggerations of the really excellent qualities which the Authorised Version may possess. But there are certain views either implicitly or expressly emphasized on the occasion of this celebration which need a few words of comment.

First, the Authorised Version is to a certain extent substituted for the Bible itself or for the Christian truths it conveys. Thus the King in his reply from the throne speaks of the Authorised Version's "inexhaustible springs of wisdom, courage, and joy". We need not say that these qualities do not belong to the version of the Bible, but to the contents of Sacred Scriptures. If we prescind from the accidental satisfaction which the reader of a beautiful piece of literature may enjoy, not one of the foregoing endowments belongs to the Authorised Version as such. And when the reader really

stands in need of "wisdom, courage, and joy", the excellent style and the beautiful rhythm of the Authorised Version will do very little to supply these needs. The speakers and writers heard or read on occasion of the Tercentennial are too apt to confound the springs of truth with the channel through which it flows; the Authorised Version is at best the faucet through which Biblical truth is communicated.

Another wrong impression conveyed by the Tercentenary celebration of the Authorised Version refers to the attitude of the Church, especially of the Catholic Church, to the reading of the Bible. "If the ecclesiastical authorities," writes Dr. Driver, "had retained their power, and had their will, there would have been no open Bible in England even to-day. The truth was obscured; abuses were rife; but the Bible, it was felt by those who knew it, was the charter of spirituality, of justice, and of freedom. To those who gave it to us in our own language we owe an incalculable debt". The address presented last March to King George also urges our indebtedness to those who labored and suffered, some of them laying down their lives, to secure for their fellow-countrymen, not only a version of the Holy Scriptures which they could understand, but also liberty to read it in their own homes. And His Majesty's reply inculcates the same sentiment: "This glorious and memorable achievement", he says, "coming like a broad light in darkness, gave freely to the whole English-speaking people the right and the power to search for themselves for the truths and consolations of our faith".

Neither the legislation nor the practice of the Church justifies such language. During the course of the first millennium there is no trace of any ecclesiastical legislation as to the reading of the Bible. Heretical sects were not wanting which appealed to Sacred Scripture to prove their peculiar tenets; this was the practice of the Arians, e. g., and of the Gnostics. But these appeals referred only to particular passages of Scripture, and they did not imply any particular principle as to the necessity of reading the Bible. Conditions changed in the eleventh century. Gregory VII, who is often represented as the father of the chained Bible, wrote 2 January, 1080, to Wratislaw, the Duke of Bohemia, that he could

not allow the Bible to be translated into Bohemian.²¹ The letter shows that the Pontiff feared manifestations of irreverence and a false understanding of the Bible on the part of the uneducated people; moreover, the main burden of the letter is the Pontiff's refusal to permit the use of the Slavic language in the public liturgy.

The second pontifical writing relating to the reading of Sacred Scripture was issued by Innocent III, A. D. 1199. About the time of the Waldensian and Albigensian disorders in the South of France, the Bishop of Metz wrote to the Roman Pontiff about a number of men and women in his diocese carried away by a perfect frenzy to read the Bible in the vernacular. The Holy Father pronounced the reading of the Scriptures in general a praiseworthy practice, but pointed out its danger in the case of simple and unlearned readers unable to understand the sacred text which is full of mysteries even for the learned. The Holy Father did not forbid the reading of the Bible in the vernacular, not even in the diocese of Metz.

The next two documents contain formal prohibitions for the layman to read the Bible. When the Cathari propagated their heretical tenets in the South of France, the Synod of Toulouse held in 1229 issued, among other enactments, its fourteenth decree: "prohibemus, ne libros Veteris et Novi Testamenti laicis permittatur habere." Four years later, the Synod of Tarragona issued a similar prohibition in its second canon.²² But both synodal decrees referred only to countries subject to their respective jurisdiction.

Now follows an ecclesiastical legislation occasioned by the teaching and practice of Wycliffe. He maintained that the Bible is the only source of Christian doctrine, and that the New Testament at least can be understood by all. About 1382, he published an English translation of the Bible in which the deutero-canonical books were omitted. Hence the third Synod of Oxford prohibited in 1408 not only Wycliffe's translation but all translations not approved by the diocesan Bishop or the Provincial Council, and forbade also an unrestricted reading of the Bible on the part of laymen.

²¹ St. Gregory VII, Epist. VII, II.

²² Cf. Hefele, Concilien-Geschichte, Freiburg, 1863, V, 875, 918.

In spite of the needs of the time, the Council of Trent did not directly legislate on this subject, but it induced Pope Pius IV to promulgate the "Index of Prohibited Books" in his Constitution *Dominici gregis* published 24 March, 1564. The third and fourth rules of the Index contain the first general law of the Church concerning the reading of the Scriptures. The third rule restricts the reading of the Old Testament in the vernacular to pious and well-informed men, according to the judgment of the bishop, who may use the translation of the Bible as an explanation of the Vulgate. The fourth rule is based on the experience that the indiscriminate reading of the Bible occasions more harm than good; the bishop or the Inquisitor may, according to the judgment of the respective pastor or confessor, allow the reading of the New Testament in the vernacular to those who will not be harmed by such reading, but will be confirmed in their faith and piety.

Pope Sixtus V withdrew the power of giving such permission from the bishops, and reserved it to himself or to the Sacred Congregation of the Index. Clement VIII confirmed this ruling in an appendix to the fourth rule of the Index. Benedict XIV required that vernacular versions of the Bible must be either approved by the Holy See, or be accompanied by notes taken from the writings of the holy Fathers or of pious and learned scholars.

Hence the doubt arose whether Benedict XIV had restricted the existing legislation of the Index, or had abrogated it, substituting in its place the approbation of the Holy See, or the addition of explanatory annotations. This doubt was not solved by the propositions of Pope Clement XI in which he condemned several errors of Pasqu. Quesnel, who maintained that the reading of the Scriptures is necessary for salvation.²³ When the Synod of Pistoja insisted again on the necessity of reading the Bible, Pope Pius VI condemned its doctrine on 28 August, 1794.²⁴

On 3 September, 1816, Pope Pius VII urged the Bishop of Mohilew not to allow an indiscriminate reading of the Bible to the laity; but this is only a local legislation. On 7 Janu-

²³ Cf. Bull, "Unigenitus", Sept. 8, 1713; Denzinger, *Enchiridion symb. et defin. fid.*, nn. 1294-1300.

²⁴ Cf. Bull, "Auctorem fidei", prop. 67; Denzinger, l. c., 1430.

ary, 1836, the Sacred Congregation of the Index issued a decree enforcing the previous legislation, i. e. that the reading of the Bible in the vernacular is not to be permitted unless the translation is approved by the Holy See, or is elucidated by notes taken from the holy Fathers or from the works of pious and Catholic writers. The same rule is insisted on by Pope Gregory XVI in his Encyclical Letter of 8 May, 1844.

Briefly, there existed no ecclesiastical law concerning the reading of the Bible in the vernacular for more than a thousand years. For the next five hundred years we find a restrictive law in one or another diocese, issued for special local reasons. At the beginning of the last five hundred years we meet with a general restrictive law, which is never and nowhere absolute, but only conditional. If the perusal of the Bible in the vernacular would do harm to the layman, he may not read it; if it benefits him, he may read the vernacular version of the Bible with the approval of the proper authority, or having recourse to a properly equipped translation. It is hard to see what reasonable exceptions our separated friends can take to these legislative principles.

In practice the attitude of the Church to the reading of the Bible in the vernacular ought to be even more gratifying to those who glory in the Tercentenary of the Authorised Version. From the beginning of Christianity it has been the practice of the apostles and missionaries to give the vernacular translation of the Bible to their neophytes as soon as they could do so conveniently. Hence sprang the early Oriental and Latin translations of the Sacred Books; hence the Gothic version showing that even the heterodox followed the example of their Catholic contemporaries. We cannot tell what prevented those who carried the light of the gospel to the Anglo-Saxons in the sixth century from following the general practice of the Church in this regard. Several reasons may have existed which rendered an immediate translation of the Scriptures into the language of the people impossible or inexpedient.

In point of fact, it is only in the seventh century that we find Cædmon singing “de creatione mundi et origine humani generis, et tota Genesis historia,” etc.²⁵ We need not speak

²⁵ St. Bede, Hist. Eccl., IV, 24.

here of the doubt entertained by some writers as to the genuineness of this work. In the eighth century, St. Bede translated, at least, the first part of the Fourth Gospel (1:1—6:9) into the vernacular.²⁶ In the ninth century we find interlinear glosses on the Psalms of both the Roman and the Gallican Psalter; to the late years of this, or the early part of the following, century may be assigned the famous Paris Psalter, a rendering of the first fifty Psalms (1:1—50:10. Vulg.), the authorship of which is attributed by some scholars to King Alfred (d. 901). In the course of the tenth century the Gospels were glossed and translated; here belong the Northumbrian Gloss on the Gospels, the Rushworth Version, and the West-Saxon Gospels. Toward the end of this century Ælfric translated a large part of the Old Testament. From the eleventh century we have only two transcripts of the West-Saxon Gospels, from the twelfth only copies of the same into the Kentish dialect of the time, and the thirteenth century is a blank as far as Biblical renderings into the vernacular are concerned. This scarcity of Biblical works in English during the course of these three centuries is due to the partial suppression of the language resulting from the establishment of an alien rule.

The English language finally emerging in the second half of the fourteenth century was for all practical purposes a new language; the old versions which might have survived the ravages of three centuries had now become unintelligible. The French versions hitherto in use also failed to fulfil their purpose, so that new translations were required. Before the middle of the fourteenth century the Psalms had been twice rendered into English in the North of England, and before the end of the same century the whole of the New Testament had been translated by different hands into one or another of the dialects. In the South of England originated a rendering of the Pauline Epistles, of James, Peter, and I John. The hermit Richard Rolle translated with certain changes the celebrated Commentary on the Psalms by Peter Lombard. There was also a version of the Apocalypse with a Commentary, of Commentaries on the Gospels of St. Matthew, St. Mark, and St. Luke, of the Book of Acts and the Catholic

²⁶ Cf. Mayor and Lumby, *Bedæ, Histor. Eccl.*, p. 178.

Epistles. There existed numerous versions of the Our Father, of the Ten Commandments, of our Lord's Life, Passion, and Resurrection, of the liturgical Epistles and Gospels, and of other parts of the Bible frequently used by the faithful.

Next follow the so-called Wycliffite Versions, probably between the years 1382 and 1388, already mentioned and more fully investigated by Dom Gasquet.²⁷ After Wycliffe's death violence and anarchy set in, and the Lollards came gradually to be looked upon as enemies of order and disturbers of society. The Synod of Oxford, A. D. 1408, published the above-mentioned enactment, and the license of falsifying the sacred text was restrained.

Hitherto everything had been propagated by means of manuscripts; Tyndale's versions of various parts of the Bible are the first English translations that were printed.²⁸ When Cromwell succeeded Wolsey in the King's favor (1529-40), he invited Miles Coverdale to translate the entire Bible; the translation appeared in 1535, and was dedicated to the King. Cromwell suggested to Coverdale that he should revise and improve his version by a more careful comparison with the original texts, and this revision appeared in 1539; from its size it was called the Great Bible. After the accession of Queen Mary (1553-58), a band of reformers settled in Geneva, and there in 1560 issued another version dedicated to Queen Elizabeth, known as the Geneva or the Breeches Bible. It maintained its popularity as household Bible for about a century; but being tinged with Calvinism, the Bishops endeavored to remove it by improving the Great Bible, and this led to the publication of the Bishops' Bible which appeared in 1568. Meanwhile, the English Catholics had not been idle. They published a translation of the New Testament in 1582 at Reims, and of the Old Testament in 1609-10 at Douai; the Authorised Version appeared only in 1611.

This brief outline of the Church's practical attitude to the reading of the Bible in the vernacular may help us to estimate at its true value the contention that England would not have a free Bible even to-day, if the ecclesiastical authorities had retained their power. The English Catholics actu-

²⁷ The Old English Bible and Other Essays, London, 1897, pp. 102 ff.

²⁸ See Westcott's History of the English Bible, p. 316.

ally possessed an English translation of the entire Bible before the Authorised Version made its appearance. In Germany where the ecclesiastical authorities retained their power, the Scriptures were printed in 1466, and they were seventeen times reprinted before Luther could begin his startling claim of having discovered the Bible. If the extravagance of Wycliffe and the excesses of the Lollards had not forced the ecclesiastical authorities to issue their legal restrictions, England would no doubt have been blessed with a uniform translation of the entire Bible long before the days of Miles Coverdale, even at a time when the authorities of the Church retained their power. And if the early English reformers had to prepare their versions in exile, the Catholic scholars too prepared the Reims and Douai version in exile, probably under greater hardships than the early reformers were called upon to endure.

While we understand, and to a certain extent sympathize with, the feelings of those who celebrate the Tercentennial of the Authorised Version, we regret to see its joyous character marred by statements more emphatic than true. But we regret also that this occasion will be probably the last glory of the majestic Authorised Version. Its archaisms may be partially such as lend an antique color to the translation; but partially they convey no longer any meaning or, what is worse, a false meaning. Besides, the renderings of the Authorised Version are no longer fully abreast of our time. Both Hebrew and Greek are much better understood now than they were in 1611; discovery and research in the East have thrown light on many points that were obscure three-hundred years ago; moreover, the patient study of many of the ablest minds has contributed its share to the better understanding of the Bible. We do not wish to maintain that the Revised Version of the Bible is in all respects what it ought to be, but the use of the new Version is on the way of becoming general. It has replaced the Authorised Version in Canterbury Cathedral and Westminster Abbey; Bishops have acquiesced and congregations have approved. As early as May, 1898, the Upper House of Convocation of Canterbury appointed a committee to consider the expediency of permitting or encouraging the use of the Revised Version in the public services of the Anglican Church.

Woodstock College, Maryland.

A. J. MAAS, S.J.

Criticisms and Notes.

NOTRE VIE SURNATURELLE. Par R. P. Ch. de Smedt, S.J., Bollandiste. 2 vols. Bruxelles: Albert Daniel. 1910-11. Pp. xiv-572 et xi-503.

THE CULTURE OF THE SOUL. By the Rev. Patrick Ryan. New York, Cincinnati, Chicago: Benziger Bros. 1911. Pp. viii-226.

A work on the spiritual life by an author possessing the theological science, historical erudition, critical acumen, and tact—all in the eminent degree for which the late illustrious Bollandist, Père de Smedt, was so widely famed—can hardly fail to elicit the serious attention of those to whom such a work primarily appeals. And when it is found that the work in question embodies the experience of sixty years of religious life, fifty of which were spent in the priesthood, the work may be assumed to speak with well established authority. Needless to say, all this is true of Father de Smedt's *Vie Surnaturelle*. The work, summing up the author's half-century of experience in dealing with every class of souls, but chiefly with those aspiring to spiritual perfection, was put together in its present completion only at the close of his life; finished indeed just when the eve of his death was approaching.

One need but glance over the work to recognize the simplicity of its plan, the depth and strength of its foundations, while a continued perusal evidences the clarity, and particularly the reasonableness, the sanity of its development. The principle of supernatural life, divine grace; its faculties, the virtues, theological and moral; its acts—their spiritually hygienic conditions: this is the simple and yet philosophical ground-plan. But the vital principle, grace, supposes nature, the bodily organism. Accordingly we find as an introduction giving the presuppositions, the underlying bed-rock, a brief outline of physiological psychology so far as it relates to the intellectual and the spiritual activities. One rarely meets in a treatise on the supernatural life with an exposition on instincts, the cerebro-spinal and sympathetic nervous systems, and the like. And yet the importance of a knowledge of the organic, especially the nervous, functionings in relation to the higher processes of the soul is obvious. The virtues, theological and moral, the *faculties* of the spiritual life, are analyzed by the author with profound theological as well as philosophical insight. But the treatment is not simply of course speculative. It is, as St. Thomas tells us all *sacra doctrina*

should be, *eminently practical*. Accordingly the practical application is presented as growing logically out of the theoretical principles. For instance, the exposition of the virtue of charity entails the means and methods of the soul's response; while the analysis of the moral virtues, prudence, for instance, and temperance, reveal a closely sequent wealth of practical direction on the details of conduct. Lastly the third part, on the conditions of the full *activity* of the spiritual life, is full of wise and sound guidance on such delicate subjects as temptations, scruples, sensible consolations, fears, and so on: phenomena wherein the complex forces of the body and its vital principle wind themselves almost inextricably into the movements of divine grace, so much so that only the spiritually sympathetic and much experienced eye can discriminate with safety. From what has been said thus far, the priest may be able to infer the merit of the work, its value as an aid to spiritual direction. Many books there are on this theme—the old masters and the new. The newest are best when they combine the solid wisdom of the old with the facts and conditions revealed by progressing experience. And this may be truly said of Fr. de Smedt's *Vie Surnaturelle*.

The same is true *mutatis mutandis* of Fr. Ryan's *Culture of the Soul*. The latter work makes no claim to be a complete systematic treatise on spirituality. It is rather a practical guide to the methods and means of spiritual culture. Meditation, prayer, the presence of God, examen of conscience, conformity to the Divine Will—these capital headings, which indicate the general outline, serve to show the scope of the treatise. The substance of the book with slight alterations and omissions is taken from Rodriguez and Scaramelli. This insures the solidity of doctrine, while the convenient form of the volume brings the teaching of these voluminous masters within the reach of the average reader. The treatment is plain and simple, as it should be, and the book will be serviceable for use by the devout laity as well as the clergy and religious.

TENTAMINA POETICA. Francisci Xav. Reuss. Sac. e Congr. SS. Redemptoris. Romae: Typis Ouggiana. 1911. Pp. 359.

The aged Redemptorist poet with whose Latin verses our readers have become familiar through these pages at intervals during the past twenty years, presents as a modest thankoffering to Pius X and as a final gift to the priestly reader this collection of original poems. They are the inspirations of his sacred muse at odd moments of rest snatched from more active engagements of his holy vocation. In earlier days his love for St. Alphonsus had moved

him to translate into Latin the Italian songs of his spiritual master, the saintly founder of the Redemptorist Order; later on he turned into Virgilian rhythm the choice fables of La Fontaine, mainly for the purpose of making their moral lessons accessible to the youthful student of Latin verse. But here we have only the promptings of his own mind and heart which take on all the varied forms of classical composition, and touch many a subject sacred and profane with the breath of Catholic genius. The topics which chiefly engage our poet's pen naturally have to do with the Saviour and Our Blessed Lady. Pretty in thought and setting are such reflections suggested by sacred seasons and places, as for example, "S. Praesepe Christi Cunabula," "Christo nascenti et morituro," "Fuga in Aegyptum," "Christus redivivus," "Saeculum XX Redemptionis," "Immaculata Conceptio," "Mensis Marialis," "Lapurdum" (Lourdes). There are many odes addressed to saints or glorifying their virtues, as "Ad S. Joseph," "S. Petri Ap. Natalis," "S. Clemens Hofbauer," "S. Gerardus Majella," and others hitherto not popularized in Latin verse. Among the "Carmina gratulatoria" there are two addressed to the King of Spain, Alfonso XIII, one to Paul Kruger, one to the Jesuit Father Angelo Secchi, which give a touch of cosmopolitan music to the inspirations of the generous priest poet. Of himself he speaks in a Sapphic poem entitled, "Auctor ad se ipsum" at the end of fifty years of devoted life as a son of St. Alphonsus, intent upon laying down his pen and preparing for death.

"Dena, Xaveri, tibi lustra vitae
acta sunt, ex quo juvenis dedisti
nomen Alfonso: series profecto
longa dierum.

"Dum tamen menses cumulas et annos,
triste subrepsit senium: capillus
canuit, dentes cecidere, rugis
obsita frons est.

"Auris et visūs acies hebescit,
poplites nutant, riget intremittque
dextra quā scribis, digitī recusant
scandere versus.

"Mille per rimas fugit e caducis
sanitas membris; aditusque Morti
mille panduntur, spatiōsiores
usque futuri.

“ Crede, Xaveri, tibi jam sepulcrum
hiscit; aeternos igitur fac annos
mente perpendas, tua colligasque
vasa, viator.

“ Cogita, qua tu ratione flectas
Judicem Christum, tibi qui talenta
quinque largitus, totidem reposcat
fenore parta.

“ Interim vires tibi posce, rectam
ut geras vitam, bona quam coronet
mors, ubi luctans animus seniles
liquerit artus.”

The present Sovereign Pontiff, after reading this poem, sent a congratulatory letter and his portrait to the author, granting him personally a Plenary Indulgence on the anniversary of his Jubilee. For the rest, Pius X has expressed his judgment about the literary merits of P. Reuss's verses in the following words, which are printed as an Introduction to the volume before us: “ Novimus horum carminum magnam partem . . . ex eis non te tironem aut rudem esse in hoc genere intelleximus, sed limatulum politumque ac probe vel facultate ingenii vel doctrinae elegantia instructum.” This is high praise from a competent source and contradicts the author's claim to offer some fruits from his domestic garden “ quem neque ars ulla politior neque assidua cura excoluerint.” His object in publishing the verses is to aid the revival of Latin writing which is going into disuse, “ non sine magno detimento ipsarum quae hodie vigent linguarum, earum praesertim quae a latina suam ducunt originem.”

HERDER'S CONVERSATIONS-LEXIKON. Dritte Auflage. Reich illustriert durch Textabbildungen, Tafeln und Karten. Ergänzungsband. St. Louis, Mo.: B. Herder. 1911. Pp. 1499.

We have already directed attention in passing to this supplementary volume of Herder's Encyclopedia which fills a unique place in German, and we might say in general Catholic literature. The nine stately volumes, each of about 2000 pages, may be compared to *Chambers' Encyclopedia* in English, as intended to furnish the lay reader with reliable information on matters of every description in the fields of history, science, letters, art, politics, crafts, etc. But in every case the articles are kept free from the anti-Catholic bias that commonly invades reference books intended for the uni-

versal reader. The writers as well as the publishers are Catholics; at the same time care is taken that the utmost accuracy, thoroughness, and up-to-dateness are guaranteed for the purely secular and scientific subjects. The work differs from our *Catholic Encyclopedia* in this that it does not distinctly and exclusively deal with subjects in their relation to the Catholic faith. For this the Germans have a separate work, equally thorough and exhaustive, but exclusively ecclesiastical in scope. It is likewise published by Herder of Freiburg, and covers the ground of our Catholic dictionaries in fifteen volumes with an Index volume referring not only to the articles topically but to all important subjects touched upon in the body of the work.

The Supplement now issued as volume nine of the general encyclopedia contains a number of new articles, corrected statistics, scientific references, and additional facts of history, popular movements, and the recent development of the sciences, as well as mercantile, industrial, and artistic achievements up to the last year. The publishers have adopted the recent purist orthography agreed upon by German printers in 1907. The work is a most satisfying reference book in which all digression and useless verbiage are avoided; hence the reader at once gets the important facts and viewpoints of the topic on which he seeks information. The editors have been aided in preparing this third edition by the experience of their forerunners no less than by the scholarship of their university trained men, who are in every way the equals if not the teachers in contemporary science of their non-Catholic associates in German institutions of learning and practical science.

WHEN SATAN TOOK FLESH. A Novel for Married Persons. By A. J. Anderson. London : Stanley Paul & Co.

The object of this book is primarily to instruct people on the sinfulness and evil consequences of the artificial limitation of the family, and secondarily, one may take it, to expose the diabolical nature, in the strict meaning of the term, of much that goes under the name of "Spiritualism" and "Clairvoyance".

The author is evidently a Catholic, and teaches Catholic doctrine. He speaks perfectly plainly about the immoral practice of "precautionists", which he sees with alarm spreading amongst English-speaking people, chiefly of the more educated Protestant classes. On this delicate subject he succeeds in combining, on the whole, propriety with his plain speech.

We say "on the whole", for we are inclined to find fault with one or two descriptions of love-passages portrayed with a vividness

hardly necessary for the argument of the book. There is an interview, also, with a member of the *demi-monde* which some readers will think might have been dispensed with; though the author would doubtless reply that this incident in the story was necessary to bring out certain facts as to married life which drive men to seek the company of persons of that unfortunate class. Be that as it may, the incident is delicately dealt with; and is not without its important lesson.

The question a reviewer must ask is, will the publication of a novel on this subject do more harm than good, or vice versa? If the good outweighs the harm, will the preponderance of good be so great as to justify accidental harm that may be done? These are not altogether easy questions to answer. Were it a case of instructing Catholics only, we should reply without hesitation, "Leave it alone; Catholics will get all the instruction they need about married life and its duties in the confessional, which is the proper place for such topics." But the author wishes to reach the wider public than is constituted by English-speaking Catholics; a public amongst whom the evil he combats is more widespread and more on the increase than it is (happily!) amongst Catholics. He has asked himself how they are to be reached; they are scarcely likely to be reached by any formal treatise giving the Catholic view. Hence Mr. Anderson has embodied the Catholic teaching in a very interesting and well-written story. He has consulted Catholic priests and others, and evidently felt that he would be doing a good work in the cause of public morality by letting his book see the light. Without plain speaking the book would have failed in its object. As it is, the author has not only put the specious arguments of those who advocate the practice of limitation of the family in a perfectly fair way, but has trenchantly demolished them through the medium of one of his characters, a Catholic priest, who delivers himself of the principles of Catholic moral theology on the question.

One may say this—provided the book is read by married persons or those who contemplate marriage, by parents, by those whose office it is to teach others, by medical and professional men, *and* with an honest desire to know what is right, it will certainly do much good; for the author succeeds in conveying his teaching in a convincing way by means of his story. Further than this, there is some safeguard in the sub-title of the work and the Foreword addressed by Mr. Anderson to the "Girl Novel Reader"; which others besides may take to themselves. "At the present time," the author says, "I believe in throwing open one's bookshelves to one's daughters; but there are reservations. *When Satan took Flesh* is certainly among the reservations. When writing this book, I had to decide

whether I should speak out as plainly as the subject demanded, or whether I could veil my meaning for fear of injuring some chance girl reader. Finally I decided to speak out boldly, and trust that the girl's sense of honor would prompt her to leave the book unread.

"And so, my dear young lady, if you still insist on reading—well, you are not the sort of girl that I am capable of harming."

Another argument that we may well suppose the author would bring forward—or rather, it is a repetition of the argument of the Foreword—is that any person who reads this book with evil intent is likely the one used to reading the "sexual problem" novels that are not, as the present volume is, "on the side of the angels"; hence this story may do them good. A right-minded person would abstain, unless justified by his or her position, from reading the work. Were it not for the deplorable laxness of parents in guarding their children from literature not suited to them, there would be no question of the general utility of *When Satan took Flesh*. As it is, we can but echo the honest warning of the author of this work, and say—"Don't read it if you are young, or if your motive is simply curiosity."

The author wishes to teach that marriage, with its accompaniments and duties, is a sacred thing; that love and affection between the sexes is ordained to lead to marriage and to the propagation of the race. Marriage without love, and, still more, marriage without the will to act naturally and to bring up a family, is a degradation; and the loveless marriage is very apt to lead to the childless marriage, or to a restriction of the family. The duty *de debito reddendo* is touched upon, the author having found out that, amongst Protestants, a failure in this respect *ex parte mulieris* is the source of much evil. It is to emphasize this fact that the interview between the hero and a chance acquaintance among the ranks of the *demi-monde* is introduced.

Cecil Grylls, the hero of the story, falls in love with a charming girl, below him in the social scale, but refined and educated above her position. Sudden passion, *plus* inexperience, produced results disastrous to the poor girl's dishonor. Cecil wishes to marry her; but has to wait till an obstacle in the shape of a determined father is removed by death. Then, with the aid of *clairvoyance*, into which he is initiated by a former professor of the Wesleyan College which he attended as a boy, Cecil discovers the whereabouts of his beloved, and they are married. The erstwhile professor, discovering the real nature of "occult science", eventually becomes a Catholic. But Cecil, half willingly and half knowingly, has promised to give his body into the power of the evil Personality to whom the phenomena of "clairvoyance" are really due. The result is that Satan

in a manner "takes flesh" in him, and, after imbuing him with a desire to know the reasons for and against the limitation of the family (his own wife being made an innocent cause of the suggestion of the subject to his mind), he makes use of Cecil's experiences and observations to find out the best way (best from the devil's point of view) of spreading Malthusian practices.

Cecil's character undergoes a change for the worse, and he is saved only by a tragic accident from compromising himself with a married woman, herself a "precautionist". As will be seen, there are unsavory situations in the book, but they have, in most cases, their didactic purpose. In the instance last mentioned, the lesson is the ease with which precautionists give way to temptations to conjugal infidelity. Satan's project, in the end, is defeated, so far as Catholics are concerned, by the Papal pronouncements upon Frequent Communion and the First Communion of Children.

The argument on the Catholic side in favor of the moral law is put thus:

"'Then you think,' suggested Grylls, looking at Father Laurence and speaking very quietly, 'that the limitation of the family is absolutely and invariably wrong?'

"'Yes,' answered Father Laurence.

"'But you must acknowledge that it is impossible, under present conditions, for a gentleman with a very small income to have a very large family without sacrificing his wife's health and his children's welfare?'

"'Yes,' answered Father Laurence.

"'Then what would you suggest?' asked Grylls, feeling that he had got the priest in the hollow of his hand. 'Should the poor gentleman follow Malthus's advice and put off marriage until either he has secured a good income or else there is but little chance of the lady bearing many children?'

"'No,' answered Father Laurence, 'that would be contrary to nature.'

"'Besides it would be placing the younger men in great moral temptation. Wouldn't it?' suggested Grylls.

"'Yes.'

"'Should the young people marry with the intention of living together in continency and having separate rooms?'

"'No,' answered Father Laurence, 'for that would be placing too great a strain on human nature.'

"'Then what do you suggest?'

"The priest laid down his cigar, and, placing his fingers together, leant forward with the light of battle twinkling in his eyes. 'You will allow me the right of assuming that the natural and moral

laws are permanent, Mr. Grylls?" said he. "I am not asking you to agree with this proposition, only to allow me the right of assuming it."

"'Yes,' answered Cecil, guardedly.

"'And you will allow me that present circumstances, conditions, and laws are only temporary?'

"'Yes,' answered Grylls.

"'Then I should suggest the alteration of what is obviously temporary so that it may fit in with what should be permanent, and not the alteration of what should be permanent so that it may fit in with what is only temporary.'

"Vascoe and Davidson smiled at each other, for the passage of arms was fascinating them, and they were delighted that the champion of their cause should get his thrust home.

"'Marriage and natural child-bearing have been the universal law from creation,' continued Father Laurence, making his point good; 'marriage and child-bearing, under present circumstances, have become a hardship. I should not alter the universal law so as to meet a temporary difficulty; but I should alter present circumstances so as to make marriage and child-bearing a practical possibility'" (pp. 285, 286).

The remedy proposed by Father Laurence is that the State, recognizing the advantage to itself of large families of healthy and respectable people, should subsidize them in some form.

And he suggests a danger which gives to Satan—listening all the time, and making use of Grylls to "pick the priest's brains"—a new idea for the furtherance of his evil scheme:

"'Don't you see,' he added, 'if Malthusianism were once preached as a Gospel of Prudence and Economy—just as Socialism is being preached as the gospel of social reform—human selfishness will do the rest?'" (p. 291).

The priest also puts forward the proposal of a voluntary fund being raised for the purpose of helping the poorer gentlefolk; but he fears that English sentimentality, which endows homes for cats and dogs, would stand in the way.

Summing up what *he* has learnt, Satan says, "My new Gospel shall be the Gospel of Prudence and Economy. But it shall appeal to more than human selfishness: it shall appeal to English sentimentality" (p. 292).

To repeat it, we may indulge the hope that—restricted to the proper circle—this work will do good amongst a public that cannot be reached, perhaps, any other way. The author is to be credited with entire honesty and cleanliness of purpose; and could not well have handled his subject with more tact, granted the need of plain

speaking and the circumstance that this is the only effectual way in which he could preach his sermon. Of the need, no one can well doubt; there are bound to be differences of opinion about the method —that of putting the sermon into the form of a novel.

DE ACTIBUS HUMANIS. De Formanda Conscientia. Auctore Victore Frins, S.J. St. Louis. Mo.; Freiburg i. B.: B. Herder. 1901. Pp. viii—312.

With this volume the author's comprehensive treatise on human acts is brought within one step of its termination. The final step would be an exposition of the moral doctrine on sin. Whether, however, that step shall ultimately be taken or not depends on circumstances whereof, as the author informs his readers, he is "not at all the master". While students of Moral Theology who are acquainted with the preceding volumes will much regret the author's ill health which renders the completion of his projected plan uncertain, they will none the less be grateful for the present portion, which carries the monument so near to its crowning, even though their hope for the finishing should remain unrealized. The matter contained in the volume at hand, whilst it has by itself a certain completeness, is nevertheless intimately connected of course with the subjects treated in the foregoing volumes. The second volume closed with a discussion of the morality of indifferent human acts. The present volume opens with a treatment of the influence of ignorance,vincible and invincible, on morality. An analysis of conscience, its varieties and the principles involved in "the forming of conscience", follows in turn. The third part, occupying about one-half of the volume, is devoted to the questions centering in "Probabilism". The volume concludes with a short dissertation on the authority of St. Alphonsus.

The subject-matter therefore, it will be noted, is identical with the treatises familiar to the student of Moral Theology. He will consequently not expect to find in the volume much that is precisely new. What he will get, however, will be a thorough, comprehensive analysis, wrought out with a method and style unsurpassed for its lucidity, of the most fundamental subjects of moral science.

ORIENTAL RELIGIONS IN ROMAN PAGANISM. By Franz Cumont.
Authorized Translation. Chicago: Open Court Publishing Co. 1911.
Pp. 330.

Whoso would form a true idea of the religious conditions into which Christianity entered as the leaven into the mass, must study

the agencies not simply domestic, but particularly foreign, and especially Oriental, that gradually transformed and prepared Roman society for effective reception of the Gospel. As an aid to such study there will probably be found no better manual than the one here introduced. Professor Cumont is best known through his great work *Textes et monuments figurés relatifs aux Mystères de Mithra* (2 vols., 1896 and 1899)—an original and exhaustive collection of sources. His *Religions Orientales dans le Paganisme Romain*, which is here presented in English translation, while more discursive is no less original and hardly less thorough than its predecessor. Those who have made no study of the development of Roman religious life onward to the close of the third century are apt to think of it as a bewildering maze of superstitious idolatry and moral corruption, such as it appears in the classic writers of the Augustan age. This, however, would be far from the truth. As Professor Cumont aptly says, “From coarse fetishism and savage superstitions the learned priests of the Asiatic cults had gradually produced a complete system of metaphysics and eschatology, as the Brahmins built up the spiritualistic monism of the Vedanta beside the monstrous idolatry of Hinduism. . . . This religion was no longer like that of ancient Rome, a mere collection of propitiatory and expiatory rites performed by the citizen for the good of the State; it now pretended [claimed?] to offer to all men a world-conception which gave rise to a rule of conduct and placed the end of existence in the future life. It was more unlike the worship that Augustus had attempted to restore than the Christianity that fought it” (p. 210). The religious conceptions and practices that were most influential in thus purifying Roman paganism and thereby preparing “the road for Christ upon His way”, as Prudentius happily puts it, came chiefly from Asia Minor, Egypt, Syria especially, and Persia.

M. Cumont describes these transforming agencies in their native homes and in their actual working under their Italian surroundings. His picture is vivid, life-like, and the beholder has his confidence in its truthfulness confirmed by the author's constant reference to the original sources whence his figures are drawn. Perhaps in his endeavor to establish the continuity of religious history the author may seem to some to exaggerate the similarity of the reformed paganism to the advancing Christianity. “The two opposed creeds,” he says, “moved in the same intellectual and moral sphere and one could actually pass from one to the other without shock or interruption” (p. 210). It would, however, be unjust to infer from this that M. Cumont inculcates a mere difference of degree and not of kind between the old and the new religion—that Christianity with its fundamental and essential doctrine of God become

man did not intrinsically transcend Roman paganism, however ennobled by Oriental teachings and rites. "We may speak of 'Vespers of Isis,'" he says, "or of a eucharist of Mithra and his companions, but only in the same sense as when we say 'the vassal prince of the empire' or 'Diocletian's Socialism'. These are tricks of style used to give prominence to a similarity and to establish a parallel strongly and closely. A word is not a demonstration, and we must be careful not to infer an influence from an analogy. Preconceived notions are always the most serious obstacle to an exact knowledge of the past. . . . Resemblance does not necessarily presuppose imitation, and frequently a similarity of ideas and practices must be explained by common origin, exclusive of any borrowing" (p. xviii). An eminently sane criterion is this, one that is too often ignored in books on the history of religion. Very happily, too, does M. Cumont indicate the true situation when he says: "The new faith poured its revelation into the hallowed moulds of earlier religions because in that form alone could the world in which it developed receive its message" (p. xvii).

In recommending Professor Cumont's work to the attention of students, not only of religious but likewise of ecclesiastical history and theology, the reviewer would suggest as collateral reading the highly illuminating essays by C. C. Martindale, S.J., in the second volume of the series, *The History of Religions*, edited by him (London, The Catholic Truth Society; St. Louis, Mo., B. Herder); also the first volume of Professor Dufourcq's *L'Avenir du Christianisme* (Paris, Bloud et Cie). Both these authors pay a merited tribute to M. Cumont, to whom they are much indebted.

A word should be said in conclusion in praise of the excellent translation. One seldom meets with a version in which so few of the original's idioms are suffered to enter.

The book is materially made up in the becoming style for which the publishers are noted, though there does seem to be an incongruity in swathing so serious and scholarly a work in a cover devoted to a laudation of a very superficial and flippant performance by "a Modernist" (anonymous).

MANUALE STENOGRAPHIAE LATINAE secundum systema Pitman, ad usum eorum praesertim qui studiis dent operam. Auctore Gulielmo Tatlock, S.J. Romae : Universitas Gregoriana (Sumpt. et typis Isaac Pitman, Londini et Neo Eboraci). 1911. Pp. 55.

The Latin language is still the vernacular of the Catholic Church, and in the lecture halls of our theological seminaries we maintain its use as the chief medium of teaching not only dogmatic and moral

theology but also the preparatory discipline of scholastic philosophy. The student who takes notes of the professor's *dictata* is at some disadvantage, unless the matter is stereotyped or printed for his orientation; even where the teacher follows a printed text-book, many useful citations, references, and illustrations, given *obiter* during class hours, will escape the most attentive student's memory, for want of some tachygraphic method adapted to Latin phonetic and ideographic expression. There is of course a method of academic abbreviations with which the alumni of the Propaganda and other theological colleges are familiar, and we have some record of the traditional system of short-hand writing attributed to Cicero's freedman Tiro, to which it is assumed that we owe the records of the great orations of his master and of Cato. But no successful attempt has ever been made to do for Latin that which since the days of Peter Bales has been done for modern languages, namely to provide simple signs that could be written at the rate of say 120 spoken words a minute. Among the more than two hundred different short-hand systems invented during the last three hundred years, Isaac Pitman's *Phonography*, published in 1837, has practically taken the lead in popularity, not only for English, but also for French, Italian, Spanish, German, Dutch, Welsh, and even the Hindu and Malagasy languages; and it is in many lands, as in Japan, the system employed for reporting in the official bureaus of the Government. It is easily understood how a system of short-hand based upon phonetic principles may be adapted to any language in which vowel sounds predominate; and Father William Tatlock has used the method to advantage by adapting it to the sounds of the Latin language. The pronunciation which the author follows is that which is used in Rome and by Italians generally, assuming that the Mother of the churches determines the speech which is to stand for the mother tongue of her children.

As stenography is taught in our technical schools and is part of the curriculum in many parish schools, it would not be out of place, for practical purposes, to have this aid to quick recording by writing introduced in our seminaries. It would serve the student not merely to take down the *viva-voce* lectures of the professors, but to keep account of his own thoughts and reflections where the ordinary form of writing would be a hindrance to continuous thought. Many a momentary impression which would prove of permanent value, if we could fix it in the memory, escapes us because we have no adequate means of recording it promptly. Apart from this advantage of quick writing, the practice of Latin shorthand would become a means of improving our habit of Latin composition and correct speech, for the Pitman system is based upon the idea that the

writer pronounces every word he writes in short-hand, since the graphic form derives its expression from the phonetic utterance.

The little book will thus prove a useful adjunct to Latin classes as well as to the desk outfit of a student of philosophy and theology.

THE CATACOMBS OF ST. CALLISTUS. History and Description, with an Introduction on the subject of Christian Sepulture, Epigraphy, and Art. Translated from the Italian of P. Sixtus Scaglia, Reform. Cistercian of the Abbey of S. Callisto, by the Rev. Henry S. Nagengast, A.M., of the Baltimore Archdiocese. Rome : Tipografia editr. della Sapienza. 1911. Pp. 256. (H. S. Nagengast, Baltimore, Md.)

Among the specialists in archeological studies who have undertaken in recent years to interpret for us the Christian art of the catacombs the Cistercian Father Sisto Scaglia takes prominent place. His *Notiones Archeologiae Christianae* comprises a systematic survey of the epigraphy, painting, sculpture, and supellectiles of early Christian times, viewed chiefly in their relation to liturgy and theology. His domicile in the monastery of San Callisto has given him exceptional opportunities for the study of the famous cemetery of that name on the Appian way, and his critical excursions on the chronology of St. Cecilia, whose tomb has been located in this catacomb, show that he possesses the gift of independent judgment regarding a subject about which learned writers have much disputed.

In the present volume the author leads his readers into the subterranean chambers of the Cemetery of St. Callistus. He traces their origin, follows the fossores in their work through the five tiers of successive excavations, and explains the use of each site. We become familiar with the devotions in the chapel of the Popes, the crypt of St. Cecilia and of St. Lucina, with the tombs of SS. Mark, Balbina, Soter, Cornelius, and their martyr companions, the arenarium of St. Hippolytus, and the chambers of the Sacraments. It is interesting reading throughout, marred however by numerous misprints and generally poor book-making. This defect does not lessen the credit due the translator, who has done well in making the book accessible to English readers. Fr. Nagengast has moreover added an appendix referring to the discoveries made in the catacombs subsequent to the publication of the original volume. The Index of nomenclature and definitions of archeological and ecclesiastical terms, based on the Century Encyclopedia, adds to the value of the translation.

Literary Chat.

One is often asked what to read on social theory, sociology, social reform, the social question, and whatever else falls under these much-heard-of topics. It is not easy to supply a full and satisfactory answer; but presuming the reader wishes to keep abreast with what is most worth while from the Catholic viewpoint, he can hardly do better than follow month by month the review entitled *Central-Blatt and Social Justice* (St. Louis, Mo.). As the title suggests, the periodical is half in German and half in English. Sociological topics of a timely interest are discussed in its pages and a list of pertinent books and pamphlets constantly advertised.

What is particularly needed in sociological literature are sound principles and accurate detailed knowledge of the social and economic conditions to which they should be applied; in a word, right theory and practical information. Those who read German will find much that is solid and sane in the domain of guiding principles in Dr. Bruehl's recent brochure entitled *Allgemeine Grundsätze zur Sozialreform*—i. e. *General Principles of Social Reform* (Milwaukee, Wis.). The writer has given much thought to the subject and has lectured considerably thereon both in the East and the West. The pamphlet just mentioned is a summary of his teaching. It touches upon a large variety of social topics on all of which it throws much intellectual illumination, practical suggestions, and the glow of a charming style.

Catholic Studies in Social Reform is the general title of a projected series of manuals now being edited by the *Catholic Social Guild* (London, King & Co.). Thus far two pamphlets have been issued: the first on *Destitution*, the other on *Sweated Labor and the Trade Board's Act*. A number of others dealing with the Housing Problem, the Family, Unemployment, and some other timely subjects are in preparation. Judging from the two numbers issued the series will doubtless supply what Catholic students just need and want—the treatment of actual social conditions in the light of Catholic principles. It is true, the conditions in question are those prevailing in England, but they differ not essentially from our own social evils, while the suggested remedies admit of at least a general if not a universal application. The chapters especially on Sweating and on The Living Wage (11) are particularly helpful. The pamphlets are neatly made up and the price is (6d.) reasonable.

Apropos of sociological literature, special mention should be made of *Catholic Ideals in Social Life* by Fr. Cuthbert, O.S.F.C. (New York, Benziger). The book may likely be known to the present reader, as it has been previously reviewed in these pages and has been before the public some six years and prior to its actual form its contents had been issued in pamphlets and magazine articles. The second edition has recently been reprinted without change or addition, however. It will suffice therefore to call attention to the book as to a comprehensive presentation of Catholic social principles, fruitful in their manifold applications to family and State, but especially to the sound ethical life of the individual, particularly the workingman. Upon the right application of these principles to the individual the solution, indeed, of "the social question" mainly depends.

French writers are indefatigable in the production of spiritual books, all of which however are not relished by those to whom staid English is mother tongue. Amongst works possessing a universal interest will surely be found

the recent French translation of the illustrious German Jesuit Drexelius's treatise entitled *Considérations sur l'Éternité* by Mgr. Bélet. It is a solid and practical exposition of serious truths.

A new edition (fifth) of the Abbé de Lamennais' well-known *Guide de la Jeunesse*; also of the French Academician Count de Champagny's, *Chemin de la Vérité* (Paris, Pierre Téqui); and *Retraite Spirituelle* (Paris, Lethielleux), a small volume reproducing a hitherto unpublished MS. by the Abbé Grou, S.J.;—these works by such eminent writers have an obviously permanent value.

One of the best collections of Pastoral Instructions published within recent years is that made by the present Bishop of Leeds, the Right Rev. William Gordon, under the title of *Decrees of the Leeds Synods*. Of the 252 pages comprised in the volume only about twenty are given to the *Decreta*, in Latin. The rest is made up of Encyclical Letters and chapters of practical theology, such as the missionary priest stands most in need of for orientation in the right performance of his pastoral functions. These chapters are written in English, and where they do not embody actual legislation are made up from approved commentaries. They deal with the subject of Baptism (Private Baptism, Re-baptism of Converts, Registration, etc.), Penance (Secret Society cases, etc.), Holy Eucharist (Altar Candles, Sacred Vessels, Mass obligations, Nuptial Masses, etc.), Last Rites, Matrimony, Priestly Conduct, Children and the Schools, Church Building, Parochial Finance, and all those numerous details of the pastoral ministry about which a busy priest likes to have information at hand. It is a model reference book of diocesan information.

Mr. George Ashdown Audsley, LL.D., the English architect, has added to his numerous writings by compiling a *Guide to the Art of Illumination on Vellum and Paper*. The little manual is copiously illustrated with plates and drawings and gives authoritative information on many points of interest in the useful art of illuminating MSS. It may be said to supplement a previously published volume by the same author, *Guide to the Art of Illuminating and Missal Painting*. Among the works in preparation by the accomplished artist and writer are a two-volume edition of the history of *English Pointed Architecture* and a series of manuals on artistic and decorative turning and stenciling.

The failure to discern the essential difference between images and ideas, and consequently the confounding of the imagination with the intellect, lie at the bottom of most of the errors of philosophy, ancient and modern. The *imaginationem transcendere non valentes* is repeatedly made the characteristic of the erring ancients by St. Thomas, while the passage in the introduction to the Treatise concerning the Principles of Human Knowledge in which Bishop Berkeley confesses his inability to form abstract ideas is a familiar instance of a great modern thinker's confusing his representative imagination with his abstractive intelligence.

Now and again we find a modern philosopher insisting on the fundamental difference. Even so positivistic a writer as Lewes emphasizes it occasionally. Recently there was published at Berkeley (The University Press) a pamphlet entitled *The Process of Abstraction*. The author, Mr. Thomas Moore, examines the subject in title experimentally. He sums up the experiments that have been made by his predecessors and brings together many interesting details of psychological analysis. His conclusion, however, is more important, viz.: "The final product of abstraction, that which is perceived as common to many groups, is essentially a concept distinct from imagery and feeling."

It is not an elementary concept [it is, if the abstractive process is continued to the elements of the mental object] but represents the assimilation of that which is perceived by the senses to a more or less complex mental category, or perhaps to several categories" (p. 191). This of course is a truth familiar to the scholastic psychologist, but it is gratifying to find it restated by an author who claims to find it the outcome of purely experimental research.

The book contains much more with which the Catholic philosopher will agree and we are glad to recommend it to the attention of philosophical students.

There is no better book treating of the religious beliefs and practice of uncivilized peoples than Bishop Le Roy's *La Religion des Primitifs*. The work has been previously reviewed in these pages, but the attention of students who prefer to have the book in German may be directed to an excellent translation just made in that language by Fr. Klerlein, and published by Leon Schmitt, Rixheim, Alsace.

The clergy, and no less the intelligent Catholic laity who rejoice to see effective agencies of truth multiplied, should welcome a new edition of Mr. Raupert's *Back to Rome* (Benziger Bros., New York). So able a defence of the faith ought not to be left any time out of active duty, and Fr. Hudson has done well in urging its republication. Although, as the editor of the *Ave Maria* remarks, "the book has had numerous appreciative readers in the United States" the reference to it of "one of our Bishops" is equally true—"it is a capital volume" and it is "too little known either by the clergy or the laity."

Mr. Raupert has previously done a good and a much-needed service to the cause of truth and science by his two books on *Spiritism*. His work *The Supreme Problem* is likewise valuable. *Back to Rome*, however, has unique merit by reason of the personal element it reflects. It is made up of a series of letters to an Anglican clergyman who is perplexed by his religious position. The writer makes clear to his correspondent the logical and moral impossibility of the latter's situation and then gradually leads him out of the maze of doubt and inconsistency into the certainty and reasonableness of Catholic truth. The arguments pro and con, while conclusive and solid, are not marshaled in technical theological form. They appear and move in their humanness; in the attire whereby they first win and then conquer. Persuading, they convince. The book, though on the whole controversial, it quite beyond the beaten paths of controversy. Its method is more intrinsic and personal than extrinsic and abstract. The reader will do well to compare it with Von Ruville's deservedly well-known *Back to Holy Church*. The two books have something more in common than similarity of title (Benziger).

A very beautiful book, edifying likewise, as well as learned, is *España Eucaristica* by R. P. Eustaquio Ugarte de Ercilla, S.J., which has just been published in Madrid (Imp. del Asilo de Huérfanos del S. C. de Jesus). It brings together in convenient form a summary of Spanish traditions relating to the Blessed Sacrament—traditions embodied in liturgy, jurisprudence, literature, the liberal arts, heraldry, hagiography, popular customs, congresses, and so on. The work evinces much research in many fields, is gracefully written and well illustrated.

La Muerte real y la Muerte apparente by Fr. Ferreres, S.J., which appeared in these pages in the translation (*Death, Real and Apparent, in Relation to the Sacraments*), has recently come forth in a new (fourth) edition, revised and corrected (Madrid, Administracion de *Razon y Fe*).

The priest who may have occasion to lecture on the life of Blessed Joan d'Arc or on the virtues illuminated by her marvelous life, will find abundant material and apt suggestions in the recently-published discourses by Canon Couhé, *Jeanne d'Arc et la France* (Paris, Lethieulleux). The story of the saintly heroine is vividly told and made to bring out the lessons of true patriotism and Catholic duty generally. Mainly, however, it bears of course upon the religious conditions prevailing in France.

It is not always easy to find a good boys'-book—that is a good book for boys. When the priest comes across such, he will know into whose hands to put it and he will congratulate the successful author; and he will tell his neighbor of his find. It's a genuine pleasure to recommend *The Juniors of St. Bede's*. It's a healthy book for healthy boys. Full of vigorous action, right ideals, characters both noble and mean, presented in colors which the real boy will instinctively discriminate—the book is one that wins its way right through a lad's imagination into his heart; and stimulates him to clean, manly conduct. There is no healthy boy that will not admire Fred Martin and Joe Farran and despise Greene and Murrin; and will not be all the better for having made acquaintance with these opposite types of actual youth in surroundings which bring out their virtues and their defects. The work is one which the priest will welcome as a boy-saver (Benziger Bros.).

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THE ECCLESIASTICAL REVIEW

FIFTH SERIES.—VOL. V.—(XLV).—DECEMBER, 1911.—No. 6.

EARLY CHRISTIAN EPIGRAPHY.

Clerical Studies in Christian Art. III.

In the study of Christian epigraphy it is important to remember that the transition from pagan to Christian usage implies not a sudden or abrupt change, but rather, as in other arts, one of gradual evolution. The sepulchral inscriptions of the Christians during the period of violent persecutions could not have exposed the faith of the departed without in some degree endangering the safety of the living who claimed relationship with them. But when peace had been restored, and Christians were permitted to worship openly, the Christian virtues of the dead might be freely discussed on tombstone or monument.

If we note the difference between the Christian epitaphs and contemporary pagan inscriptions we shall find, as De Rossi has pointed out, that it lies not so much in what they say as in what they omit to say. Thus we miss for example in Christian tombstones the customary letters found at the head of pagan epitaphs: "D.M.S. (diis manibus sacrum),—sacred to the shades of the gods", frequently met during the Augustan age; nor do we meet with those fulsome details and eulogies which marked the patrician class-distinctions, and indicated the legal and hereditary privileges of the deceased person's family.

The inscriptions were usually cut in stones, that is, marble, limestone or sandstone, *aolite*, Travertine marble; more rarely was metal employed for the purpose. For the lighter kind of epigraphs in the style of the *graffiti*, tufa and plaster or mortar

afforded the most convenient material. Not infrequently inscriptions were sketched in charcoal, or in colors; sometimes they were laid in mosaic, and occasionally we find them designed on terra-cotta.

In regard to the form of script employed in Christian epigraphy there is nothing to distinguish it from the pagan inscriptions of the same age, unless it be a certain lack of regularity and cultivated form, which defect must be ascribed to the harrassing circumstances besetting the early Christians, who wrote them under stress of persecution. On the whole it may be asserted that the epitaphs of the first two centuries reveal a higher degree of perfection than those of the third and succeeding periods.

In speaking of the script of the early inscriptions it is customary to distinguish the *capital* or *classic* script, which is the oldest; the *uncial*, so-called from the contracted form of the letters; the *cursive* script, the ordinary style of epigraphical writing, similar to that employed in manuscript. It was the most convenient for writing in fresco. There is also what is called the *Damasian* or *Filocalian* script, which derives its name from a certain Furius Filocalus who employed the same with beautiful effect in the famous inscriptions attributed to St. Damasus, Pope and poet.

The language employed in the Christian epigraphs is either Greek or Latin; occasionally the Latin has certain dialectic peculiarities. Some of the Greek inscriptions are written in Latin characters, and vice versa. It may be generally assumed that inscriptions written in Greek are of more ancient date than those written in Latin.

In regard to the style of inscriptions we distinguish between those of the so-called golden, and those of the decadent period. To the former class belong the more ancient inscriptions in Greek or Latin, characterized by greater purity and soberness of diction. These as a rule give merely the name of the deceased, adding some symbol recognized among Christians, and are often without date and reference to the persons who placed the monument, or any other detail giving definite clue to the identity of the deceased.

From the fourth century downward, this austerity and simplicity is followed by an inflated style savoring of decadency.

Sepulchral inscriptions thenceforth abound in details regarding the deceased, giving the date, and frequently adding eulogies of the dead.

B. M.

CUBICULUM . AURELIAE . MARTINAE . CASTISSIMAE . ATQUE . PUDICISSIMAE . FEMINAE . QUAE . FECIT . IN . CONIUGIO . ANN. XXIII . D. XIII . BENEMERENTI . QUAE . VIXIT . ANN. XL . M. XI . D. XIII . DEPOSITIO . EIUS . DIE III NOMAS . OCT. NEPOTIANO. ET . FACUNDO. CONP. IN . PACE

(*Lateran Museum*).

The age of an epigraph, when not explicitly noted under name of the Consuls, or otherwise indicated, may be deduced from the characters, the language, the style, orthography, and site where the stone belonged or belongs. It has already been said that the purity of the characters, the Greek language, austere simplicity of style, denote remoter antiquity. In like manner, correct spelling is a proof of antiquity. On the contrary, the vernacular speech, and spelling interspersed with errors, or phonetic according to the dialect employed (*Bibas* instead of *vivas*; *tata* and *nunnus* for father or grandfather), go to show that the epigraph was written later, as from the fourth century downward. "Among the 15,000 Christian inscriptions belonging to the first six centuries, only about a tenth part bear a date, and are also quite variously distributed in order of time. Of these, one alone is known to be of the first century; two are of the second; twenty-four of the third; about five hundred belong to the fourth and fifth, while the rest are to be referred to the sixth century. Therefore, three-fourths of these inscriptions are later than the period when the dead were buried in Christian cemeteries; that is, later than the year 410."¹

In general, there is much more care observed in citing the month and the day of decease, than for the year: the reason being a desire to celebrate the funeral rites on their anniversary recurrences.

Having thus surveyed the external features of epigraphs, we purpose briefly to study their inner traits; that is, their content and import, in order to be able to discern the very high

¹ *Armellini*.

significance and the apologetic value of these greatest memorials of Christian archeology. So as to proceed with order and clearness, we shall divide the epigraphs into categories: commemorative, dogmatic, historic, *Damasian*, and *Graffiti*, or souvenir inscriptions by pilgrims.

COMMEMORATIVE EPIGRAPHS.

It is a matter of knowledge that all the epigraphs have an obituary sense, and a commemorative value; and all, in fact, might be set in this category. Specifically, however, we here call those epigraphs *commemorative* which simply record the name of the deceased, with the date, his virtues, etc., in contrast with those others whose examination interests us under different aspects; as on the side of theology, history, art, etc.

It speaks for itself that these commemorative epigraphs form the largest group, the most abundant store of materials for Christian archeology.

HIC REQUIESCIT IN PACE IOANNIS V H
OLOGRAFUS PROPINE ISIDORI QUI VIXIT
ANN. PLUS M. XLV DEP. X KALEN. IUNIAS
CONSULATU VISILARI VC.

(A. D. 535, *Vatican Crypt.*)

DOGOMATIC EPIGRAPHS.

These epigraphs, besides commemorating the dead for whom they were prompted, contain some other elements, a certain precious theological tone, and so constitute apologetic documents of the highest value. For this reason it seems to us fitting to classify them under the above head. It may be admitted, however, that we can not essay to find a complete treatise on theology written on those burial stones; no more than such treatise might be compiled from the epigraphic literature of modern Christian cemeteries. "Dogmatic inscriptions are very abundant, and occur in all the cemeteries. Many are prior to the peace, and accordingly convey to us with absolute certainty the faith of the primitive Church. The principal Christian dogmas are expressed in the inscriptions, in terms occasionally somewhat veiled, yet admitting no manner of doubt."²

² Marucchi.

FAITH IN ONE GOD.

We know that it was customary with the pagans to write on the tomb: D. M. (*diis manibus*). But with Christianity there appears a new formula, which contains a profession of faith in one God alone: In Nomine Dei: *ἐν Θεῷ*.

VIII . IN NOMINE . DEI . INP
 VIII DXXIII DE CESIT
 NO CON PRENTES
 TO TI . TRES . HIC . CAPUT . ADCAPUT
(Cemetery of Cyriac. Lateran Museum VIII, 2.)

And Boldetti adduces a still more explicit phrase:

IN . UNU . DEU . CREDIDIT.

FAITH IN THE DIVINITY OF CHRIST.

There are, it may be said, innumerable inscriptions attesting faith in the divinity of Jesus Christ, and exceedingly common are the expressions: In Deo Christo, in ~~X~~ Deo, *ἐν θεῷ χριστῷ, ἐν Θεῷ κυρίῳ χριστῷ, etc.*

IN D. CRISTO
 OMITIAOPE FILIE CARISSIME DO
 ENI INNOCENTISSIME PVELLE QV
 DIES VIII ORAS V IN PACE CVM
 (IN DEO CHRISTO)
(Cemetery of Cyriac. Lateran Museum, VIII, 3.)

AEQVILIO . N ~~X~~ DEO . INNOFITO
 BENE . MERENTI . QVI VIXIT
 AN . XXVI . M . V . D . IIII . DEC . III NON . AVG.
 (IN CHRISTO DEO).
(Cemetery of Cyriac. Lateran Museum, VIII, 4.)

In a Greek inscription, Cemetery of Priscilla, we read: "We live in God the Christ, Son of God, Saviour."

CECILIVS . MARITVS . CECILIAE
 PLACIDIANAE . CONIUGI . OPTIME
 MELORIAE . CVM . QVA . VIXI . AMNIS X .
 BENE . SE . NE . VILLA . QVE RELLA IXΩΤΕ
(Cemetery of Priscilla. Lateran Museum, VII, 3.)

It has already been said that the letters ΙΧΩΡΞ are interpreted: *Jesus Christus Dei Filius Salvator* (Jesus Christ, Son of God, Saviour).

FAITH IN THE HOLY SPIRIT.

A stone in the Cemetery of Callistus contains these words: *Vibas in Spiritu Sancto*. A stone in the Kircherian Museum reads: 'Εν ἀγίῳ πνεύματι Θεοῦ.

FAITH IN THE HOLY TRINITY.

In the Cemetery of Domitilla there is this inscription:

IUCUNDIANUS QUI CREDIDIT
IN CRISTUM JESUM VIVIT IN
PATERE . ET . FILIO . ET . ISPIRITU SANCTO

FAITH IN THE LIFE EVERLASTING AND IN THE COMMUNION OF THE SAINTS.

There is no occasion to linger in proving the belief of the primitive Christians in the life everlasting; for this is the dominant thought of all the ancient Christian epigraphic literature. And the phrases very often recur: *vivas in Deo, in pace, in refrigerio, etc.*

M. E. M
UTULIUS CALLIGONUS
SEMPER IN D. VIVAS
DULCIS ANIMA
(*Lateran Museum, XI, 5.*)

AGAPE VIBES
IN AETERNUM
(*Lateran Museum, IX, 30.*)

PRIVATA . DULCIS
IN . REFRIGERIO
ET . IN . PACE ⁸

In the Cemetery of Priscilla there is an inscription reading: *until the everlasting resurrection.*

⁸ De Rossi, *Bulletino*, 1886, p. 29.

In the Communion of the Saints three elements are distinguished: veneration of the Saints (Church Triumphant); our prayers for the dead (Church Suffering); and the prayers of the Saints and of the dead for us (Church Militant). All this appears clearly expressed in a multitude of inscriptions; but I must limit myself to these few citations:

PETRUS ET PANCARA BOTUM PO

SVENT MARTYRE FELICITATI

(*Cemetery of St. Felicitas.*)

MARTYRES . SANCTI

IN . MENTE . HAVITE

MARIA

(*Aquileia.*)

SOMNO HETERNALI

AURELIUS . GEMELLUS . QUI BIXIT . AN III

ET MESES VIII . DIES . XVII . MATER FILIO

CARISSIMO . BENAEMERENTI . FECIT . IN PAC

CONMANDO BASILLA INNOCENTIA GEMELLI

(*Cemetery of Basilla. Lateran Museum, VIII, 16.*)

CUIQUE VITAE SUAE TESTIMONIO SANCTI

MARTYRES APUD DEUM ET ~~X~~ ERUNT ADVOCATI. . . .

(*St. Laurence outside the Walls.*)

UT QUISQUE DE FRATRIBUS LEGERIT ROGET DEUM UT SANCTO
ET INNOCENTE SPIRITO AD DEUM SUSCIPIATUR.

(*Lateran Museum.*)

REFRIGERET . TIBI . DEUS . ET CHRISTUS.

ET DOMINI . NOSTRI . ADEODATUS ET FELIX

(*Graffito, Cemetery of Commodilla.*)

EUCHARIS . EST . MATER . PIUS . ET PATER . EST MIHI
VOS . PRECOR . O . FRATRES . ORARE . HUC . QUANDO VENITIS
ET . PRECIBUS . TOTIS . PATREM . NATUNQUE . ROGATIS
SIT . VESTRAE . MENTIS . AGAPES . CARAE . MEMINISSE
UT . DEUS . OMNIPOTENS . AGAPEN . IN . SAECULA . SERVET

SABBATI DULCIS

ANIMA PETE ET RO

GA PRO FRATRES ET

SODALES TUOS

(*Cemetery of Saints Gordianus and Epimachus.*

From Muratori: Nov. Thes., p. 1934.)

IBAS
IN PACE ET PETE
PRO NOBIS.

(*Cemetery of Domitilla.*)

ATTICE
DORMI IN PACE
DE TUA INCOLUMITATE
SECURUS ET PRO NOSTRIS
PECCATIS . PETE . SOLlicitus

(*Capitoline Museum.*)

THE SACRAMENTS.

Baptism. To say that some one had received the grace of baptism, they were wont to use these expressions: "gratiam sanctam consecutus est," "fidem accepit"; or simply, "accepit," "percepit," "fidelis de saeculo recessit," "post susceptionem," etc.

Here is an inscription recording the administration of baptism to a child in peril of death, "ob periculum mortis":

QUI CUM SOLDU (SOLIDE) AMATUS FUISSET A MAIORE
SUA ET VIDIT HUNC MORTI CONSTITUM ESSE
PETIVIT DE AECLESEA UT FIDELIS DE SECOLO RECESSISSET.

TUCHE . DULCIS
VIXIT ANNO . UNO
MENSIBUS . X . DIEB . XV
ACCEPIT . VIII . K
REDDIDIT . DIE . SS.

(*Cemetery of Priscilla.*)

Confirmation. This sacrament was expressed by the formula: "signatus," "consignatus".

SIGNATUS . MUNERE . CHRISTI

(*Bolsena.*)

CONSIGNATA . A . SIBERIO PAPA

(*Spoletum.*)

Holy Eucharist. Of great renown are the inscriptions of Pectorius and Abercius. That of Pectorius was found at Autun in 1839, and probably dates back to the beginning of the third century.

HIC CONGESEIA HACE RISSI SVRBAPIORVM
CORPORAS ANCIORN VI NVER ANDASERIGA
SVBLIMIS ANIMA SRA PVTIS BIREGIA CACAE ELI
HIC CONFLIS VSYTHPOR ANQVIT XHOS TROFA
HIC NVMIR SPROCUR MDIRVAI VIAL MARI AXP
HIC POSU VSION GAVIX TIC QVIIN PACSACRDOS
HIC CONFISSORESSA NCHQVOS GRATI ELEMISIT
HIC TVNNE SPVER QSENES CCA LIQ VENEOES
QVIS MAG E VIRGEN VNP ACITI LLEDE PV DOREM
HIC IORDANAS SVOLVINE A CONDENEMBRA
DCI CUREST MVIANCOSVET AR M PIORVM

INSCRIPTION BY ST. DAMASUS IN THE CHAPEL OF THE POPES.



EXAMPLES FROM THE CEMETERIES OF PRISCILLA AND CALLISTUS

Ιχθύς ο(ὑρανίον Θε)ῖον γένος ἡτοι σεμνῷ
 Χρῆσος λαβῶ (ν πηγὴ) ν ἀμβροτον ἐν βροτέσις
 Θεσπεσίων ἴδατ(ω)ν τὴν σὴν φίλε θάλπεο ψυχ(ήν)
 "Τδασιν ἀεινάοις πλοντοδότον σοφίης
 Σωτῆρος δὲ ἀγίων μελιμδέα λάμβα(ε βρῶσιν)
 "Εσθιε πινάκων ιχθύν ἔχων παλάμαις.

"Piscis caelestis divinum genus corde puro utere, hausta inter mortales immortali fonte aquarum divinitus manantium. Tuam, amice, foveto animam aquis perennibus sapientiae largientis divitias, Salvatoris sanctorum dulcem sume cibum; manduca esauriens pisces tenens manibus."

Armellini renders this as follows: "O divine race of the heavenly *Icthus*, partake with reverent hearts of immortal wells among the living. Refresh thy soul, Friend, with perpetual waters of lavish wisdom. Take and eat the delectable sweetness of the Saviour of Saints. Eat and drink, holding *Icthus* in thy hands."

The Eucharistic suggestion is thus clear and positive, nor does it call for comment. The allusion to the ancient liturgy: *eat, drink, holding Icthus in thy hands*, excludes every other mystical sense, and refers to the material species of the Eucharist.

Abercius was a bishop of Hieropolis in Phrygia, prior to 266, who prepared for himself a burial column with the following inscription carved on three sides.

First Side:

1. Ἐκλεκτῆς πόλεως ὁ πολει τῆς τοῦτ ἐποίησα Electae civitatis hoc feci
2. ζὸν ἦν. ἔχω καιρῷ σώματος ἐνθα Vivens ut habeam (cum tempus erit) corporis hic sedem
3. οἰνορ' Αβέρκιος ὁν δ μαθητῆς ποιμένος ἄγνοῦ Nomen mihi Abercius discipulus (sum) pastoris casti
4. δες βόσκει προβάτων ἀγέλας ὄρεσιν πεδίοις τε Qui pascit ovium greges in montibus et agris
5. ὀφθαλμὸν δες ἔχει μεγάλους πάντη κανθόροντας Cui oculi sunt grandes ubique conspicientes
6. οὐτος γὰρ μ' ἐδίδαξε (τὰ ζωῆς) γράμματα πιστά Is me docuit litteras fideles (vitae).

"Citizen of an elect city, this have I wrought still while I live; so that in season I may have some local abode for my body.

"Abercius, my name, and I am a disciple of a chaste shepherd, who pastures his flocks of sheep over mountains and plains; who has large eyes withal, which look down and see everywhere abroad. It was he, indeed, who taught me the faithful letters of life."

Second Side (Lateran Museum):

7. ΕΙΣ ΡΩΜΗν ὃς ἐπεμψεν
ΕΜΕΝ ΒΑΣΙΛΕίαν ἀθρῆσαι
8. ΚΑΙ ΒΑΣΙΛΙΣσαν ἰδεῖν χρυσός
ΤΟΛΟΝ ΧΡυσοπέδιλον
9. ΔΑΟΝ ΔΕΙΔΟΝ ἐκεὶ λαμπράν
ΣΦΡΑΓΕΙΔΑΝΕχοντα
10. ΚΑΙΣΤΡ ΡΙΗΣΠΕδον εἰδα
ΚΑΙΑΣΤΕΑΠΑντα Νίσιβιν
11. ΕΥΦΡΑΤΗΝΔΙΑβας πᾶν
ΤΗΔΕΣΧΟΝΣΥΝΟμίλους
12. ΗΑΒΛΟΝΕΧΟΝΕΠΟ
ΠΙΣΤΙΣ πάντη δε προῆγε
13. ΚΑΙΠ ΑΡΗΘΗΚΕ τροφήν
ΠΑΝΤΗΧΘΥΝΑπὸ πηγῆς
14. ΠΑΝΜΕΓΕΘΗΚΑΘ αρον δν
ΕΔΡΑΣΑΤΟΠΑΡΘένος ἀγνή
15. ΚΑΙΤΟΥΤΝΟΕΠΕδωκε φί¹
ΛΟΙΣ ΕΣΘίεν δια παντός
16. οίνον χρηστον ἔχονσα
κίρασμα διδοῦσα μετ' ἀρτον

Qui Romam me misit regnum contemplaturum
Visurumque reginam aurea stola aureis calceis decoram
Ibique vidi populum splendido sigillo insignem
Et Syriae vidi campos urbesque cunctas Nisibin quoque
Transgresso Euphrate. Ubique vero nactus sum (familiariter) colloquentes Paulum habens...
Fides vero ubique mihi dux fuit Praebuitque ubique cibum pisces e fonte
Ingentem purum quem prehendit virgo casta
Deditque amicis perpetuo edendum
Vinum optimum habens ministrans (vinum aquae) mixtum cum pane.

Third Side:

17. Ταῖτα παρεστῶς εἴπον
'Αβέρκιος ὥδε γραφῆναι
18. ἐβδομηκοστὸν ἑτος καὶ
δείπτερον ἦγον ἀληθῶς
19. ταῦθ' ὁ νοῶν εἰξαπτο ὑπέρ
'βερκίον πᾶς ὁ συνιδός
20. οὐ μέντα τίμβω τις ἐμῷ
ἐπερδὼν τινὰ θῆσαι
21. εἰ δὲ οἱ 'Ραμαιῶν ταμείῳ
θῆσαι δισχιλαια χρυσᾶ
22. καὶ χρηστῇ πατρίδῃ 'Ιερο
πολεὶ χίλια χρυσᾶ

Haec adstans Abercius dictavi hic inscribenda
Annum agens vere septuagesimum secundum
Haec qui intelligit quique eadem sentit oret pro Abercio
Neque quisquam sepulcro meo alterum superimponat
Sin autem inferat aerario Romanorum aureos bis mille
Et optimae patriae Hieropoli aureos mille.

[“Second Side”, couplets 7-16:]

“Who sent me to Rome to admire the realm and to see the Queen all arrayed and sandaled in gold; and I saw there the people who have the splendid seal of grace. Of Syria, too, I saw the fields and sundry cities, together with Nisibis, beyond Euphrates. And everywhere, indeed, I found kindred company, discoursing familiarly of Paul. . . . Faith everywhere went before me, and supplied me food in the form of a Fish from the fountain: a large and wholesome Fish, caught by an Immaculate Virgin, that she gave to her friends for continual sustenance. Wine she had of the best; wine mixed with water, and served with bread.”

[“Third Side”, couplets 17-22:]

“These things I myself dictated, standing by the monument, for inscription thereon, when I was already in my seventy-second year, forsooth; so that every one with intelligence might pray for Abercius. But neither let them bury another in my tomb: if they should, however, then they shall deposit two thousand gold pieces in the Roman treasury, and pay one thousand to my most excellent native Hieropolis.”

Armellini construes a passage from the foregoing Second side: “Faith was my guide, and set before me for food the Fish which issued from a fountain of purest water, being borne in the arms of the Immaculate Virgin: she gives the same to her friends to eat, here and everywhere; also giving them delicious wine mixed with water and bread.”

And Marucchi thus observes: “For those acquainted with the language of primitive Christian symbolism, the sense is obvious. The ‘chaste shepherd’ is the One in the Gospel, who gives His life for the sheep: *animam suam dat pro ovibus*. The ‘very great fish’: ΙΧΘΥΣ ΠΑΝΜΕΓΕΘΟΣ, is the fish mentioned by Tertullian: *nos pisculi secundum ἵχθιν nostrum Iesum Christum in aqua nascimur*. The ‘realm’, the ‘Queen’ beheld by Abercius in Rome, are the Christian community and the Church, distinguished above all others by their founders and their faith. The chaste virgin may signify either the Church or the Blessed Virgin herself. The rules of sacred reserve rendered this mysterious and symbolic language necessary; but those who were initiated understood fully: *haec qui intelligit quique eadem sentit* (whoever both discerns and thinks the same things).”

Penance. “The inscription of a certain *Adiutor* notes the Sacrament of Penance: “qui post acceptam poenitentiam migravit ad Dominum.” (Marucchi.)

Orders. I will cite some epigraphs indicating the various degrees of the ecclesiastical hierarchy. It is known that the term bishop signified Pope [when used of the Bishop of Rome]. The most ancient inscriptions of the crypt of the Popes record the pontiffs under this very title: “Antenor Bishop”; “Fabian, Martyr and Bishop”, etc.

ΔΙΟΝΥΣΙΟΥ
ΙΑΤΠΟΥ
ΗΠΕΚΒΥΤΕΡΟΥ

(*Sepulchre of Dionysius, physician and priest; Cemetery of Callistus.*)

LOCUS IMPORTUNI SUBDIAC . REG. QUARTAE
(*Cemetery of St. Agnes.*)

PAULUS EXORCISTA
DEO . MARTYRIES
(*Cemetery of Callistus.*)

SERBULUS EMIT BISOMU
A LEONTIU FOSSORE
(*Lateran Museum, X. 24.*)

Matrimony. LUCRETIO TIMOTHEO
QUI VIXIT ANN LXXVI
BENEMERENTI IN PACE
VXOR ET FILII
(*Lateran Museum, XIII, 2.*)

DULCISSIMO FRATRI
FORTUNATO IN PACE
DP . V . NO OCT
(*Lateran Museum, XIII, 4.*)

DAMASIAN EPIGRAPHS.

St. Damasus was born toward the year 305, and died in 384. Pope and poet, archeologist and artist, most zealous reverencer and custodian of the relics and memorials of the martyrs, he restored the Catacombs, beautified the tombs, enlarged the galleries and flues for light, and sealed his distinc-

tive works with poetical epitaphs which celebrate, amid ejaculations of faith and in phrases inspired, the glorious deeds of the martyrs. His artist herein was Furius Dionysius Filocalus, who cut the epitaphs with his own beautiful and peculiar characters, very aptly styled "Filocalian", or "Damasian." This is borne out by the epigraph of Eusebius (St. Callistus), in which case the engraver has written, in vertical lines: *Furius Dionysius Filocalus scripsit—Damasi sui papae cultor atque amator.*⁴

These inscriptions of Damasus are highly important under the several aspects of history, dogma, literature, and topography. They have historical importance because Damasus had the true bent of an historian, and the opportunity of acquaintance with many documents, since he had passed all his youth among the archives of the church which furnished employment to his father. He is a conscientious narrator, citing his sources, and embracing tradition subject to some degree of reserve when he is not altogether sure of the genuineness of what is reported to him. "Haec audita refert Damasus, probat omnia Christus."⁵ "Percursor retulit Damaso mihi cum puer essem."⁶ "Credite per Damasum, fama refert," etc.

His epigraphs have a certain dogmatic importance because they contain prayers and other data to attest the antiquity of the dogma of the Communion of Saints; or passages demonstrating some other Catholic truth, such as the following on Tarcisius, martyr for the Eucharist.

PAR MERITUM QUICUMQUE LEGIS COGNOSCE DUORUM
 QUIS DAMASUS RECTOR TITULOS POST PRAEMIA REDDIT
 IUDAICUS POPULUS STEPHANUM MELIORA MONENTEM
 PERCULERAT SAXIS TULERAT QUI EX HOSTE TROPAEUM
 MARTYRIVM PRIMUS RAPUIT LEVITA FIDELIS
 TARSICUM SANCTUM CHRISTI SACRAMENTA GERENTEM
 CUM MALE SONA MANUS PETERET VULGARE PROFANIS
 IPSE ANIMAM POTIUS VOLUIT DIMITTERE CAESUS
 PRODERE QUAM CANIBUS RABIDIS CAELESTIA MEMBRA.

⁴ Written by Furius Dionysius Filocalus: one who reveres and loves Damasus his Pontiff.

⁵ Carmina St. Hippolyti.

⁶ Carm. XXIII.

The poems of Damasus have a literary importance because of their comparatively high and honorable rank in the Christian Parnassus. St. Jerome calls Damasus "elegans in versibus scribendis: Virgilii non incurioris".

We may quote the beautiful invocation in the epitaph which he prepared for himself :

QUI GRADIENS PELAGI FLUCTUS COMPRESSIT AMAROS
 VIVERE QUI PRAESTAT MORIENTIA SEMINA TERRAE
 SOLVERE QUI POTUIT LAZARO SUA VINCULA MORTIS
 POST TENEBRAS FRATREM POST TERTIA LUMINA SOLIS
 AD SUPEROS ITERUM MARTHAE DONARE SORORI
 POST CINERES DAMASUM FACET QUA SURGERE CREDO.

These metrical inscriptions have a topographical importance, in that they aid us to determine the site of some notable tombs in the cemeteries. I cite herewith the epigraph still extant in the Chapel of the Popes.

HIC CONGESTA IACET QUAERIS SI TURBA PRIORUM
 CORPORA SANCTORUM RETINENT VENERANDA SEPULCRA
 SUBLIMES ANIMAS RAPUIT SIBI REGIA COELI
 HIC COMITES XYSTI PORTANT QUI EX HOSTE TROPAEA
 HIC NUMERUS PROCRERUM SERVAT QUI ALTARIA CHRISTI
 HIC POSITUS LONGA VIXIT QUI IN PACE SACERDOS
 HIC CONFESSORES SANCTI QUOS GRAECIA MISIT
 HIC IUVENES PUERIQUE SENES CASTIQUE NEPOTES
 QVIS MAGE VIRGINEUM PLACUIT RETINERE PUDOREM
 HIC FATEOR DAMASUS VOLUI MEA CONDERE MEMBRA
 SED CINERES TIMUI SANCTOS VEXARE PIORUM.

The example of Damasus was imitated by other Popes or priests, especially by Siricius. The group of epigraphs by his imitators, coming down to the sixth century, goes by the designation of pseudo-Damasic or Sirian inscriptions.

GRAFFITI, OR SOUVENIR INSCRIPTIONS BY PILGRIMS.

These *graffiti* by pilgrims have no connexion with the ancient sepulchral frescoes, and must not be confounded therewith. The sepulchral *graffiti* are incised on fresh mortar; these, however, are scratched on dry plaster. The *graffiti* here concerned are souvenirs left by visiting pilgrims; they express prayers, invocations, and especially record the visitor's

name. Some date back to the time of the peace; from the fifth and sixth centuries we find Latin names; from the sixth century to the ninth there occur plenty of barbarian names—Gothic, Saxon, Lombard, etc.

These *graffiti* are preëminently of topographical importance, because they indicate the approximate site of crypts and famous relics, the goal of the pious pilgrims' yearning aspirations.

I shall close this review by noting the epigraphs termed "deprecatory", and those described as "consular", because dated with reference to the Consuls. These latter again fall within categories already considered.

ADIURO VOS PER CHRISTUM
NE MIHI AB ALIQUO VIO
LENTIAM FIAT ET NE SEPUL
CRUM MEUM VIOLETUR

MALE PEREAT INSEPVLTVS
IACEAT NON RESVRGAT
CVN IVDA PARTEM HABEAT
SIQVIS SEPULCRVM HVNC
VIOLAVERIT⁷
VIBIVS . FIMUS . R . VII . KAL . SEP .
DIC . IIII . ET . MAX . COS .

(A. D. 290. Cemetery of Callistus.)⁸

CELSO COSTANTINI.

Concordia Sagittaria, Italy.

PARISH PRIEST CONSULTORS IN THE UNITED STATES.

THE decree *Maxima cura*,¹ instituting the formalities to be observed in the administrative (without judicial trial) removal of parish priests or rectors in charge of souls, requires the appointment of Parish Priest Consultors.

These consultors, when a diocesan synod is held, are to be chosen, like synodal examiners, in synod according to canonically accepted rules ("juxta receptas normas"). No re-

⁷ Aringhi, *Roma subterranea*, t. II, p. 174.

⁸ G. B. De Rossi, *Inscript. christ.*, t. I, pp. 22-23.

¹ S. C. Consist., 20 August, 1910.

gulations have existed governing the selection of Parish Priest Consultors, since the office is of recent creation. The rules in question then are those that have been in vogue for the appointment of synodal examiners. Here again no clearly defined method of procedure was ever prescribed. The Council of Trent² merely decreed: 1. that examiners be proposed in synod by the bishop or vicar general (the clergy has no right to suggest candidates); 2. that those thus proposed meet the approbation of the synod ("Examinatores . . . proponantur; qui synodo satisfaciant et ab ea probentur"). The approval of the synod is expressed by a majority vote of the clergy present, secular and regular. The Sacred Congregation of the Council has declared that the voting may be conducted by secret ballot, or publicly, e. g. by standing, or otherwise according to the judgment of the Ordinary or the practice of the diocese. *Placentne isti?* or a similar form will suffice.

The same method obtains in selecting in synod Parish Priest Consultors. A general vote for all the nominees may be taken or each one may be considered separately. A candidate not receiving a majority vote is rejected; another is proposed in his place and submitted for approbation to the synod. If the names are merely announced, and no vote is taken through inadvertence or ignorance of the requirements, the act is surely illegal, and the consultors thus appointed are invalidly selected. Under these circumstances, were there no opposition, the Holy See would probably declare the appointment valid on the principle, "Qui tacet consentire videtur" (Reg. 43 in 6^o); or grant a *sanatio*; or, if there appeared to be manifest opposition on the part of the clergy, would order an election.

When a diocesan synod is not convened, Parish Priest Consultors may be chosen out of synod. In this case two things are requisite: first, the consent or at least the advice (the law is not clear) of the *diocesan* consultors to act out of synod; secondly, a majority vote of the same diocesan consultors in the actual approval of the candidates suggested by the bishop. When a vacancy occurs the same rule holds;

² Sess. XXIV, c. 18, De Ref.

bishop proposes a candidate, who is accepted or rejected by the diocesan consultors.

The number of Parish Priest Consultors is left to the judgment of the bishop. Six would seem to meet all requirements; while there is no reason for a large number, since they cannot share the work. They hold office for five years, unless a diocesan synod be convoked within that period. An election is prescribed for every diocesan synod, no matter how short the term for which the consultors have served. There is no limit to the number of terms that individuals may hold the office. It might be well to advert that many of the meetings of our priests designated in common parlance as diocesan synods are not such in reality. Provision is made in the decree *Maxima cura* for the removal of a Parish Priest Consultor: a grave reason is necessary, e. g. a crime committed, incapacity or unfitness mental or physical, absence from the diocese, loss of reputation, etc., as well as the consent (majority vote) of the diocesan consultors. Parish priests or rectors only, secular or religious, are admissible to this office. A Parish Priest Consultor who resigns his parish ceases *ipso facto* to be consultor: but not so, if he is merely transferred to another parish. They should be men of mature age, gifted with prudence, moral virtue, experience and knowledge of things ecclesiastical. That they have degrees in theology or canon law is not required, if they are otherwise qualified. Priests of other dioceses may also be chosen in small dioceses, or whenever a just cause, e. g. a scarcity of suitable candidates, exists. Judgment in this matter is left to the bishop, but his power of selecting externs is modified by the right of the synod or diocesan consultors to reject the subject proposed. A vicar general should not be named synodal examiner (S. C. Consist., 3 October, 1910), nor should he, for like reasons, be selected as Parish Priest Consultor.

The Parish Priest Consultors must promise under oath, taken once for all or before each individual case arising, not to divulge the secrets learned in the discharge of their duties, the discussions and other particulars of their meetings. The bishop is commanded to dismiss a Consultor guilty of violating this oath. Other penalties, *servatis servandis*, may be in-

flicted; while morally such Consultor is obliged to repair the injury suffered by his imprudence. It would seem too that, like synodal examiners, Parish Priest Consultors should take an oath of fidelity in the performance of their duties. This oath they take in synod, if present, otherwise in the presence of the bishop or his vicar.

A rector whose removal has been decreed by his bishop and two synodal examiners in accordance with the regulations of *Maxima cura*, may have recourse, within ten days of official notification of the decision, to the bishop for a revision of the acts in the case. It is in this revision of the acts that Parish Priest Consultors have a part. The bishop and the two senior (by reason of appointment, or priesthood, or age) Consultors determine: 1. whether the essential formalities prescribed by *Maxima cura* have been observed; 2. whether the reason alleged for removal has been solidly established. Anything necessary, in addition to the acts or papers in the case, to clear up these points is within their power, even the examining of other witnesses and documents, new investigations, etc., though the defendant has no right otherwise to produce new testimony. The voting on these points is secret, and the majority (two out of three) rules. The written record of the proceedings is signed by the bishop and both Consultors. One of the Consultors may act as secretary, or some one else may be deputed: in the latter case the secretary also signs the acts, and the twofold oath should be administered to him "de munere fideliter adimplendo" and "de secreto servando." The law however makes no mention of a secretary. If the recourse or appeal of the deposed rector is rejected, there is no further redress before diocesan authority, and the decree of removal is put into execution. Recourse may always be had to the Sacred Congregation of the Council. In this latter case the act will not delay the execution of the decree. The acceptance of the recourse by the bishop and the Parish Priest Consultors implies the non-removal of the pastor; its rejection signifies the confirmation of the decree of removal. In this latter event the bishop is obliged to *ask*, but not necessarily also to follow, the advice of the two Consultors in question in providing for the maintenance of the deposed rector. Where consent is not required, the vote need not be secret.

Lastly, Parish Priest Consultors do not serve in rotation. Another case arising, not the next two, but the same two, if not impeded or excluded for cause, will act with the bishop in the revision of the acts. Consultors should be rejected by the bishop if apt to be biased by friendship, enmity, or other cause. Prudence would also seem to suggest that the bishop set aside without question a Consultor reasonably objected to by the defendant.

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TRUTH THE GUIDING PRINCIPLE IN CATHOLIC CHURCH ARCHITECTURE.

TO the earnest student and ardent lover of medieval Catholic architecture no theme could well be more congenial or more fraught with deep interest and profitable instruction than that which forms the leading subject of the present essay. Truth, ever precious and to be desired in every thought and action in life, is never more precious or inspiring than when it is exercised in work dedicated to the service of God, for in such truthful work must be associated another great and blessed prompting of the reverential and thankful heart—the spirit of sacrifice. That the consistent observance of truth in church-building calls for the constant exercise of generosity and self-denial must be evident to every thinking mind; for truthfulness is not twin sister to cheapness; and the latter has too often been resorted to as the specious apology for the absence of reality, and the consequent presence of sham and deceit.

A lie in architecture! A false representation in building! What do they amount to? Why need we distress ourselves about a little sham or make-believe, even should it extend to the altar of sacrifice? Has it not the merit of cheapness combined with remarkable deceptiveness? Alas! for such morality. Is there a single excuse possible for the deliberate and cunningly devised departure from truth which is intended to deceive the trustful or the unwary?

Here we are impelled to quote a few of Ruskin's glowing words, instead of attempting a paraphrase of them: "I

would," he says, "have the Spirit or Lamp of Truth clear in the hearts of our artists and handicraftsmen, not as if the truthful practice of handicrafts could far advance the cause of truth, but because I would fain see the handicrafts themselves urged by the spurs of chivalry; and it is, indeed, marvelous to see what power and universality there are in this single principle, and how in the consulting or forgetting of it lies half the dignity or decline of every art and act of man." After allusions to certain facts connected with poetry and painting, which are of no interest here, he pertinently remarks: "The violations of truth, which dishonor poetry and painting, are for the most part confined to the treatment of their subjects. But in architecture another and a less subtle, more contemptible, violation of truth is possible; a direct falsity of assertion respecting the nature of material, or the quantity of labor. And this is, in the full sense of the word, wrong; it is as truly deserving of reprobation as any other moral delinquency; it is unworthy alike of architects and of nations; and it has been a sign, wherever it has widely and with toleration existed, of a singular debasement of the arts; and that it is not a sign of worse than this, of a general want of severe probity, can be accounted for only by our knowledge of the strange separation which has for some centuries existed between the arts and all other subjects of human intellect, as matters of conscience."

The concluding words of the quotation just given find their full significance in the separation of the art of Catholic church-building as it was practised during the great ages of the Faith, and the art—if art it can be called—evidenced in the travesties of, or apologies for, Catholic church architecture and construction which are very generally perpetrated in the United States to-day. Oh, the sorrow and the shame of it all! for how easily could such a condition have been ameliorated, if not rendered altogether impossible, if there could have been some attention paid to the methods and inspiring principles which guided the designing and constructing of the matchless churches of France and England during the Middle Ages; and to have insisted on such methods and principles being rigidly adhered to in the erection of cathedrals and parish churches under their control. The great ecclesiastics of old

were in many instances architects of renown, as the records of several cathedrals show, and when not absolutely architects, in the sense we now understand the appellation, they were invariably the inspirers of all the noble proofs of their high aims and heaven-given genius which are still preserved for our instruction and admiration. But such instruction can only reach us if we are content to sit at the foot-stools of these great teachers, and drink deeply of the cup of inspiration they have so liberally provided; but to drink thus deeply we must sit with our hearts full of profound respect and due humility. They who seek a higher place, great in their fancied learning and self-conceit, will learn little of benefit to themselves or those they may serve.

It is greatly to be regretted that, so far as I know, in none of the great Catholic colleges or seminaries in the United States has a Chair of Ecclesiastical Architecture and Art been instituted; for from the teaching of an accomplished occupant of so dignified a chair warnings would have been given to, and lessons would have been learnt by, his students, which would have done much to improve the tone of thought among the priesthood on matters of church-building and adornment, and which would have led, we feel assured, to a more thorough realization of the grave responsibilities which must, and should, always rest on the builders of Catholic churches. These responsibilities were realized and zealously worked up to by the priestly builders in the golden epochs of ecclesiastical architecture—such as the days of the Hughs, of Lincoln—and they naturally led to the erection of temples and shrines that are now the despair of the would-be imitators. Following the immediately preceding remark, it will not be out of place to say a few words on the somewhat misunderstood subject of imitation in architecture. When it must be freely acknowledged that it would be impossible to surpass, in any worthy direction, the works of the great ecclesiastical architects—clerical or lay—of the Middle Ages, imitation becomes an imperative duty on the part of the Catholic church-builder. But how can imitation, in its only dignified and proper practice, be seriously contemplated when all the guiding principles in true church architecture and construction are, to a great extent, set aside through a certain indifference on the part of our church builders.

As we have substantially said elsewhere, it is surely to be regretted by all true and zealous Catholics that in modern church-building so little attention is being paid to the fundamental principles and the symbolical expression of Catholic architecture, as developed and consistently carried out in the great epochs of ecclesiastical art. The neglect of these sources of inspiration is recorded on almost all the churches built to-day, the architecture of which is essentially lifeless and devoid of any truly devotional or sacramental expression, or, indeed, any marked expression beyond that of ignorance and meretricious display, the latter, for the most part, being vulgar and untruthful.

This is an age of church-building which ought to produce good ecclesiastical architects, and it doubtless would do so, as we have already implied, were the clergy, on the one hand, inspired with the same love and zeal for true Christian and symbolical art which prevailed in the cloister during the Middle Ages, and, on the other hand, were architects imbued with that rare knowledge and reverence which would lead them to the old church buildings; there to learn from these works the deep and thoughtful lessons that are written in unmistakable characters on each clustered pillar and garlanded capital, each molded and soaring arch, each lordly tower, each rigid buttress, each storied window, and each spanning vault; and to realize in each feature of these wondrous churches, the symbolism, the deep devotion, and love of truth which guided their great builders. What modern ecclesiastical architecture has lost through the apathy and ignorance we have ventured to point out, no one can fully realize save one who has made Christian architecture a loving, life-long study among the great temples and hallowed shrines of medieval Christendom. Of the sacramentality, the fervent love, the prayerful devotion, the self-denial, the rejoicing in the truth, the treasures of the faith-inspired mind, and the willing labors of the hand, that the ancient Catholic churches teach the earnest student of ecclesiastical architecture, teeming volumes might be written, yet leaving much unrealized, much unsaid.

There are too many causes for the grievous shortcomings and failures in modern church-building, and these causes are

not far to seek. This is an age of ostentation, unreality, and meanness; not an age of humility, truth, and self-sacrifice; or a time of settled and deep faith. True devotional feeling is rarely, if ever, considered necessary in any branch of art, even when the art is devoted to the design and construction of the altar, or the adornment of the sanctuary. Are not these simple facts alone sufficient to account for all the failures perpetrated in our time? How truly has a devout and learned ecclesiastic said:¹

A Catholic architect must be a Catholic at heart. Simple knowledge will no more enable a man to build up God's material, than His spiritual, temples. In ancient times, the finest buildings were designed by the holiest Bishops. Wykeham and Poore will occur to every churchman. And we have every reason to believe from God's Word, from Catholic consent, and even from philosophical principles, that such must always be the case.

Holy Scripture, in mentioning the selection of Bezaleel and Aholiab, as architects of the Tabernacle, expressly asserts them to have been filled "with the Spirit of God in wisdom, and in understanding, and in knowledge, and in all manner of workmanship, to devise cunning works, to work in gold and in silver and in brass, and in cutting of stones to set them, and in carving of timber, to work in all manner of workmanship." And this indeed is only a part of the blessing of the pure in heart; they see God the Fountain of Beauty, even in this life; as they shall see Him, the Fountain of Holiness, in the next. From Catholic consent we may learn the same truth. Why else was Ecclesiastical Architecture made a part of the profession of Clerks, than because it was considered that the purity and holiness of that profession fitted them for so great a work. . . .

Now, allowing the respectability which attaches itself to the profession of a modern architect, and the high character of many in that profession, none would assert that they, as a body, make it a matter of devotion and prayer, that they build in faith, and to the glory of God.

In truth, architecture has become too much a profession; it is made the means of gaining a livelihood, and is viewed as a path to honorable distinction, instead of being the study of the devout ecclesiastic, who matures his noble conception with the advantage of that profound meditation only attainable in the contemplative life; who, without thought of recompense or fame, has no end in view

¹ The Rev. John Mason Neal, in the Introduction to his translation of the first book of the *Rationale Divinorum Officiorum*, of Durandus.

but the raising a temple, worthy of its high end, and emblematical of the faith which is to be maintained within its walls. It is clear that modern architects are in a very different position from their predecessors, with respect to these advantages. We are not prepared to say that none but monks ought to design churches, or that it is impossible for a professional architect to build with the devotion and faith of an earlier time. But we do protest against the merely business-like spirit of the modern profession, and demand from them a more elevated and directly religious habit of mind. . . . If architecture is anything more than a mere trade; if it is indeed a liberal, intellectual art, a true branch of poesy, let us prize its *reality* and *meaning* and *truthfulness*.

It is objected that architects have a right to the same professional conscience that is claimed, for instance, by a barrister. To which we can only reply, that it must be a strange morality which will justify a pleader in violating truth; and how much worse for an architect to violate truth in things immediately connected with the House and worship of God. It may be asked, "Do we mean to imply that a Church architect ought never to undertake any secular building." Perhaps, as things are, we cannot expect so much as this now; but we can never believe that the man who engages to design union-houses, or prisons, or assembly-rooms, and gives the dregs of his time to church-building, is likely to produce a good church, or, in short, can expect to be filled from above with the Spirit of Wisdom. . . .

We fear, however, that very few, as yet, take that *religious* view of their profession which we have shown to be seemly, even if not essential. If, however, we succeed in proving that religion enters very largely into the principles of Church architecture, a *religious ethos*, we repeat, is *essential* to a Church architect. At all events, in an investigation into the differences between ancient and modern Church architecture, the contrast between the ancient and modern builders could not be overlooked; and it is not too much to hope that some, at least, may be struck with the fact that the deeply religious habits of the builders of old, the Hours, the cloister, the discipline, the obedience, resulted in their matchless works; while the worldliness, vanity, dissipation, and patronage of our own architects issue in unvarying and hopeless failure.

We said that there were philosophical reasons for the belief that we must have architects—before we can have buildings—like those of old. If it be true that an esoteric signification, or, as we shall call it, Sacramentality, ran through all the arrangements and details of Christian architecture, emblematical of Christian discipline, and suggested by Christian devotion; then must the discipline have



ST. JOHN'S CHURCH, NORWICH, ENGLAND.

A MODERN STRUCTURE FOLLOWING CLOSELY THE LINES OF EARLY ENGLISH GOTHIC.
A THOROUGHLY HONEST AND DIGNIFIED BUILDING.



INTERIOR OF ST. JOHN'S CHURCH, NORWICH, ENGLAND.

NOTE THE STONE VAULTED CEILING. THE CHANCEL FURNITURE, WHILE
CORRECTLY ARRANGED, IS ONLY TEMPORARY.

been practised, and the devotion felt, before a Christian Temple can be reared. That this esoteric meaning, or symbolism, does exist, we are now to endeavor to prove. We assert, then, that *Sacramentality* is that characteristic which so strikingly distinguishes ancient ecclesiastical architecture from our own. By this word we mean to convey the idea that by the outward and visible form is signified something inward and spiritual; that the material fabric symbolizes, embodies, figures, represents, expresses, answers to, some abstract meaning. Consequently, unless this ideal be itself true, or be rightly understood, he who seeks to build a Christian church may embody a false or incomplete or mistaken ideal, but will not develop the true one. . . . It must be Christian reality, the true expression of a true ideal, which makes Catholic architecture what it is. This Christian reality we would call *Sacramentality*, investing that symbolical truthfulness which it has in common with *every* true expression, with a greater force and holiness, both from the greater purity of the perfect truth which it embodies, and from the association which this name will give it with those adorable and consummate examples of the same principles, infinitely more developed, and infinitely more holy in the spiritual grace which they signify and convey—the Blessed Sacraments of the Church.

We offer no apology for the long quotation just made, deeming it more honest and seemly to give the learned writer's words verbatim than to paraphrase them; and, by so doing, assume an authorship to which we could lay no title. We take the same position with regard to quotations from the writings of Ruskin, for it must be evident to every student of art that no one can honestly write on the subject of Truth in Architecture without acknowledging the great service that champion of Truth has rendered to it, and without referring to the glowing words in which he has given to the world, and the church-building world in particular, his denunciations of falsity and sham. We have called him the champion of Truth. Are we not justified? He says:

There are some faults slight in the sight of love, some errors slight in the estimate of wisdom; but truth forgives no insult, and endures no stain. We do not enough consider this, nor enough dread the slight and continual occasions of offence against her. We are too much in the habit of looking at falsehood in its darkest associations, and through the color of its worst purposes. That indignation which we profess to feel at deceit absolute, is indeed

only at deceit malicious. We resent calumny, hypocrisy, and treachery, because they harm us, not because they are untrue. Take the detraction and the mischief from the untruth, and we are little offended by it; turn it into praise, and we may be pleased with it. And yet it is not calumny nor treachery that does the largest sum of mischief in the world; they are continually crushed, and are felt only in being conquered. But it is the glistening and softly-spoken lie; the amiable fallacy, the patriotic lie of the historian, the provident lie of the politician, the zealous lie of the partizan, the merciful lie of the friend, and the careless lie of each man to himself, that cast that black mystery over humanity, through which any man who pierces, we thank as we would thank one who dug a well in a desert; happy in that the thirst for truth still remains with us, even when we have wilfully left the fountains of it.

How much more elevating our arts, and how much more ennobling our architecture would be, were they purged from their deceits and freed from their untruths. It is not too much to say that Christian architecture and its attendant arts will never again be worthy of the service to which they are dedicated until the "Lamp of Truth" illuminates every work of the architect and the artist.

With regard to the observance of truthfulness in church building, the following may be said: just in proportion to the observance of the great principle of Truth or Reality in all matters connected with the design, materials, and construction of a church, will the dignity of the work of our intellect and hands, and its worthiness as an offering to Him to whose service it is to be dedicated, prove to be. No being so weak and erring as man can ever achieve a perfect work, even though such a work may reasonably be considered within the powers given him, and directed by a religious ethos. Errors of judgment to which he is always prone, the influences of his immediate surroundings, deference to the opinions and caprices of others in authority, the limited command of materials and skilled labor, and other more or less compelling circumstances may, and doubtless will, militate against the perfection of his work; but no circumstances or pressure need, or should, make his work untruthful. Here we would warn the Catholic church architect against the "softly spoken lie" and the "amiable fallacy"; for it is just in such small conceits, in such subtly disguised untruths, that the chief meannesses of

mean architecture and building show their contemptibleness. The boldly displayed lie, the falsehood of which is so obvious that no one can well be deceived by it, is vile but harmless; vile in the one who perpetrates it and harmless to all save himself. The untruths which are intended to deceive, and are so disguised with seeming reality as to deceive the most observant and wary, and which usually accompany some vulgar or meretricious display, are those which deserve the most severe reprobation. Let us hope that they are sometimes admitted in thoughtlessness, or, what is more pardonable, in ignorance; but, in any case, they have a fatal effect upon the art in which they are practised. As Ruskin pertinently remarks: "If there were no other causes for the failures which of late have marked every great occasion for architectural exertion, these petty dishonesties would be enough to account for all. It is the first step and not the least toward greatness to do away with these; the first, because evidently and easily in our power. We may not be able to command good, or beautiful, or inventive architecture, but we *can* command an honest architecture; the meagreness of poverty may be pardoned, the sternness of utility respected, but what is there but scorn for the meanness of deception?" These words should be illuminated in letters of gold, and hung in every Catholic college and seminary in the United States; for, blame church architects as we may, the fact remains that they are frequently influenced (as we have experienced in certain quarters where truthfulness in church-building was held in little respect) by the views of those who engage them. We are proud to be able to say that throughout a practice of half a century no pressure has ever induced us to tell an architectural lie, or perpetrate a sham or deceit of any kind whatever. We may, to paraphrase the words of the champion of Truth, have failed to produce good, or beautiful, or inventive architecture; but we have produced honest architecture.

It must be borne in mind that honest architecture and building cannot be achieved without considerable sacrifice. On the one hand, a sacrifice must be made of many personal ideas and predilections; and, on the other hand, a liberal offering of money must be made, perhaps involving a sacrifice of some of our cherished luxuries. Even the simplest treat-

ments of the humbler materials suitable for use in church building, put together lovingly and truthfully, are likely to cost more in thought and money than the shams and subterfuges which are now too often looked upon as clever and pretty by those who should stamp them out with indignation and disgust. And let us assure the reader that until such multitudinous shams and subterfuges are so stamped out of Catholic church architecture, it will never again assert its dignity in the sight of man or its worthiness in the sight of the Great Architect of the Universe.

Is it not truly said that it is our bounden duty to offer to God, "not only the firstlings of the herd and fold, not only of the fruits of the earth and the tithe of time, but of all the treasures of wisdom and beauty; of the thought that invents, and the hand that labors; of the wealth of wood, and the weight of stone; of the strength of iron, and the light of gold. . . . God never forgets any work or labor of love; and whatever it may be of which the first and best proportions or powers have been presented to Him, He will multiply and increase sevenfold. Therefore, though it may not be necessarily the interest of religion to admit the service of the arts, the arts will never flourish until they have been primarily devoted to that service—devoted, both by architect and employer; by the one in scrupulous, earnest, affectionate design; by the other in expenditure at least more frank, at least less calculating, than that he would admit in the indulgence of his own private feelings. Let this principle be once fairly acknowledged among us, and however it may be chilled and repressed in practice, however feeble may be its real influence, however the sacredness of it may be diminished by counter-workings of vanity and self-interest, yet its mere acknowledgment would bring a reward; and with the present accumulation of means and of intellect, there would be such an impulse and vitality given to art as it has not felt since the thirteenth century. And I do not assert this as other than a national consequence. I should, indeed, expect a larger measure of every great and spiritual faculty to be always given where those faculties had been wisely and religiously employed; but the impulse to which I refer, would be, humanly speaking, certain; and would naturally result from obedience to the two

great conditions enforced by the Spirit of Sacrifice, first, that we should in everything do our best, and, secondly, that we should consider increase of apparent labor as an increase of beauty in the building. For the first: it is alone enough to secure success, and it is for want of observing it that we continually fail. We are none of us so good architects as to be able to work habitually beneath our strength; and yet there is not a building that I know of, lately raised, wherein it is not sufficiently evident that neither architect nor builder has done his best. It is the special characteristic of modern work. All old nearly has been hard work. It may be the hard work of children, of barbarians, of rustics; but it is always their utmost. Ours has so constantly the look of money's work, of a stopping short wherever and whenever we can, of a lazy compliance with low conditions; never a fair putting forth of our strength. Let us be done [and especially let Catholic church architects be done] with this class of work at once; cast off every temptation to it; do not let us degrade ourselves voluntarily, and then mutter and mourn over our shortcomings; let us confess our poverty or our parsimony, but not belie our human intellect. It is not even a question of how *much* we are to do, but how it is to be done; it is not a question of doing more, but of doing better. Do not let us boss our roofs with wretched, half-worked, blunt-edged rosettes; do not let us flank our gates with rigid imitations of medieval statuary. Such things are mere insults to common sense, and only unfit us for feeling the nobility of their prototypes. We have so much, suppose, to be spent in decoration; let us go to the Flaxman of his time, whoever he may be, and bid him carve for us a single statue, frieze, or capital, or as many as we can afford, compelling upon him the one condition, that they shall be the best he can do, place them where they will be of the most value, and be content. Our other capitals may be mere blocks, and our niches empty. No matter; better our work unfinished than all bad. It may be that we do not desire ornament of so high an order; choose, then, a less developed style, also, if you will, rougher material; the law which we are enforcing requires only that what we pretend to do and to give, shall both be the best of their kind; choose, therefore, the Norman hatchet work, instead of the

Flaxman frieze and statue, but let it be the best hatchet work, and if you cannot afford marble, use Caen-stone, but from the best bed; and if not stone, brick, but the best brick; preferring always what is good of a lower order of work or material, to what is bad of a higher; for this is not only the way to improve every kind of work, and to put every kind of material to better use, but it is more honest and unpretending and is in just harmony with other just, upright, and manly principles."

We may now say a few words respecting the deceits and falsities of materials and construction, which have done so much to lower the standard of church architecture and building in the United States, and which appear to be still in favor among architects and builders. The necessity for truth in all work erected to the glory, and dedicated to the service of God, seems to be largely ignored; and it is indeed rare to see an impressive instance of an earnest striving after truth from the great motive which should dictate it. The church builder seems too often to forget that his thoughts and actions are bare in the sight of the Almighty God. How can he expect a blessing to attend his labors, when dishonesty and falsehood pervade his work in the service of the Faith? If such dishonesty and falsehood did no more than debase his own moral character it would do too much; but his untruthful work is widespread in its degrading effects. Compare, for one moment, the elevation of the mind experienced by the worshiper who kneels in devotion in such buildings as the majestic churches erected by the love and piety of Catholics during the Middle Ages, in which everything is truthful, beautiful, symbolical, and largely sacramental; with the feeling of depression and suspicion which must affect the truth-loving and sensitive mind of the devout worshiper who kneels in a Catholic church of to-day in which he is surrounded with imitation materials and lath-and-plaster shams and abominations, devoid of one elevating thought in their production, one element of beauty, dead in their want of symbolism, and false to every inspiring conception of sacramentality.

The question before the Church to-day in this matter of church-building, is, we venture to think, a serious and all-

important one; bearing in view that the ideas and calls of a more highly trained, a more exacting, and a more travel-experienced people, of a future day, should be well considered. This simple, but far-reaching question ought to be answered by those in authority in every diocese. Is such untruthful, perishable, and degrading work, as is now almost universally perpetrated, to be allowed to continue in connexion with Catholic church building, or is it to be forbidden in future work? It is not too much to say that the future status of Catholic church architecture, and its influence on the minds of the people in the United States, depend upon the answer to this question. It must never be forgotten that the history of a people and its religion has, in all times, been written in its architecture.

The sham which is at the present time the most rampant, and perhaps the most regrettable, in the construction of Catholic churches in the United States, and which, fortunately, does not receive ready recognition in the Old World, is that abomination of all truth-lovers—and that which should be condemned by every conscientious Catholic churchman and architect—namely, the poverty-stricken and perishable lath-and-plaster erection, formed in poor and invariably incorrect imitation of the true and durable stone vaulting of the cathedrals and important monastic churches of the Middle Ages. To every lover of true Catholic architecture, surely a sham or architectural lie of so great a magnitude as this one invariably is must always appear an irremediable disgrace to the church in which the folly or ignorance of the architect or employer has placed it. It is difficult to account for this craze in modern church-building—a craze it seems to be—for it has nothing save poor imitation, and a tendency to deceive the uneducated eye, to recommend it, if such can be said to recommend anything so absolutely devoid of truth. It is more than probable that the craze alluded to has originated, and been fostered, in the ignorance of the truthful and consistent practice of the great Catholic architects of Europe, who only constructed vaults when churches were designed and properly built for their reception. It must be acknowledged that the stone vaults of the great medieval churches are, in some respects, their most characteristic and impressive fea-

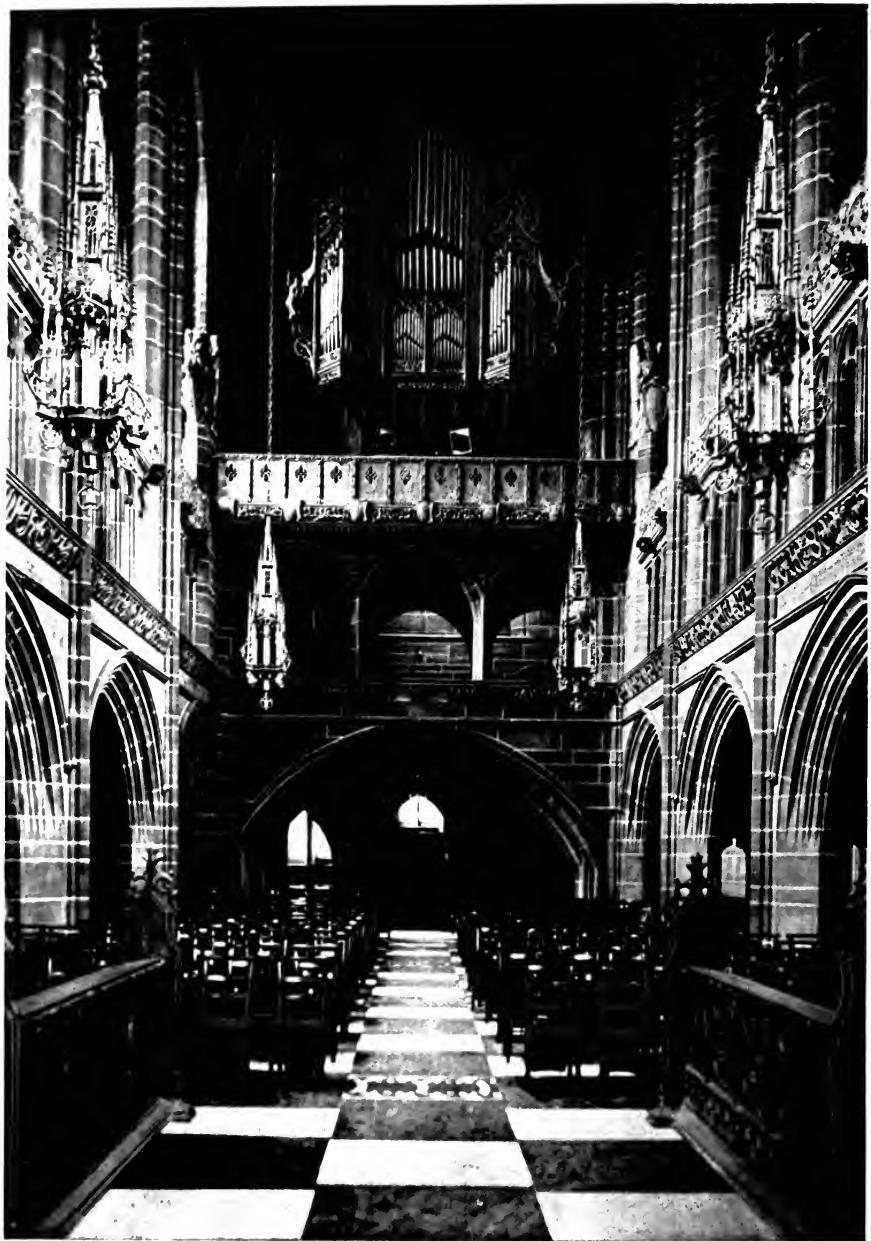
tures. It seems little short of a crime to parody such noble works of Catholic inspiration, in miserable, inch-thick plaster, even in the flimsy churches which are deemed sufficient for the service of God to-day. If a proper survey were taken of the many noble parish churches in England, erected by the Catholic builders of the Middle Ages, and their beautiful open-timber roofs, often richly illuminated with colors and gilding, were carefully studied, we think the folly of perpetrating false vaulting would become apparent to every honest mind, and would quickly give place to roofs designed on the principles of truth and beauty sacred to the Church for so many centuries. We may ask: What will be the appearance of all the inch-thick, lath-and-plaster, vault-like ceilings when, in the course of a short time, their materials reach the stage of decay to which they are already hastening, and which will utterly destroy their stability? Every drop of water which may fall from an imperfect or time-worn roof will hurry that decay; while it will immediately disfigure any decoration that may have been applied to the plaster coating with the view of covering its nakedness.

We have said that the practice of sham vaulting, prevalent as it is in the United States, is not encouraged in the Old World; and in support of this statement we may direct attention to the recently erected Catholic Cathedral of Norwich, exterior and interior views of which are here given. In the latter view it will be seen that the vaulting is truthfully constructed, precisely as in medieval times; and that truth, both in materials and construction, pervades every portion of the interior. This is a lesson that both American ecclesiastics and architects would do well to take to heart. The design and treatment of the exterior are also worthy of attention, presenting, as they do, some beautiful groupings and details, peculiar to the Early Pointed architecture of England. We commend this design to the attention of all Catholic church-builders in the United States.

Lesser in extent, but no less objectionable, is the employment of cheap materials, fabricated to imitate those that should be used, but which parsimony has decided against. In these cheap materials, great care and ingenuity are devoted to produce results as deceptive as possible. Chief among

INTERIOR OF ST. PETER'S CHURCH, NORWICH, ENGLAND.





LADY CHAPEL, LIVERPOOL CATHEDRAL.

A BEAUTIFUL EXAMPLE OF MODERN GOTHIC DESIGNED BY A DISTINGUISHED CATHOLIC ARCHITECT. THE CEILING IS VAULTED IN STONE. THE DETAIL IS UNUSUALLY INTERESTING.

these are imitation marbles, which, skinned around wooden or iron cores, are intended to convey the idea that solid marble has been used; the imposition being extended by the addition of plaster capitals, cast to imitate hand-carving, and sanded over, or painted, to convey the idea of solid stone. "The meagreness of poverty may be pardoned, the sternness of utility respected; but what is there but scorn for the meanness of deception?"

We cannot, without an undesirable extension of this article, discuss the absence of, and the necessity for the full observance of the principle of Truth in church building at much greater length; it is almost sufficient to point—as a warning to architects and their priestly employers—to the incontrovertible fact that it is impossible for noble and worthy church architecture and building to exist where deceptions with respect to the materials used, and falsehoods with regard to the modes of construction, are indulged in. Under no conditions should one material be so treated as to represent another and more costly material. Mean, indeed, in the too long catalogue of shams and falsehoods, is wood worked and sanded over and falsely joined to represent carefully cut stone. This is a common expedient in the case of window-tracery. If stone tracery cannot be afforded or obtained, then let the architect be content with windows which require no tracery; and if even then woodwork has to be used, let it be known to all men that it is honest woodwork; and see that it is the best of its kind. Anything, however humble through necessity, is better than a lie. The architect can take pride in his good and truthful woodwork, whilst he can only blush at his sanded deceits.

A few words may be said on the subject of painting. The application of paint to any material suitable to receive it, and which may be better preserved by it, is in no way to be condemned, providing it is not used to deceive the eye as to the material on which it is applied. The most flagrant abuse of painting is its use in the "graining" of some common wood so as to represent some rare or expensive one, and the painting of any surface so as to represent some choice and valuable marble. Both these too common methods are sinful, especially when used within a church, just in proportion to their power to deceive. Bad work in these directions, though it may

hardly reach the point of deception, unless at a considerable distance from the eye, is despicable, and clever (?) work, calculated and intended to deceive, is sinful. It is melancholy to hear workmen who have devoted half a lifetime, perhaps, to such deceptive work, priding themselves on their skill in "graining" and "marbling"; they are ignoble arts—if arts they can be called.

All such deceptions are to be condemned. "Do not let us lie at all. Do not think of one fallacy as harmless, and another as slight, and another as unintended. Cast them all aside; they may be light and accidental; but they are an ugly soot from the pit, for all that; and it is better that our hearts should be swept clean of them, without over care as to which is largest or blackest."

In conclusion, we may allude to the very common fallacy which consists in the substitution of cast and machine-made work—chiefly ornamental—for that properly the work of the trained mind and hand; and, in doing so, we shall once more employ the glowing words of the greatest writer—who has ever championed the cause of Truth in church architecture and building. He says:

There are two reasons, both weighty, against this practice; one, that all cast and machine work is bad, as work; the other, that it is dishonest. . . . Its dishonesty, which, to my mind, is of the grossest kind, is, I think, a sufficient reason to determine absolute and unconditional rejection of it.

Ornament has two entirely distinct sources of agreeableness; one, that the abstract beauty of its forms, which, for the present, we will suppose to be the same whether they come from the hand or the machine; the other, the sense of human labor and care spent upon it. How great this latter influence we may perhaps judge, by considering that there is not a cluster of weeds growing in any cranny of ruin which has not a beauty in all respects *nearly* equal, and, in some, immeasurably superior, to that of the most elaborate sculpture of its stones; and that all our interest in the carved work, our sense of its richness, though it is tenfold less rich than the knots of grass beside it; of its delicacy, though a thousandfold less delicate; of its admirableness, though a millionfold less admirable; results from our consciousness of its being the work of poor, clumsy, toilsome man. Its true delightfulness depends on our discovering

in it a record of thoughts, and intents, and trials, and heart-breakings—of recoveries and joyfulnesses of success ; all this *can* be traced by a practised eye, but, granting it even obscure, it is presumed or understood ; and in that is the worth of the thing, just as much as the worth of anything else we call precious. The worth of a diamond is simply the understanding of the time it must take to look for it before it can be cut. It has an intrinsic value besides, which the diamond has not (for a diamond has no more real beauty than a piece of glass) ; but I do not speak of that at present ; I place the two on the same ground ; and I suppose that hand-wrought ornament can no more be generally known from machine work, than a diamond can be known from paste, nay, that the latter may deceive, for a moment, the mason's, as the other the jeweller's eye, and that it can be detected only by the closest examination. Yet exactly as a woman of feeling would not wear false jewels, so would a builder of honor disdain false ornaments. The using of them is just as downright and inexcusable a lie. You use that which pretends to a worth which it has not, which pretends to have cost, and to be what it did not, and is not ; it is an imposition, a vulgarity, an impertinence, and a sin. Down with it to the ground, grind it to powder, leave its ragged place upon the wall, rather ; you have not paid for it, you have no business with it, you do not want it. Nobody wants ornaments in this world, but everybody wants integrity. All the fair devices that ever were fancied, are not worth a lie. Leave your walls as bare as a planed board, or build them of baked mud and chopped straw, if need be, but do not rough-cast them with falsehood.

When the "Lamp of Truth" lights the labors of the architect and builder, and the "Spirit of Sacrifice" dwells in the hearts of the faithful, then, and then only, will Catholic architecture be aroused from its lethargy of centuries ; and temples worthy of the Faith they symbolize will once more point their majestic spires to heaven.

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BISHOP KETTELER AS A FACTOR IN NATIONAL POLITICS.

THE year 1866 marked a turning-point in European history, but notably in the history of the Catholic Church in Germany. The Austro-Prussian War did not merely alter the map of Germany: it made a change also in the relative positions of Catholicity and Protestantism. In the old Confederation of German states which included Austria, the Catholics had been in the majority. By the Treaty of Prague the moral and numerical support of 10,000,000 of their Austrian fellow Catholics was suddenly taken from them, and over night they found themselves in the unenviable position of a one-third minority. For them the situation was critical in the extreme. During the war their sympathies had on the whole been with Austria and its Catholic dynasty. What would be their lot under the hegemony of "Protestant" Prussia, especially of Prussia at the mercy of triumphant Liberalism actuated by the fanatical notion that it was Prussia's mission to decide for all times the world-war against Rome in favor of Protestantism and unbelief? Men's consciences were distraught, their minds obscured, their passions excited. The history of the past seemed a record of ruins; and the future augured no good. Right counsel was indeed at a premium, as the editor of the *Historisch-Politische Blätter* wrote at the time. Ketteler was the man to give it; and he felt himself called upon to do so. He had carefully worked out the intricate problems for himself; and the results were published in a volume entitled *Germany after the War of 1866*, of which the *Frankfurter Zeitung*¹ wrote: "Bishop von Ketteler's latest book is by no means written from the specifically Catholic point of view, but in a truly statesman-like spirit."

Germany after the War of 1866 quickly became the book of the day. Edition after edition issued from the press. Mgr. Pie, then Bishop of Poitiers, afterward Cardinal, had it immediately translated into French. From the correspondence between David Urquhart, the English diplomat and opponent of Palmerston, and the author, and from an interview which Lord Denbigh, then on a European journey, sought with Bishop Ketteler, it was evident that European statesmen

¹ 12 February, 1867.

began to reckon with the latter as a political power. Count Leo Thun, the aged Austrian statesman, repeatedly consulted him regarding the attitude which a Catholic minister of the Crown was to observe in the face of modern political paganism. The Hohenzollern, William I, despite the fact that the Bishop had to tell him many an unpalatable truth, appeared favorably impressed by the utterances of the churchman, in an audience during a short stop-over of the King at Mainz, in the following summer.

What the majority of the Catholics thought of Ketteler's work was expressed by a reviewer in the *Katholik* (Mainz), who wrote: "There is no doubt that *Germany after the War of 1866* takes a chief place among the literary publications of the day. If ever a good word was spoken at the right time, it is this word. And that a Catholic Bishop has spoken it can only fill us with joy. . . . Such a frank, fearless, Christian, German word is not merely opportune, it is necessary, as necessary as a piece of bread to a famished man, as a fresh breeze to a navigator after a deathly calm; it is as cheering as the bright sun after a dark and stormy night."²

But not everywhere was the volume welcomed with the same enthusiasm. It shared the fate of other works from the same pen, and, if to many it was a beacon-light, to others it became a blinding flash that caused them to stumble. Some misinterpreted and misunderstood it. There were those who imputed false motives to the author. In the opinion of others he was too favorable to Prussia, or else to Austria; some accused him of abject submission to the conqueror of Sadowa; others, of exciting the Catholics to hatred and mistrust of Prussia. Even a cursory glance at the contents of the book will show the injustice and one-sidedness of these criticisms, inspired as they were by party bias and personal antipathy.

Ketteler severely reprimands the unprincipled worship of success indulged in by so many, and which bade fair to become an epidemic. "The principles of morality and right apply also to higher politics, and injustice remains injustice even though through God's Providence good may come of it."³ In the conflict between Austria and Prussia "formal

² Vol. 47, p. 377.

³ *Deutschland nach dem Kriege von 1866*, 7th ed., p. 15.

right was evidently on the side of Austria."⁴ But Prussia's injustice lies even deeper; "There was no need of taking advantage of the extreme embarrassment of the Hapsburgs in order to push Austria out of Germany by an agreement with the agents of the Italian Revolution and the assistance of the revolutionaries in Hungary."⁵ "We shall never cease to deplore this deed—not because we are hostile to Prussia, but because we sincerely love it. . . . We should cover our face in shame and weep bitter tears for the action of our German Fatherland. . . ."

The war of 1866 with the annexations that followed in its wake Ketteler regarded as a violation of historical rights and of the fundamental principle of the law of nations.⁶ On the other hand, he emphatically condemned the blind, irreconcilable opposition to Prussia, which was being heralded in so many quarters at that time. Austria's politics had not been straightforward in all respects, and might have been more conciliatory in many. The Progressist Party had pushed the Prussian Government to the wall. Austria, aware of this, might have made a concession to Bismarck without any violation of right and without detriment to its national honor. Neither does Ketteler forget to acknowledge all that is praiseworthy in the Prussian system of Government, especially the liberty enjoyed by the Church under the Constitution, which he does not hesitate to call "a real *Magna Charta* of religious peace for a religiously divided country like Germany."

Politically Ketteler was in favor of a united Germany under the leadership of Prussia. Austria was to be treated, not as a foreign power, but as the natural ally of the new empire. In this way the injustice of Sadowa might in some measure be atoned for and the sympathies of the Middle and South German States gradually gained.

But it was not really Ketteler's object to arouse political agitation by his brochure; his purpose was rather to banish the pessimism, the despondency and pusillanimity which had unfortunately taken hold of so many of his fellow countrymen and fellow Catholics in regard to the aims of the government.

⁴ Op. cit., p. 44.

⁵ Ibid., pp. 57-58.

⁶ Ibid.

We do not favor that dismal view of life which, whenever injustice triumphs, forthwith thinks only of the retributive justice of God. . . . If we look on the war just ended as a misfortune fraught with the gravest dangers for the future of our country, this is but another reason for every German who loves his country to apply all his energies to the task of finding a way out of the threatening destruction.⁷

No single action of man on earth can be said to be in every respect disastrous. . . . In public life a great calamity is often the source of the greatest blessings. This truth will teach us not to ignore in such events the germs of good, of a beneficent renovation, in a word, the finger of God. We are therefore not to give ourselves over to murmurings of discontent, to making sour faces and indulging in lamentations, or to sit down idly with folded arms. However painful the visitations permitted by God may be, it is His purpose that they should benefit us; and they will be truly salutary, if we but recognize His designs in them and strive to turn them to good account. Animated by this cheering trustfulness we Christians are courageously to face the vicissitudes wrought in the world around us, and thus escape that pessimism, that dismal view of things, which paralyzes the energies of the soul and makes us fancy that it is all over with the world if God does not govern it according to our narrow human views.⁸

In his forecast of the future, Ketteler would not lose sight of the workingman's interests. The last chapter, perhaps the finest of the whole book, which bears the significant title: *Christ—Antichrist*, sets forth the necessity of dealing on a dogmatic and Christian basis with the solution of the labor question. He writes:

Other foundation for the State and the life of the State no man can lay, but that which is laid by God, Christ Jesus.

All economic efforts not based on religion and morality only widen the gulf that separates capital from labor, the rich from the poor, and bring that vast mass of men who live by the labor of their hands to a state in which they will be in want of the most indispensable necessities of life, a state which is not only in itself barbarous, but which must necessarily end in frightful social conflicts between poverty and riches such as we meet with in the States of antiquity when they were on the verge of dissolution.

⁷ Op. cit., pp. 67-68.

⁸ Op. cit., pp. 8-12.

We will briefly resume the consequences of modern economic Liberalism and of the theories to which it owes its birth:

On the one hand, accumulation of capital; on the other, a proportionate increase in the number of those whose only means of gaining a livelihood is their daily labor;

The share in the benefits resulting from the coöperation of capital, industry, and labor, reduced for the workman to the barest necessities of life;

Wages determined solely by the daily market-value of labor, by the supply and the demand, as in the case of merchandise, with this difference, that, when merchandise is supplied too abundantly, it can be stored up against better times, whereas the workingman is forced to deliver his goods, that is, his labor, at any price, no matter what the supply or demand may be, unless he cares to face the prospect of perishing with hunger; hence the tendency among workmen to underbid one another in times of industrial stagnation; hence all the decrease of wages below the barest necessities of life, which is nothing else than slow death by starvation.

When his circumstances improve a little, the workingman easily yields to the temptation of making up for his previous privations by over-indulgence, with the result that, when hard times come again, he feels his destitution all the more keenly. According to a report laid before the English Parliament "on the means of subsistence of the poorest classes of work-people in England," whole sections of the population lack about a fourth-part of what was set down as the minimum indispensable for subsistence. The same report mentions several counties—not of Ireland, but of England—where more than half of the inhabitants are without sufficient nourishment for the preservation of health and vigor. . . .

Such for the majority of workingmen are the necessary consequences of the principles of economic Liberalism; and when we remember that perhaps eighty out of every hundred human beings belong to the working-classes, we cannot close our eyes to the gravity of the social conditions toward which we are hastening.

For these unhappy results of its own doctrines modern economics has no satisfactory remedy to offer. . . . Some of the remedies advocated are so immoral and cruel that we should not have expected to hear mention made of them except in a pagan society. We will show by two examples to what extremes we have arrived on this point.

The remedies proposed by the Malthusians against over-population may be summed up as follows: Population tends to increase in a geometrical ratio, subsistence cannot increase faster than in an arithmetical ratio; by increasing faster than the means of sub-

sistence, mankind brings want and misery on itself, and is in part, directly or indirectly, doomed to destruction. A child born in an overpopulous country has no natural right to the means of subsistence. A system of universal relief is an evil, because it can serve no other purpose than to increase the population and the prevalent distress. The only way out of the general misery is to restrain the increase of the population. The Government has a right to interfere in this matter by wise legislation and police control; for the rest, poverty must be left to itself as much as possible.

Irreligious and anti-Christian political economy has brought things to such a pass that men are not ashamed to give public expression to such revolting principles as these: If there is an excess of population, "A portion of the human race must be sacrificed. This is a necessity of nature. Why give any further thought to it?" "A child born in an overpopulous country has no natural right to the means of subsistence—the laws and the police force must stop the increase of the inhabitants—poverty must be left to itself." It is by the application of such principles that men are turned into savages; and yet how widespread they are! The very language of these economists is an outrage on Christian sentiment; they speak of the workingman as one does of a thing that can be bought and sold, of stock in trade.

Another influential representative of modern economics, Stuart Mill, has set up the following system: Every human being has a right to be supported by its progenitors until it can look out for itself. To beget a being which one cannot or will not support is a crime. Undoubtedly, society must come to the aid of its suffering members, but it can insist that those who are supported at the public expense abstain from marriage. The only remedy for our social ills consists in propagating everywhere reasonable and voluntary moderation in regard to the number of children to be brought into the world. The Government has the right to promote this moderation by legal measures. Relief is out of the question until we regard the poor who beget children with the same feelings as we do drunkenness or any other physical disorder.⁹

To this pass, we repeat, has irreligious and anti-Christian political economy brought us, that such crimes can be publicly taught. We are not surprised that in England, in consequence of these doctrines, infanticide is practised to such an extent as to remind us of the morals of China.¹⁰ In scientific treatises and public lectures the

⁹ Ketteler refers his readers to F. A. Lange: *J. St. Mill's Ansichten über die Soziale Frage*, 1866, and *Historisch-Polit. Blaetter*, Vol. 57.

¹⁰ Ketteler quotes in support of this assertion the official "Christmas Report for 1865," published by Dr. Lancaster, Coroner of Middlesex, and Ch. Perin, *De la Richesse*, Vol. II, p. 128.

abomination of impurity is unblushingly held up as a means for decreasing the number of children, and child-murder is preached as a remedy for the distress of the working-classes. Impurity and infanticide—these were the lowest depths to which corrupted paganism descended.

Christianity brought us the sublime ideal of the pure family, of the family in which, as the Apostle says, “the nuptial bed remains undefiled”—a word that of itself includes a world of blessings for the human race; and the short time that has elapsed since we turned our backs on Christianity has sufficed to throw us back into the horrors of paganism. In Christian families, however poor in this world’s goods they may be, children with their God-like souls are the choicest benediction of heaven, the source of the purest joys of life, and a Christian father knows no sweeter consolation on his bed of death than to bless his virtuous offspring. In Christian families marriage is a moral, an august, a holy relation; a sublime chastity, watched over by the eye of God alone, protects the child from the first moment of its existence. This is still everywhere the case where the conscience is moulded by Christianity. Of all these priceless goods modern economics takes no account. By favoring the selfishness of capital in its most sordid shape, by promoting the accumulation of wealth in the hands of a few, it drives to despair the workingman who is condemned to fight empty-handed against overwhelming odds, and leaves him no other resource than counsels the most degrading, immoral, and barbarous: the murder of infants, “who have no right to existence”, or impurity “to prevent them from being born”.

This helplessness of economic Liberalism in the face of social misery finds its counterpart in the efforts of Social Democracy, with this difference, that the Socialists frankly sympathize with the working-classes in their distress. For the rest, their systems too are nothing but doctrinaire experiments of no real value for the solution of the labor problem. We are therefore justified in maintaining that, on the one hand, the difficulties resulting from the condition of the laboring-classes are alarmingly on the increase and that, on the other, all the theories of modern economics are radically incapable of providing a remedy. When the moral bond of union between men has been torn asunder, it is impossible to fill up the abyss that separates the rich from the poor: there is nothing left but the struggle for life and death.

Thus in every sphere of human activity the world is drawing near to the final solution; and this solution is to be found in Christ Jesus, in the doctrines and moral principles of Christianity.

In science, in international law, in political and social life, everywhere man is confronted by obligations imposed on him by God. If he fulfils them in Jesus Christ and through Jesus Christ, he will find progress, perfection and true happiness; God will be glorified in humanity, and humanity will realize its supreme destiny. If he seeks to fulfil them in defiance of Christ and His law, he will find corruption, decay, death, the hand of all against all and the curse of God.

Other foundation no man can lay, but that which is laid, Christ Jesus.

"Christ or Anti-Christ—that is the alternative."¹¹

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THE NATURE OF THE JUDICIAL PROCESS IN PENANCE.

I.

THE Council of Trent has defined for us that the Sacrament of Penance was instituted as a judgment, and that the absolution of the priest is a true judicial act.¹

Now, the object of the Council in these definitions was to repudiate the Protestant view that the procedure in the Sacrament is merely a declaration that the sins are already forgiven before its reception, that it consequently has nothing to do with remitting them, is not even a ratification of their remission, but is merely a salve for the conscience of the penitent, by reminding him that through the merits of Christ his sins are no longer imputed. This object of the Council was achieved by defining that the absolution of the priest is a judicial act, a real exercise of jurisdiction in the forum of conscience, and not simply a more or less vain and empty ceremony for the consolation of the penitent.

It was not germane to this object to settle for us in any detail the character of the sacramental judgment; and so we get no information in the decrees of the Council as to which of the ordinary judgments of the civil or ecclesiastical codes it

¹¹ *Deutschland nach dem Kriege von 1866*, pp. 221-231.

¹ *Absolutio sacerdotis est . . . ad instar actus judicialis, quo ab ipso, velut a judice, sententia pronuntiatur.* Sess. XIV, cap. 6. See also cap. 2.

Si quis dixerit absolutiōē sacramentalem sacerdotis non esse actum judicialē, sed nudum ministerium pronuntiandi et declarandi remissa esse peccata confitenti, A. S. Sess. XIV, cap. 9.

most closely approximates. And yet, if we could ascertain this point, some light may be thrown on certain controverted questions in the theology of Penance, and at least it would help to promote the scientific study of the treatise, by making our notions of its details more coherent and systematized.

To specify the precise category to which the judgment in Penance belongs is nothing else than to determine what is its *sacramentum tantum*—what, in other words, is the resulting compound from the fusion of matter and form, and which at the same time indicates to us, and confers the grace peculiar to this sacrament. “Visible sign” is the common English translation of this indispensable part of the rite; but the translation is not a happy one; for the word “visible” in conjunction with “sign” seems more or less pleonastic.

To ascertain, then, what is the *sacramentum tantum*, we must have an exact idea of the whole judicial procedure. But at the threshold of the inquiry, we are confronted with the objection that according to one school of theologians it is not the complete judgment, but merely the sentence of absolution, that constitutes the visible sign. Well, I believe in common with the almost universal opinion in modern times that some other part of the sacramental process as well as the absolution must enter into the constitution of the visible sign.

For the absolution of itself cannot signify and produce grace, as the Scotists hold, because in that hypothesis its value and reliability as a sign—speculative or practical—would be greatly depreciated, inasmuch as it would signify grace where no grace was conferred at all, in the case, for instance, where the absolution is pronounced over a penitent that has not the requisite sorrow for his sins. For this reason, among others, I think that the generality of modern theologians are justified in not acquiescing in the Scotistic view, and in holding that the dispositions of the penitent must be to some extent associated with the absolution, if the giving of a misleading impression is not to be sometimes attributable to the visible sign.

Nor let it be said that in the other sacraments the dispositions are not considered to pertain to the rite, for in these, whatever be the state of the recipient's conscience, the external rite produces what it signifies, viz., the *res et sacramentum*,

which is intermediate between the rite itself and sanctifying grace, and is the germ that gives rise to the subsequent reviviscence.² But as there is no counterpart to this in Penance, the signification of the rite would be altogether fallacious in the Scotistic hypothesis, when grace is not conferred.

II.

Accepting then the common view that the essential part of the external sign is not confined to the absolution, it will be found that many theologians, when explaining the composite result that arises from the union of matter and form in this sacrament, are satisfied with saying that it signifies and produces grace in as far as it is a trial, without going into any detail as to the specific character of this trial.³

Now it seems to me that to give this generic notion in a formal theological exposition as a sufficient explanation of the operation of the sacrament is misleading, or at least that it gives a rather inadequate presentation of the facts. Because, without emphasizing the truth that there is no analogy at all between Penance and a civil trial, it is plain that even in the case of the ordinary criminal trial, there are some matters of vital disparity that distinguish it from the sacramental procedure.

For in the first place it is clear that the issue of an ordinary criminal trial is doubtful. Before the case is proceeded with, the condemnation of the accused is not in the eyes of the court a foregone conclusion; on the contrary, the judge is careful to preserve an open mind as to his guilt or innocence, so that the person arraigned may or may not be acquitted, but in the sacramental judgment, on the other hand, the guilt of the accused is invariably established. In the ordinary criminal trial, there is even a certain presumption in favor of the prisoner—he is entitled to the benefit of the doubt, but in the sacrament there is an indefeasible presumption against him. Usually,

² The character in those sacraments that confer it is the *res et sacramentum*; in the Blessed Eucharist it is the Real Presence; in Matrimony it is the marriage bond; in Extreme Unction, it is more probably a sort of transient quality that continues during the illness in which it is conferred and prevents the repetition of the sacrament during that time. There is nothing to correspond to these in Penance.

³ V. g. Lehmkuhl, II, n. 254. Tanquerey, *de Poenitentia*, n. 256.

therefore, the issue of a criminal trial is indeterminate at the outset, and, accordingly, before applying this notion to the sacrament which is always supposed to issue in one particular finding, it must be considerably limited and defined.

Nor is this argument met by saying that the indeterminate character of a trial is preserved in Penance, inasmuch as the particular amount of guilt always remains to be gathered from the avowal of the penitent, and adjudicated on by the priest. Because this detailed knowledge is not an *essential* constituent of the sacrament at all, it simply pertains to its *integrity* and is required only for that end by the divine law. In the case of a person on the point of death, for example, any act or motion whereby he acknowledges his sinfulness and sorrow for it, is sufficient, if he is not able to be more explicit. In the case of soldiers about to go into battle, if there is no time for an integral confession, the priest is authorized to absolve them *in globo* on their giving some sign of repentance. Again, those who are in hospital or in any other congested locality, where there is a danger that confessional matters would transpire to outsiders, may be absolved on mentioning one or two faults.

Now, seeing that the absolution is certainly valid in all these cases, it is clear that the investigation of the particular grade of the penitent's malice is only an adjunct; though, no doubt, an all-important one in view of the priest's office not merely as judge but as physician also, for it helps him to arrive at a proper diagnosis of the spiritual maladies of his patient.

The same point is enforced by the fact that a person in the state of grace may tell in confession but one venial sin for which he is sorry, though his conscience may be burthened with many others in addition. Considering that such a one receives the benefit of the sacrament, it follows that the imparting of anything like a precise knowledge of his spiritual condition is not essential to the sacramental procedure.

Furthermore, from the fact that it is a doctrine of the Church⁴ that no one can escape all taint of sin for any considerable time, it would appear that the essential object of the

⁴ Trent., Sess. VI, can. 23; Vide Pesch, *de Gratia*, n. 173.

sacramental trial is not to ascertain whether the recipient of the sacrament is a sinner at all or not. For, that he is guilty is assumed juridically and without the possibility of tendering rebutting evidence; there is, in the language of the canonists, a *presumptio juris et de jure* against the subject of the sacramental judgment.

From what I have said it follows that Penance differs from the generality of trials in these two very important particulars, namely, that the guilt of the accused is invariably pre-judged, and that to ascertain the precise heinousness of his sins is not absolutely necessary at all; in other words, though Penance is a criminal trial, the essential matter to be adjudicated on is not the criminality of the subject. Consequently, then, it gives a rather inadequate presentment of the sacramental facts, and a true though insufficient explanation of its efficacy, to tell us merely that Penance is a trial.

From these data, too, I think we are warranted in drawing the further inference that confession cannot be an essential part of the sacrament, but I will revert to this point later on.

Moreover, if a judgment in its abstract, generic character were the visible sign of grace in Penance, how can the fact be explained that we have a judgment and all the judicial apparatus when the penitent is sent away unabsolved, and yet no grace is given in that case?

III.

So other theologians⁵ approach the question closer and hold that Penance signifies and produces grace inasmuch as it is a *judicium liberatorium* or a *judicium reconciliativum*. But have we any instance of such a trial as the latter in any civil or ecclesiastical code? If there is, I venture to think that people generally are so unfamiliar with it that it should rather be explained itself than be constituted the sign or symbol of something else. The collocation of reconciliatory with trial is most inappropriate; the two words represent ideas that refuse to coalesce; for this adjective seems to vitiate our every notion of a trial, the object of which is by no means to reconcile persons, but to condemn them if guilty, and acquit them if innocent.

⁵ Cf. Billot, *de Sacramentis*, II, p. 39; Gury, II, 414; Noldin, *de Sacramentis*, n. 230.

No doubt, the ultimate effect of the sacramental trial is to reconcile the sinner with God, but as in the case of every other trial where the guilt of the accused is established, its proximate, and consequently its specific and characteristic effect must be in some degree punitive.

The other epithet—*liberatorium*—is open to equally serious objection, for it seems to imply that Penance is a judgment of acquittal, whereas, as I have said already, the penitent is invariably found guilty and subjected to some punishment. Because Penance is not a mere unconditional setting free or condonation, and in this precisely its efficacy differs from that of Baptism and Extreme Unction, where the remission is purely gratuitous; in it, forgiveness is conditioned by the fulfilment of stringent conditions on the sinner's part. Those, therefore, who devised this explanation do not seem to have realized sufficiently the important part that the acts of the penitent play in the operation of this sacrament.

IV.

We have seen already that the indispensable matter on which judgment is passed in the sacramental trial is not the number or gravity of the sins of the penitent, or even whether he is a sinner at all; and the question at once arises, what then is the subject of the trial?

Manifestly, it can be nothing but the penitent's sorrow. The priest, himself compassed round with infirmity, has a mandate from his Divine Master to judge, not so much our sins, as our sorrow for them. For it is not the sinner, but the callous, hardened sinner who is unworthy to reach the port of salvation after the shipwreck; it is not sins, but sins unrepented of, that bar ingress through the door of this sacrament to the Kingdom of Heaven.

Bearing in mind this fact then, that the priest bases his verdict, not so much on the guilt of the subject, as on his sorrow, and remembering also that the guilt is always established without the testimony of witnesses, it seems to me that we have an almost perfect analogue to the sacramental procedure in the ordinary criminal tribunal, *when the accused pleads guilty*, and then only.

For in such a trial, just as in Penance, no witnesses are called; on account of the confession of the accused their attestation can be dispensed with. His guilt, of which there can be no question, is not the subject of the trial; so that if the judge, in passing sentence, were to consider merely the offence he could with the greatest security impose the penalty meted out by the full rigor of the law. But as a rule in such cases, when he is pronouncing sentence, the judge takes into consideration how far the frank avowal of his crime is a proof of the prisoner's sorrow, or an atonement to outraged justice; his sorrow for his crime and his candor in avowing it are taken as extenuating circumstances, and the judge greatly mitigates the rigor of the punishment he would otherwise inflict. In a word, this type of criminal trial differs from the others because the guilt or innocence of the accused is not the matter primarily under consideration, and because the ordinary punishment attaching to the crime is commuted into one very much milder.

Consider now, how close a parallel to this we have in Penance. The guilt of the penitent is always certain, the essential matter for judgment is his sorrow, and if this is satisfactory the liability to be deprived of the happiness of heaven for ever or for a time, which is the punishment of sin, is commuted into the penal works appointed by the confessor, which we call satisfaction. These vary to some extent in severity in proportion to the sorrow of the sinner,⁶ but in every case in the sacramental trial, a punishment is inflicted indefinitely more lenient than the magnitude of the offence would warrant, so that the judge does the very next thing to condoning the sin entirely.

In both judgments, too, the same matters will be taken into account in deciding as to the sincerity of the sorrow and the punishment, viz. the frequency of the offender's falls in the past, the enormity of his present crime, and the frankness and unreservedness of his avowal. Just as a habitual criminal coming before the ordinary tribunal would not have his punishment much palliated by his confession, so the recidivist cannot obtain the benefit of the sacrament; for in both cases,

⁶ Lehmkuhl, II, n. 361.

if the sorrow were genuine, it would have found concrete embodiment in an improved life. Similarly, in the sacrament, as in the other trial, if the offence is one of special enormity it is not competent for the ordinary tribunal to take cognizance of it, or at least to pass the more lenient sentence; this is reserved to the supreme tribunal. And in both cases too, no doubt, a grudging and niggardly confession creates a prejudice against the culprit's sorrow.

I think, therefore, that we can best gauge the effects of the sacrament of Penance, not by considering it merely as a judgment or trial, nor yet as a *judicium reconciliativum*, etc., but as analogous to a trial where the transgressor throws himself on the mercy of the court, confesses his guilt and sorrow without any reservation in substantial matters, and has a very light sentence assigned to him in consequence.

This particular type of judgment then seems to be the visible sign in the sacrament; that is to say, that one familiar with this very common procedure of the external forum, and with the usual outcome of it, in the light sentence passed, can easily conjecture from the proceedings in Penance that they designate a correspondingly mild punishment in this divine tribunal.

V.

Turning now to the question as to what parts of the sacramental rite are the essential constituents of this peculiar judgment which is the visible sign, it is well to remember that in all the sacraments the external sign is made up of two elements, the matter and the form. These must be in some way united, and by their coalescence make up a new compound partaking of the characteristics of both the constituents, but principally those of the form. According to the Scholastic notion, though the form gives its characteristic existence and capabilities to the new compound, the matter not only has an autonomy before the union, and a certain texture or preparedness for the form, but even after the fusion of both, it retains some influence in determining the character of the new entity.

With these facts in mind, it is plain that the sentence of absolution is the form of the sacrament of Penance, for this is

of course the main factor in producing the sacramental effect, viz. the commutation of the punishment due to sin. The matter of the new sacramental entity, by which the influence of the form is conditioned and limited, is the contrition of the penitent. In order that it be properly united with the form it must be externated, and elicited in connexion with the sacrament, or referred to it in some way. Should the contrition be fictitious—merely external—the sacramental rite will not produce what it signifies, for without repentance there is no remission; and so if there is grave doubt about the sincerity of the sorrow, to avoid misapprehension, and prevent the external sign from being nugatory, the priest may not, as a rule, administer the sacrament.⁷

Absolution then is the main element in the sacramental rite; but it is not the exclusive one, for its efficiency is colored and modified by the necessity for true contrition.

From what has been said already, it seems clear that Confession is not an *absolutely essential* portion of the rite, for except in its most generic form the sacrament is often validly administered without it, and in this form it is superfluous as far as the conveying of any information is concerned, for it is Catholic doctrine that without special privilege no one can for any considerable time avoid all sin. Confession, however, it is needless to say, is of the utmost importance, not only because it helps the priest in his duty as physician of the soul, but because it is one of the best tests of the sincerity of contrition.

Inasmuch as the absolution signifies a commutation and not a full remission, the imposing of satisfaction in the abstract is essential to the form, but of course to specify the precise amount of the satisfaction in any particular case is not so. Neither is the performance of the penance an indispensable part of the sacrament; the intention to do so, however, is, in so far as this is a necessary corollary of true contrition.

VI.

In further explanation of the meaning of the absolution in Penance, I may remark that according to the Council of

⁷ St. Alphonsus, *de Poenitentia*, n. 459. Vide Tanquerey, *de Poenitentia*, n. 583 note, and n. 276.

Trent,⁸ the powers of binding and loosing are both called into requisition in the forgiveness of sin. No doubt the word "absolve", considered etymologically, may mean a plenary or a partial remission, but from the fact that some punishment is invariably meted out in juxtaposition with it, it has acquired a signification more definite and restricted than its natural one, namely, "I give a partial remission,"—"I release you from the debt of sin, but bind you to undergo a slight punishment by way of composition." Just as in a similar way, owing to the historical setting and other circumstances all ambiguity is removed from the word "Meum" in the form of the Holy Eucharist.

By our sins we become liable to be deprived of Heaven if they are mortal, or to have the enjoyment of it postponed if they are venial. And the form of Penance connotes directly the cancelling of this liability and the restitution of our right to Heaven or to its speedier attainment; but it connotes *in actu exercito*, as it were, a restoration of sanctifying grace, or a more ample measure of it, on which this right is based. So that not only a remission of the punishment, but of the guilt also, is designated by the absolution.

Taking this view of the sentence of pardon, we have a fairly satisfactory solution of the difficulty (to some extent insoluble) as to how a sin that has been forgiven in one confession can be valid matter for subsequent ones, and how the words of the form can be verified in them, even though no other sin is submitted. For the reiterated absolution of the same sin is nothing more than the commuting anew of the original punishment which was due to it, and the giving of a new pledge, in the shape of sanctifying grace, of such commutation. Suarez⁹ in order to explain such cases says the form means, "I give you grace which of itself tends to remit sin." But sanctifying grace in all circumstances has this tendency, and the giving of grace for the express purpose of forgiving sin is not peculiar to Penance, it is also common to Baptism and Extreme Unction. De Lugo's explanation¹⁰

⁸ Sess. XIV, cap. 8.

⁹ D. xix, s. ii, 13-20. Billuart gives the same explanation, *De Poenitentia*, diss. I, a. III, s. II; also Lacroix, L. vi, n. 641.

¹⁰ *Vide* disp. xiii, nn. 69-74.

that the form means, "I juridically reconcile you with God," is satisfactory as far as it goes; but I think that we are constrained to hold that the context and custom have added something to the native meaning of the words, namely, that the reconciliation is conditional on the willingness of the penitent to submit to some small punishment, as I have just indicated.

Finally, the analogy of Penance with the trial of which I have spoken, best explains the twofold punishment—temporal as well as eternal—that attaches to every mortal sin; and that not only when the sin is forgiven in the sacrament, but even outside it, for in the latter case it is remitted by virtue of the sacrament that is anticipated, and, consequently, can be forgiven only on the same terms as if the sacrament were actually conferred, that is to say, somewhat by way of commutation.

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DON TERENZIO'S PRAYER.

THE large parish church of Castel Vanolfo, called the Duomo by courtesy only—being neither cathedral nor basilica—was in charge of two priests of the Augustinian Order. They lived in the small presbytery adjoining the church itself, which stood on the Piazza, a well-known inn with its designating bunch of ilex facing it. The occupants of many wine carts going to Rome would stop there for refreshment, and pay for the same by drawing a certain measure of wine from one of the barrels; and afterward replenish it with water. How picturesque those wine carts were, gaily painted, with a fan-like revolving hood to protect the driver from sun or rain, the usual little dog sitting on a cask or standing barking shrilly, the horse decorated with bells on the harness, and a feather standing up between the ears, bundles of hay being tied on to the shafts, unchanged in appearance for ages, excepting that in past days meek-eyed oxen drew them—beautiful creatures they were, imposing in their slow progress.

The little splashing fountain was in the middle of the Piazza, to the right of the palace of Alexander VII, with its large courtyard. Pigeons fly about its balcony, from which the reigning Pontiff used to give benedictions because for centuries it was the summer residence of the Popes. Thither they resorted for villeggiatura, the cooler air being refreshing and delightful after long months in Rome, just sixteen miles off. A fine view of the city could be obtained from the roof and many of the windows of the palace. There were the broken lines of the aqueducts on the "dumb campagna sea", which in spring is embroidered with many-hued flowers, and where ancient tombs bring back the memory of classic days. Beyond it the grand dome of St. Peter's magnetically attracts the gaze. That golden band against the horizon is the Mediterranean. Vineyards are in all directions, and in the near foreground rise emerald green rock-pines, darkly hued cypresses, and ilex contrasting with the soft grey of the olive trees. Further off is Soracte, while over there are the Apennines, Sabines—with the Alban Hills near at hand—with Castel Vanolfo perched on them overlooking the Alban Lake. Truly a magnificent, alluring outlook, while the Palace itself recalls the figure of Pope Pius IX, who often stayed there, before the events of 1870, and who, followed by Cardinals, often rode about on his white mule or walked on the roads in the vicinity, to the joy of the people, to whom he offered his ring for their kiss as he blessed them in fatherly tones.

One lovely October morning the piazza presented its usual aspect. Clothes of all descriptions hung on the railings of the duomo, children played *morra* on the steps, as did the children of the people in the old classical times, and two agitated dogs of lean figure and rough coats nosed the heavy leathern curtain aside, tumbling in together in an angry tangle, continuing to settle a private dispute with such wrangling and barking that Carlo, the alert young acolyte who, seated with crossed arms in a side chapel calling out the responses of the Mass he was serving—rushed at them, and, after a brief fray which he thoroughly enjoyed, with kicks and audibly-expressed maledictions, sent them flying into the piazza. Rushing back into the sanctuary, he seized a bell just in time, for Don Ambrogio, elder of the two priests, and

Arciprete, had arrived at the Canon. He was a tall, short-sighted, stout man, was Don Ambrogio, with a heart of gold, an irascible temper but poorly controlled, and an innate and unconquerable dislike of boys in general and of Carlo in particular; for the latter, with his regular features, naughty, beautiful, brown eyes and witching smile, was the torment of his life, a fact of which this untamed creature was perfectly aware.

As the Mass drew to a close a woman who had heard the last part of it kneeling at the altar-rails, drew Carlo's attention to the fact that she wished to communicate, so the Confiteor had to be said, the Tabernacle opened again, the Sacred Host given. As the priest, preceded by Carlo holding the Missal, passed into the Sacristy, Don Terenzio, a man over thirty, but looking older, with white, thin face and slightly stooping shoulders, entered, and went at once to the confessional.

Three women with woollen shawls over their heads were kneeling near the Lady Altar, as well as two girls, who had flung their pocket-handkerchiefs over their magnificent dark hair on entering the church. A few old men, and a blind woman in charge of a child, were there also.

Don Terenzio knew it would take some time to confess his penitents, but he was as willing and ready as he always was, for he had more than the normal patience of his nation in these and similar matters. He knew some came just to *sfogare*,¹ pouring out troubles of home or people, sure of a sympathetic listener. With others, time went in listening to endless digressions or needless details. A woman having quarreled with her lodger would be apparently incapable of stating the fact simply, but would repeat all that was said and replied on both sides. Her own violent and vindictive temper she concealed by carefully chosen language, in which it appeared as mere virtuous and justifiable indignation, followed by apparently deep contrition for having eaten *grasso*,² on an abstinence day, knowing full well that since she had entirely forgotten the day of the week, she was confessing a fault not of a grave nature. She stayed a good twenty min-

¹ Talk for relief.

² Meat.

utes; then came old Suor Lucia, who was there a quarter of an hour, and so the morning wore away slowly, the priest counseling, helping patiently and conscientiously while the women rambled on, poking their fingers as they spoke into the holes of the outline cross on the brass plate before which they knelt. Children meanwhile ran in and out of the church; two old men loudly whispered together near the door; a woman, with many interruptions, said her rosary half aloud; the clock struck the quarters, and Carlo, checking himself from humming a tune, did a sort of tidying-up, generally finishing by some very superficial sweeping, raising plenty of dust as he did so.

For various reasons Don Terenzio was sad at heart that morning. When at length he left his confessional he slipped into a seat to say his Office. The season had been a bad one, and he knew what a serious matter it was for so many homes when the weather prevented men, women, and girls, from working in the olive gardens and vineyards. On the three Rogation days the clergy had walked in procession with the relic of the Holy Cross to bless the Campagna, but a good season had not followed, rain had been much wanted. Don Terenzio knew how much murmuring, blasphemy, cursing, and swearing resulted at the consequent want of work, and the priest, feeling acutely the trials and sins of the people, was dejected and cast down. Then too a great source of anxiety to his loving and sensitive nature concerned his only and younger brother, his childhood's playmate, Policarpo, who in his godless conduct, in his dishonest ways, so cleverly pursued as often to escape detection, with his passionate nature, so turbulent and tempestuous, was a source of anxiety and sorrow which was always pressing on his life. Don Terenzio loved his Order and parish and his work, but nearest to his heart was that rascal, for whom he prayed, fasted, suffered in voluntary mortifications, and yearned for his conversion intensely. There were many sinners in the parish, for very few men, unless very old or very young, practised their religion, though among the women and girls many received the Sacraments frequently, and manifested a desirable, sometimes extraordinary, depth of piety. The general rank and file of the congregation were kept from being worse than they were

by attending the Sacraments even rarely, the value of which had been taught them at the Catechism classes when they could be persuaded to be present thereat.

A Pontiff of former years had left a legacy for the purpose of providing religious instruction for the young of Castel Vanolfo—who have to pass examinations on the subject. Don Terenzio blamed himself for not being able to get the children to come, and he knew that—his shy manner going against him—he failed to win their affection and obedient regard to his exhortations which Don Ambrogio, irritable, quick, and able to scold roundly, did so effectively. He was a poor little priest, worth little he knew, and he often wondered why the great, good God had bestowed on him the wonderful gift of vocation to that life of the Lord's anointed, for the office of which his soul was ever full of awe. Not only that, he was a Religious as well, so in his humility, his whole being steeped in thankfulness, he was desirous of winning souls for the Giver of these great gifts. His family, being of Castello, lived at the end of the hilly village street, where ilex and olive branches hung over small inns, and where children and chickens ran in and out of the houses, not to say dogs, turkeys, and a pig or two. Small booths or stalls were ranged along the pavement, on which oranges, nuts, lentils, beans, green almonds, St. John's bread—a long, dark bean—were sold according to their season. The near-by houses were decked with white and many-colored clothes hung out to dry on projecting sticks. The women appeared with colored shawls over their handsome heads; and the whole street presented an effect that was eminently picturesque.

The stairs of Vasciotta's house, which lay just beyond where a tiny piazza gave a magnificent view of the Campagna, rose sheer from the road, the rickety wooden door closing in the stone staircase, close to which on this particular afternoon the family pig was sniffing about, to the disturbance of a long-legged turkey and two dejected-looking hens.

Policarpo had "un po' di febbre," and he lay on his narrow bed in the room under the roof near the kitchen of the mean little house. He was exceedingly sorry for himself, nervous and fearsome lest he was going to die. His bed was comfortable with its mattress placed over a great bag of dried

maize; but he was feverish and restless, for the tiny window was carefully closed. As he turned and tossed, his flock pillow seemed abnormally hard and the thick linen sheets hot and heavy and almost insupportable. Several friends, come to see him, sat on chairs round the room, his mother, Suor Maria, coming herself every now and then from her *bucato*³ to see how Policarpo was. And as she stood in the doorway, her own large, waistless form excluding no small amount of air, she emphasized the need of being careful about draughts. He was better, so she remarked. "There was no need to send for the priest yet, *Grazie a Dio*. She had never been averse to Terenzio becoming a priest, as she considered him plain; but Policarpo, whom she thought extremely good-looking, when he was in his teens, should follow the trade of his father—*benedetta sua anima!*—be a coachman, and perhaps later on have a *legno* of his own to let out. Thus he would earn a decent living, especially in the season, when *forestieri*⁴ came out to the Castelli. However, Policarpo having views of his own on the subject, elected otherwise and went to Rome to work in his uncle's curio and *antichita* shop.

The house, hidden in a back street near the Ponte Garibaldi, was close to the charming Piazza Benedetto Cairoli, not far from the churches associated with the very human, large-minded Saint Philip Neri—Rome's own beloved Saint. The shop was managed in connexion with a *fabbrica* outside the walls. In the latter nice little lamps were made, Christian and Pagan, on models found in the catacombs or excavations. These lamps after being buried for a while in damp earth, could be taken for genuine, and commanded good prices, as did the English-made bronzes which could be doctored so as to look any age you please. Policarpo enjoyed the work of cheating the usual unsuspecting English and Americans, but when a connoisseur came and his blandishments failed to pass off these imitations, that individual could often have heard *accidente* whispered at his departure by the disgusted vendors. After the sudden death of his uncle, Policarpo carried out his mother's plan, the carriage with a capital horse answering very well.

³ Washing.

⁴ Strangers.

"It's bad luck, my being ill," remarked Policarpo, "just the nice weather for long drives." Here followed imprecations interrupted by a friend giving him an account of his brother-in-law's death and burial, and the number of painted tin wreaths as well as real flowers that had been sent.

"Giulio's illness began just as yours did, just a *polmonite eppoi* San Lorenzo, ah *guai!*

"He was a good Christian," remarked Suor Maria. "*Dio mio*, how I remember him when he made the communions of San Luigi Gonzaga! Ah well, he was a good man and never passed the Madonna without taking off his hat. But he had bad luck; he always lost in the lotteries, and the money went and he and Rosalba were *poveracci!* He was charitable, *Madonna santa.*"

These remarks were received in sombre silence, not one of the party even wondering how often Giulio had knelt at the Holy Altar since the days of communicating seven Sundays running.⁵ As a matter of fact, the defunct had been a careless man, and by no means an admirable character. The silence was broken just after by Agnesina, Policarpo's sister, who did dress-making, calling out that Don Terenzio was coming along the road. The priest soon added to the number of visitors, for whose presence Policarpo was thankful, as he knew it would obviate any private conversation, which at that moment he did not yearn to have with his brother. All rose at the priest's entrance, pressing forward to kiss his hand, and a general talk, in which everyone seemed to speak at once, ensued. At last when the brothers were left alone, little time was allowed them, for Don Terenzio was obliged to be back in his presbytery by the Ave Maria—the Italian rule for all priests and religious.

In Don Terenzio's heart was a deep, strong love for his brother, an affection that in spite of the slight difference in age took a paternal character, and a great tenderness that was forgiving, excusing, ever making allowances, as a mother might for a beloved but naughty child. It was not in vain, for Policarpo whose whole being was impregnated with the anticlericalism of the day, still loved the young priest very

⁵ Called the Communion of San Luigi.

dearly, though it had not prevented him last time he had been to see him in the Sacristy from deftly pocketing a lira left on the table for a Mass, while Don Terenzio went into the church for a moment.

Don Terenzio, guessing who had taken it, refunded it from some money his mother had given him to use for the poor, knowing that Policarpo would not own the theft or restore it if he did. To be able to have it to refund seemed to him indeed a *Divina providenza*.

They spoke of indifferent things, until Don Terenzio humbly, diffidently whispered, as he bent over Policarpo's flushed face, a Benediction.

His brother knew what he meant, for to a certain extent they spoke openly to each other.

"Leave me—leave me, Terenzio; it's no use."

So the priest went down the steep, dirty, stone stairs out into the open where troops of noisy little girls were returning full of mischief and rude fun from the olive gardens, where they are employed gathering up the fallen fruit from the ground or picking it from the branches, often mounting ladders for the purpose.

Don Terenzio walked on. As he passed the Piazza he paused to gaze at the glory of the sunset bathing the wide Campagna "solemn and beautiful" in its golden magnificence. He so longed that Policarpo would go to his duties, which he had neglected for many years. He hoped he might do so at Christmas. Oh, surely yes—all his prayers, poor as he felt them to be; *ah Gesù! Madonna Santa*—they would hearken!

That evening later on he felt greatly perturbed as, shut in his little narrow cell, he paced its length, for he had just heard things which agitated him and set all the machinery of his thoughts at work. Carlo had told him on his return from home that Policarpo had had a great quarrel with his sister Columba, a handsome girl to whom he had been *fidanzato*,^{*} and that he said he would be revenged on Giovanni for whom Columba had thrown him over. All this was news to Don Terenzio, who instinctively felt the tale was one to be believed, though Carlo had not a good name for veracity. It seems the

* Betrothed.

quarrel had taken place a fortnight ago, but Don Terenzio had been in Retreat and on his return two days ago his brother was ill.

Giovanni, a Neapolitan, came of a race of which it can be said great and primeval passions lie close to the surface, a particular in which Policarpo strongly resembled him, for though he was of Castello, the people of which have many savage and pagan instincts as well, his brother he feared would certainly revenge himself on the man who had taken his promised bride from him. The when or the how he could not surmise, but that blood might be shed was probable, for when Policarpo's blood was up—

However, no mention was made by Policarpo when next he saw his brother—which was not for a month, for after his convalescence he took two young Americans for a driving tour to Naples, staying at many places en route; after that when they met nothing was said on the subject which surged up in Terenzio's mind over every other, even the most sacred ones in prayer and pleading for that loved soul. That Christmas he heard all about it from his mother and sister, Agnesina; till then nothing, strangely enough, had reached his ears.

"Has Carpo said anything about it?" asked Don Terenzio.
His mother shook her head.

"It is because he is so quiet, so unlike himself," said Suor Maria, ever afraid of what he may do. "I dreamt the other night he had fought with knives and I awoke screaming. I put the number in the lottery and it was no use. I don't know what to think. *Ah, Dio mio buono*, what have we all done, I, who have always made my *Pasqua della Risurrezione!* who work hard and always have the house blessed, and who has been to Gennazano twice—haven't I, Agnesina?"

"Yes, yes, *madre mia*; but perhaps it is all right, and when they are married Policarpo will not mind—"

"Not mind, *imbécille* that you are! Is Carpo a man that would stand his *fidanzata* behaving like this? Why, a couple of weeks ago at Albano, a man was murdered for a little *disputa* about a barrel of wine, oh, *guai!* And Policarpo has been practising with that pistol his uncle gave him just before he died."

"Can't you take it from him?"

"He always sleeps with it under his pillow, and keeps it in his pocket during the day."

"He drinks a good deal of the *Vini traditori*," said Agnesina, alluding to the thin white wines, so innocuous in appearance, yet the reverse in reality—as to merit the above title.

They talked on until Suor Maria had to go to her work, Agnesina to resume her sewing, and Don Terenzio to return to the presbytery, where he found Don Ambrogio fussy and busy, for they were then preparing for a Mission to be held in Lent by two Passionist Fathers. The *Arciprete* had already been working hard, visiting the people and inducing them to promise to come to the mission. Of course Don Terenzio would do so as well, but he knew how slight was his power of persuasion, and that his personality was unimpressive, while Don Ambrogio, tall, imposing, virile, knew how to reach the people—in so far as any one could do so. Besides he had no sort of hesitation in calling them to account for reprehensible conduct. They could not but admire his bold measures, though they were seldom turned to better ways. Don Terenzio prayed much before the Altar during those days, often spending time in prayer before the picture of Our Lady, the crude, gaudy art of which did not in the least detract from its value to him or those who prayed to her it represented; it served its purpose, many by it being reminded of the world-Mother, pitiful to the least of her children, potent in her rights as great Queen of Heaven, as also really *Mater Misericordiae*.

One day he came face to face with Policarpo. He asked him shyly to come to the Mission, and was delighted at the ready assent. Given the fact that his brother would come, who knows what might result, thought Don Terenzio? As to the quarrel, he could only go by rumors, and Carlo had told him that Columba was terrified, as it was said Policarpo had threatened to shoot Giovanni unless he gave up the girl. She, now much afraid, was already repenting her decision made in a fit of jealousy.

The Campagna, putting on its winter garb of the lovely golden and crimson colors of changing vegetation, turns speedily to green as spring comes, as it often does in March, the month which the peasants in many parts of the Campagna

will not even mention, speaking of it as "*il mese accanto April*"; for some cryptic reason which no one knows. It was when spring was returning to glorify the land, when longer days reigned, that from devout souls went up many prayers that the mission soon to be held at Castel Vanolfo might do wonders, and that the spring of new life might come on many hearts, and banish the winter of sin before the great Feast of Easter.

Due preparation was made, the great placards hung on the Duomo doors announcing the eight days mission to begin during Lent. The two Passionist Fathers arrived and were installed at the Presbytery and, as the saying goes, *un grano di riso* could not have been put between the people who crowded and jostled each other during the sermons preached from a temporary stand, covered with green cloth, erected to the left of the nave. A majestic crucifix was fastened close to the chair on which the preacher sat to rest in the middle of his sermon, or as he gave an instruction.

The men came as well as the women, often standing through the whole services. Many came out of curiosity, or because it was something of a diversion, or to hear the Padre's eloquence, his burning words as he spoke of the stupendous realities of the unseen world, of the Christ, whom their wickedness had crucified, of the Mother sorrowing over evildoers. The Fathers, profoundly learned in the science of souls, knew that, though love and goodness would have assured places in their outpourings, to these fierce, half-pagan savages strong language must be used. Gentle phrases would not touch these hearts; they well knew by training and experience what to do, and they pursued their own plan of action.

On the last instruction of the first day's mission, the people, responsive to all that awakened emotion, were intensely wrought up and expectant; they knew not of what—but they felt that which some were conscious of before one of their violent summer storms, when a great calm is brooding over the earth, and when the clouds are gathering to burst in sharp cannonades of thunder, and with lightning that illuminates the whole Campagna, vivid blue and gold.

The evening preacher, middle-aged, tall and virile in every expression and movement, was a man made for these labors,

love of souls being his passion. A tremendous appreciation of the value of the work pointed his words; his arrows were not sent forth aimlessly. He taught that which he had learnt before the Crucifix; so all there that evening listened with bated breath, with hearts palpitating, as conviction forced them in some measure to see themselves as many had never done before, to be drawn to the Crucified, to be afraid, some in terror, some in love. He stopped. The impassioned voice, at times raised too high, ceased, the stillness seemed to hold the congregation enthralled, for kneeling on the platform below the Crucifix, he, after preaching for his Master, labored to excite in his hearers a horror of sin in all its devastating power. With loosened habit and bared shoulders he gave himself the discipline with no light hand until blood flowed, never stopping until the *Arciprete* came to cover him with his cloak. With each stroke his hearers became more and more affected; groans, cries, and sobs resounded. The scene was full of pathos, intensely realistic and most dramatic.

Our Lady's picture had been taken down from its place and put well in sight of the congregation. It was decorated with flowers and candles before the Mission began. But after a few nights, the preacher addressing her whom it represented, told the people that Our Lady was not pleased, as during the Mission so far but few confessions had been heard. How hard were the hearts of the people! how adamantine were those sinners! Blasphemers, drunkards—yes! She was displeased, her Divine Son who loved and died for them, what were His sufferings—she would leave them! Stunned into a sort of stupefaction, broken only by exclamations, they now began to feel the enormity of their works, of that life of theirs, known fully to God, so vile, so revolting a record. The truth was driven home more surely next evening, for the well-known face of the Madonna was invisible—the picture being draped in black.

At the close of the sermon the candles were put out, the flowers removed, the picture carried into the Sacristy, and the church left in gloom and darkness, empty, and silent save for the cries and tumultuous emotion that alternated with expressions of indignation—Our Lady, *Madonna santissima!* had left them!

These had been days of pain and profound anxiety for Don Terenzio, who sometimes felt as if the strain was beyond his power to bear. In the densely-packed mass of people he had not been able to discover whether his brother were there or not, but Carlo, who was fond of the gentle priest, finding no fun in teasing him or playing him tricks, for which the *Arciprete* always seemed so irresistible an object, could and did find out a good deal; he had seen Policarpo at the mission, but no more. They were days of anguish, of anxious prayer; and if in the sight of the people the preacher smote himself so as to rouse them to a sense of sin, so in his own cold cell did the little priest offer his own flagellations night after night for the sins of his dear brother, feeling as he rose cramped and stiff after the last verse of the *Miserere*, to which his penance was accompanied, a curious sensation of giddiness.

"Our Lady would return," said the preacher, "but only on one condition—repentance, confession, sincere promise of amendment." And in some, nay, in many cases, good fruit followed the method employed.

Don Terenzio squeezed himself into a corner to hear the sermon on peacemaking, followed by a scene vibrant with exaltation of feeling as a flame from escaping hidden fire. Old enemies were reconciled, and at the words of the Passionist urging, impelling, encouraging, they embraced each other in public demonstration of peace. When the congregation dispersed, Don Terenzio's heart was rejoiced at the scene just witnessed, thankful that the work of grace had been done, but yet still in ignorance whether Policarpo had been among the throng.

The entire village was illuminated that evening in honor of what is termed "the peacemaking day of the mission," which was not over yet. A few sermons were preached, then the Padre announced the glad tidings, filling many hearts with exaltation: "The Madonna is pleased and will return to them!"

It was for the holy Mother's return that Don Terenzio, who had been on a distant errand, came into the church by the front doors, open to receive the incoming tide of people. He was just in time to view the picture dressed in all its former splendor, borne from the Sacristy to the church, which rang

and rang with shouts and acclamations, thrilling to hear and feel. The lights were bright, the painting of Our Lady looked beautiful to the beholders; the flowers had been the offerings of many poor. But Terenzio's eyes took note of none of this; his gaze was magnetically drawn to note the garland on the frame itself—knives, daggers, and one pistol—it was the one which he swiftly recognized as Carpo's.

Solid, lasting work had been done among the fierce, ferocious creatures. To forgive was an act needing stupendous effort for them, to whom the promise not to stab, or strike, or shoot again, was not lightly made, and who in earnest of these firm resolves made in the safe darkness of the confessional, left near it or gave into the confessor's hands the implements of crime, for ever renounced.

It was an attack of the heart, in which the doctor, who was hastily summoned, found unsuspected weakness. So he said after he had investigated the cause of the extreme pain that followed the spell of unconsciousness that had seized Don Terenzio.

Policarpo, summoned from the church, had been by the side of his brother all the time in his cell, the walls of which had witnessed so much pain borne for him. Kneeling outside while the last Sacraments were administered, he afterward held the thin hand in his, and met in full the priest's dying gaze, so full of joy unutterable, of absolute content—fit accompaniment of the last whisper: "*Nunc dimittis servum tuum, Domine.*"



Analecta.

AOTA PII PP. X.

AD R. P. D. IOANNEM M. FARLEY, NEO-EBORACENSIMUM
ARCHIEPISCOPUM, OB FILIALE DEVOTIONIS OBSEQUIUM
PER LITTERAS EXHIBITUM.

Venerabilis Frater, salutem et apostolicam benedictionem.
—Suavissimae iucunditatis fructum tua Nobis praebuit epistola. Nuncia quippe advenit necessitudinis intimae qua Nobis, dioecesis tuae fideles iunguntur. Quamquam vero id erat satis exploratum Nobis, libuit tamen nova significatione testatum abs te accipere, novoque frui pietatis optatissimae officio. Quod officium eo sane gratius quo plenius. At vero plenissimum praebuisti quum nuntiasti et habitam istic mandatis Nostris verecundiam debitam; et publicas privatasque preces pro Nobis, per hunc praesertim annum, ad Deum fusas, fundendas; et missam Petrianam stipem qua studiosi ex America filii communis Patris tenuitati opem ferre curae habent. Quae omnia et paterno completimur animo, et pari prosequimur pietatis vice; cuius testis Apostolica sit Benedictio, quam caelestium auspicem bonorum, tibi, Venerabilis Frater, et quot-

quot in tua dioecesi sunt, qui Nostro parent imperio, amantisime in Domino impertimus.

Datum Romae apud S. Petrum, die xxv Iunii MCMXI, Pontificatus Nostri anno octavo.

PIUS PP. X.

S. CONGREGATIO S. OFFICII.

SANATIO IN FAVOREM CONFRATERNITATIS SEPTEM DOLORUM
B. M. V.

Beatissime Pater,

Prior et Procurator Generalis Ordinis Servorum B. M. V. ad pedes Sanctitatis Tuae provoluti, exponunt se compertum habere, quosdam, hic illic, in cooptandis christifidelibus Confraternitati Septem Dolorum B. M. V. irrepssisse errores, tum in benedictione Scapularis et Coronae precatoriae a Septem Doloribus B. M. V. nuncupatae; tum, demum, in adnotatione nominum christifidelium in albo Confraternitatis facienda: quapropter, ne ob has seu alias irregularitates christifideles indulgentiis priventur, instanter postulant, ut S. V. omnes praefatas receptiones hucusque factas, et aliquo vitio laborantes, benigne sanare seu convalidare dignetur.

Et Deus etc.

Die 12 Septembris 1911.

SSmus D. N. D. Pius divina Providentia Pp. X, per facultates R. P. D. Adssessori S. Officii impertitas, benigne petitam sanationem concessit. Contrariis quibuscumque non obstantibus.

ALOISIUS GIAMBENE,

L. * S.

Substitutus pro Indulgentiis.

S. CONGREGATIO CONCILII.

DUBIUM CIRCA VIGILIAS FESTORUM SUPPRESSORUM MOTU
PROPRIO DIEI 2 IULII 1911.

Relato ab infrascripto S. C. Concilii Praefecto in Audientia diei 15 Septembris 1911 SSmo Dno Nostro Pio PP. X dubio a pluribus Episcopis eidem S. C. proposito, an post Motu

Proprio "Supremi disciplinae" diei 2 Iulii 1911 adhuc servari debeant Vigiliae Festorum suppressorum, ex praecepto aut ex voto hucusque servatae, Sanctitas Sua iussit responderi: "Affirmative".

Datum ex Secretaria S. C. Concilii die 18 Septembris 1911.
C. CARD. GENNARI, *Praefectus.*

L. * S.

I. FERRO, *Adiut.*

SACRA CONGREGATIO CONSISTORIALIS.

I.

ERECTIONIS PRAELATURAЕ NULLIUS SANCTISSIMAE CONCEPTIONIS DE ARAGUAYA.

SSmus Dominus Noster Pius PP. X decreto Sacrae Congregationis Consistorialis diei 18 iulii 1911, in Brasiliana republika novam Praelaturam Nullius "SSmae Conceptionis de Araguaya" nuncupandam erexit, cuius hi sunt limites: Ad meridiem, cursus parvi fluminis vulgo *Rio Tapirapé* ab eius origine usque ad eius exitum in flumine *Araguaya*: ad orientem cursus fluminis *Araguaya* ab ostio rivuli *Tapirapé* superius memorati, usque ad locum S. João vocatum, ubi flumen *Araguaya* influit in maius flumen *Tocantins*: ad septentrionem, primum brevis ille tractus fluminis *Tocantins* qui decurrit ab influxu fluminis *Araguaya* usque ad oppidum *Jaraba*; dein linea idealis quae a loco *Jaraba* recta dicit ad locum *Alta Mira* in flumine *Xingú*: ad occidentem, primum cursus fluminis *Xingú* a loco *Alta Mira* usquedum in ipsum influit parvum flumen *Rio Fresco*; dein cursus huius rivuli adscendendo usque ad eius originem; denique linea idealis quae ab origine eiusdem rivuli recta dicit ad originem rivuli *Tapirapé*.

II.

ERECTIONIS DIOECESIS DESMOINENSIS.

SSmus Dominus Noster Pius PP. X decreto Sacrae Congregationis Consistorialis diei 12 augusti anni 1911, in Foederatis Americae Septentrionalis Statibus novam dioecesim *Desmoinemsem* denominandam erexit, cuius hi sunt limites: Ad orientem, ipsi fines orientales comitatuum civilium *Polk*,

Warren, Lucas et Wayne, qui idcirco in nova dioecesi comprehenduntur; ad meridiem confinia Status civilis *Iowa*; ad occidentem cursus fluminis *Missouri*; ad septentrionem denique confinia septentrionalia comitatuum *Harrison, Shelby, Audubon, Guthrie, Dallas et Polk* qui idcirco in nova dioecesi inclusi manent: adeo ut memorata nova dioecesis tres et viginti comitatus civiles complectatur, qui vocantur, *Harrison, Polk, Warren, Clarke, Ringgold, Shelby, Cass, Mills, Lucas, Decatur, Audubon, Pottawattamie, Montgomery, Fremont, Wayne, Guthrie, Adair, Adams, Page, Dallas, Madison, Union et Taylor*.

ROMAN CURIA.

PONTIFICAL APPOINTMENTS.

28 August, 1911: Mr. Edward L. Hearn, of New York, decorated with the Order of Knighthood of San Silvestro.

7 September, 1911: The Right Rev. John Mary Laval, titular bishop of Hierocaesarea, and Vicar General of the Archdiocese of New Orleans, appointed Bishop Auxiliary to the Most Rev. James Hubert Blenk, Archbishop of New Orleans (U. S. A.).

12 September, 1911: The Rev. Celestin Alvarez Galan, Vicar General of the Diocese of Yucatan (Mexico), made Domestic Prelate.

Studies and Conferences.

OUR ANALECOTA.

The Roman documents for the month are:

PONTIFICAL LETTER to the Most Rev. John M. Farley, Archbishop of New York, in acknowledgment of the Archbishop's expression of filial devotion and his diocesan contribution of Peter's-pence.

S. CONGREGATION OF THE HOLY OFFICE announces the *sanatio* by the Sovereign Pontiff of the various errors and irregularities that have crept into the reception of members into the Confraternity of the Seven Dolors B. V. M.; also into the blessing of the Scapular or the Beads of the Seven Dolors, and the entry of names on the Confraternity's rolls.

S. CONGREGATION OF THE COUNCIL declares that the Vigils of Feasts that were suppressed by the Motu Proprio of 2 July, 1911, are still to be observed.

S. CONGREGATION OF THE CONSISTORY: 1. New Prefecture *Nullius*, called "SSmae Conceptionis de Araguaya", is erected in Brazil.

2. New Diocese of Des Moines, comprising twenty-three counties of the State of Iowa, with the episcopal seat in the city of Des Moines, is created.

ROMAN CURIA gives the list of recent Pontifical appointments.

CARDINAL-ELECT FALCONIO TO THE AMERICAN HIERARCHY.

The following is a copy of the circular letter sent by the Apostolic Delegate to the Archbishops and Bishops of the United States:

APOSTOLIC DELEGATION,
UNITED STATES OF AMERICA.

31 OCTOBER, 1911.

Your Lordship,

By a letter of the 18th instant, His Eminence, Cardinal Merry del Val, informs me that His Holiness, Pope Pius the Tenth, will be pleased to promote me to the high dignity of the Cardinalate on the

occasion of the next consistory, which will take place on the 27th of November.

In obedience to the wishes of our Holy Father, I have deemed it my duty to accept the great honor which he has thus been pleased to confer upon me, and I do so trusting that, as a member of the Sacred College, the rest of my life may still, with the assistance of God, be of some service to the Church.

And since my elevation to the Cardinalate will mark the end of my mission as Apostolic Delegate to the United States, I deem it a sacred duty to express, before my departure, my highest appreciation of all the kindness which the people of the United States have at all times and in all places shown to me during my tenure of the office of representative of our Sovereign Pontiff, Pius the Tenth; a kindness for which I desire to offer to them all my sincerest thanks and my deepest gratitude.

In a most especial manner, however, my thanks are due to the American Hierarchy, the lustre of the Catholic Church in the United States. I am glad to say that I carry with me to Rome the best and most consoling proofs of the great religious and social work which is being successfully carried on in this vast Republic through the earnest zeal of the Bishops and the efficient coöperation of their beloved clergy and faithful people. When at Rome, under the shadow of Saint Peter's, though far away from you, I shall ever remember with joy and pride this flourishing portion, now so endeared to me, of Christ's divine Church, and I shall constantly pray that God may shower in abundance upon you all His choicest gifts.

I take pleasure in announcing to you in conclusion that until a new Delegate has been appointed, the Very Rev. Monsignor Bonaventure Cerretti, at present Auditor of this Apostolic Delegation, will, by appointment of the Holy See, act as *Chargé d'Affaires*.

I expect to leave Washington for Rome on the 12th day of November.

Recommending myself and my future to the prayers of Your Lordship,

I remain very sincerely yours in Christ,

† D. FALCONIO,

Apostolic Delegate.

THE CATHOLIC BOYS' BRIGADE.

Having been courteously invited by the Editor to contribute a paper on this most important and valuable movement, it has seemed to me best to enlist the services of an ex-

pert, in the person of one of the most experienced and active officers of the C. B. B., and the pioneer of the movement in my diocese. He writes with intimate knowledge and practical experience of the principles and working of the organization, and his paper is carefully revised by myself. It only remains for me to express my own high appreciation of this invaluable movement for the uplifting and consolidating of Catholic boyhood in our great commercial centres.

† LOUIS CHARLES,
Bishop of Salford.

30 October, 1911.

AIMS AND OBJECTS OF THE CATHOLIC BOYS' BRIGADE.

Social workers in every country are at all times anxious to take up any movement which will do something to grapple with the difficult problem of dealing with our boys from the time they leave school, as it is universally acknowledged that the leakage which we all deplore in our Faith, along with others, takes place during the critical years between school-age and manhood.

The Scout Movement in recent years has done much to cope with this difficulty amongst Protestants, and though this organization is nominally undenominational, it can safely be said to be of a purely Protestant character. The results it has achieved show plainly in what direction the energies of our own social workers should turn. Confraternities and guilds of all descriptions have been tried, but generally speaking the results have been of an unsatisfactory nature. Some fifteen years ago an organization of a purely Catholic character was originated in England by the Rev. F. Segesser—The Catholic Boys' Brigade—and at the present time its ramifications extend to almost all parts of England. The movement has also spread to Scotland, and quite recently to Malta where a new company has been organized. It is also an important factor in the youthful life of the boys of the Channel Islands.

The Catholic Boys' Brigade has the recognition and support of the whole English Hierarchy, and moreover has received the solemn blessing of the Holy See, the Apostolic Blessing having been given by His Holiness Pope Pius, 26 Oc-

tober, 1908. The Sovereign Pontiff also solemnly blessed the Brigade Colors, 14 November of the same year. To all Officers, boys, and others actively engaged in Brigade work a plenary indulgence is granted on the usual conditions on the feast of St. Sebastian, its patron Saint, or on the Sunday following.

What then is the Catholic Boys' Brigade? Briefly stated it is an organization for boys, conducted as far as possible on military lines, having for its primary object the safeguarding of the Faith and morals of our Catholic boys between school-age and manhood. In detail it aims at encouraging habits of obedience, cleanliness, self-respect, and the regular attendance of the members at the Holy Sacrifice of the Mass and the Sacraments.

Even the most casual observer will have noticed that there seems to be innate in every healthy boy the desire to be, or at least to play at being, a soldier. Notice with what feverish haste he makes his way through a crowd to see a body of troops pass, and observe how keenly interested he is in reading any book which deals with military daring. How he longs to strut about in a uniform.

The Catholic Boys' Brigade caters for his every wish in this respect by offering him a uniform which is pretty and at the same time serviceable—decorated with the Papal arms for collar badges. In his cap he also carries the Papal badge, as also on the waist-belt buckle. Thus attired he feels as proud as any boy, no matter who he may be. The uniform attracts him and his delight when wearing it is unbounded. Instead of being afraid of acknowledging to his comrades that he is a Catholic he holds his head erect with manly pride in the uniform which stamps him with the hall-mark of Catholicity. Too poor perhaps, or the victim of negligent parents, he has absented himself from his monthly duties, for some time; but now attired in his Brigade uniform he kneels in the Church side by side with his more fortunate brothers feeling as smart if not smarter than they. When the company to which he belongs turns out for a route march or perhaps a field day he dons his uniform and marches away into the country, away from the street corners and the evil companions he has usually spent his spare time with.

With what regret many parents have to admit that their boys are beyond parental control, and how they yearn for some means of instilling that obedience which they themselves are unable to impart. The Brigade helps them to this by demanding from every member implicit obedience to the orders of the Officers or drill instructors. Military discipline, coupled with an appeal to a boy's honor, is the first means of instilling into a boy a ready obedience to lawfully constituted authority, a quality sadly lacking in the youth of to-day.

The company has its band which attracts many boys and keeps them from the street on the band-practice nights. Each company has its regular drill night or nights when the boys assemble for instruction in military drill. This drill accustoms a boy to act with precision and, generally speaking, it smartens him up in his general carriage.

Ambulance, signaling, musketry, week-end camping are all attractions held out to boys to become members, and one or the other of these attractions is sure to draw the average lad into the ranks of the company. Once in the company, judicious handling by the Officers works a great change in a very short time. The boy is thrown into the society of Catholic boys who are anxious to keep up the reputation of their company and who have been taught to respond to any order issued with that implicit obedience which is a great feature of the movement. This spirit gradually becomes instilled into the new recruit and he soon begins to feel a pride in his company, anxious by his conduct to keep up its reputation. He feels ashamed to absent himself from any exercise of his Holy Religion at which his comrades assist, as he knows most surely that he will be missed at roll call. The uniform he wears proclaims him to the neighborhood as a Catholic boy, and when he is in civilian attire he knows full well that the eyes of the district are upon him and any unmanly action he may give way to will only bring discredit upon the Papal uniform he is so proud to be privileged to wear.

On a special Sunday in the month the members of the company approach the Sacrament of the Holy Eucharist in uniform and the sight of a company of boys at the altar rails has an untold moral effect upon the parishioners in general.

When the company has been safely founded upon a firm financial footing a club will naturally follow, as the boys may be trusted to take care of the property of the company. Here a boy may spend his spare moments reading the literature provided for his perusal or indulge in quiet games with his fellows. Boxing and sword-stick exercise with physical exercise classes added, afford other means of keeping the boys interested. Though the movement is to a great extent a lay one, it is absolutely certain that no company of the Brigade can successfully be worked without the active coöperation of the clergy. In the Brigade movement the priest is the potent factor. He chooses the most suitable men of the parish to act as officers and directs them in their dealings with the boys who are entrusted to their care. If the priest is so enthusiastic as to adopt the Chaplain's uniform, then the success of the company is doubly assured. The priest also forms religious instruction classes, which he either conducts himself, or deputes one of the Officers for the duty.

A weekly subscription is charged. This in most cases is two-pence per week, to make the company self-supporting. Subscribers may help in the initial stages, but it is as well to try to make the company self-supporting, so that it may not be a drain on the Mission. The uniform is supplied on the instalment plan, but this matter will be more fully dealt with in a subsequent article.

In conclusion, let me remark that such a course of training carried on under the watchful eye of the priest is surely bound to bear fruit, and if the movement succeeds in catching only a limited few of those who otherwise would be lost to the Faith, then the labor expended has been well spent and those who sacrifice themselves in this work will be fully rewarded when we all stand before Almighty God at the last Roll Call.

LIEUT.-COLONEL J. S. GAUKROGER, F.G.S.E.,
2nd Battalion, Salford Regiment, C. B. B., England.

A QUERY ABOUT THE OPERATION OF VASECTOMY.

To the Editor, THE ECCLESIASTICAL REVIEW.

Your highly esteemed REVIEW very kindly included my name in the list of those who condemn vasectomy. Our opinion referred

only to vasectomy practised with a view to the prevention of ill-starred births. Mr. Austin O'Malley, in the very able article which appeared in the June number of the REVIEW (pp. 684-705), holds the same view; but, at the same time, he calls attention to another use of the operation destined to moderate the excessive concupiscence of certain abnormal subjects. In this case, the question changes, and Mr. O'Malley very properly notices the change. Before committing myself to any opinion on the solution he gives to this new point of view, I should be pleased to know:

1. Whether the facts quoted (p. 690) are really true. Is it a fact that twelve vicious convicts have been cured by vasectomy?

2. What reply is possible to the following objection made by an eminent surgeon? "It is precisely as a gland for internal secretion that the testicle maintains in the individual the genital power, normal or perverted. This power is independent of the integrity of the deferent canal. If the vasectomy does not produce any alteration of the testicle, how can it diminish venereal excitability? And if (which is quite possible) the cutting of the deferent canal, without producing any apparent atrophy, alters in reality the functioning of the testicle, how can it be affirmed that the reëstablishment of the continuity of the deferent canal will restore fecundity?"

The problem which is here broached has practical results of the greatest importance. May I venture in consequence to express a wish that the REVIEW or its correspondents who have treated the question with a view to its general utility, will not refuse, with the same view, to afford still further information on the subject?

A. VERMEERSCH, S.J.

Louvain, 22 Oct., 1911.

Professor Vermeersch asks:

"1. Whether the facts quoted (p. 690) are really true. Is it a fact that twelve vicious convicts have been cured by vasectomy?"

Twelve vicious convicts have been cured, in the manner I described, according to the report of Dr. Carrington, of Virginia; and Dr. H. C. Sharp, of Indiana, after ten years' experience with the operation, during which time he has done 456 vasectomies, said: "There is no atrophy of the testicle, no cystic degeneration, no disturbed mental or nervous condition following, but, on the contrary, the patient becomes of a more sunny disposition, brighter of intellect, ceases excessive masturbation".

I get these reports only from the articles of these physicians; but as they are eminent men, there is no possibility of questioning the report, which is of mere fact, not of opinion.

Father Vermeersch asks again:

"2. What reply is possible to the following objection made by an eminent surgeon: 'It is precisely as a gland for internal secretion that the testicle maintains in the individual the genital power, normal or perverted'"

Before going on with the objection it is better to examine this sentence, the meaning of which is not clear to me. The words "genital power" can signify (1) sexual potency in general; (2) *potestas coeundi*; (3) *potestas generandi*. Again, the words "a gland for internal secretion", as used in my article, are strictly technical. The testicle is a gland the *primary* function of which is to produce spermatozoa; its *secondary* function is that of a gland for internal secretion, i. e. it secretes spermin, which is one of the secretions technically called "internal". Internal secretions affect the entire body; the thyroid, pituitary body, suprarenal bodies, and the ovaries are glands that produce internal secretions, as the testicles do; but the testicular internal secretion has no reference whatever to the secretion of spermatozoa, which is an external secretion; nor to generation.

The presence of the testicles is a necessary condition for all degrees of sexual potency. The male generative system consists of a part that produces spermatozoa, a second part which makes a fluid menstruum in which the spermatozoa can live and undergo transportation; a third part by which the completed semen is transferred to the female. The two testes, with their ducts which are called the *vasa deferentia*, the scrotum, the seminal vesicles, the prostate gland, the urethra, the penis, Cowper's glands, Littré's glands, many sets of muscles and fascias, several groups of arteries and veins, a special nerve centre in the lumbar spinal cord, cranial nerves and centres, *nervi erigentes* which are vasodilator nerves, sets of sensory nerves, and sets of motor nerves, are, roughly, the parts of the male genital system. It requires about six folio pages to give an outline of the anatomy of this tract without going into any minute detail. So the testicle alone does not maintain the genital power, except as an essential part of the genital tract.

The sexual potency requisite in a male to make a marriage valid supposes the presence and health of all these complicated organs mentioned above, except that the ducts of the testicles may be *per accidens* closed through various agencies, and thus leave the man sterile, but still potent. He has then a *potestas coeundi*, and the power of insemination with a sterile semen.

To say that "the testicle *precisely as a gland for internal secretion* maintains in the individual the genital power normal or perverted" is not an opinion held by medical authority even as a theory, if we use "internal secretion" in this technical sense. If you remove the testicles, the prostate gland atrophies, penile erection ceases, and the secretion of the seminal vesicles no longer appears; no semen is produced, erection and penetration become impossible, the man grows impotent technically. These effects, however, have nothing to do, as far as anyone knows, with the function of internal secretion as such. Just why this result occurs we do not fully know, but the cause is almost certainly the cutting of the nerves that connect the scrotal organs with the remainder of the genital tract.

The technical *potestas coeundi* is not destroyed in any appreciable degree by cutting or closing the vasa deferentia; or, as the surgeon quoted by Father Vermeersch truly says, this potency "is independent of the integrity of the deferent canal", provided always you only close or cut the canal itself, but leave the nerves and blood vessels intact. If you tie or sever these, the testicle atrophies and impotence results.

The surgeon continues: "If the vasectomy does not produce any alteration of the testicle, how can it diminish venereal excitability?" In the observation of the surgeons who have for years been doing vasectomy (which is by no means a new operation, except as a treatment for "defectives") there is no effect produced in the testicles by vasectomy, except in some cases a certain lowering of the general tone of the testicle from disuse is observable; just as that tone is lowered in chaste, unmarried men, who through asceticism become quasi *Eunuchi Domini*.

Where there is an overproduction of spermin, and a consequent nervous excitation which shows itself in sexual erethism (this is an explanatory theory), that overproduction is checked

by vasectomy. Whether the theory is true or not, as a matter of fact after vasectomy sexual erethism *does* certainly cease. Sajous thinks that in cases of sexual erethism there is an overdevelopment of the adrenal "rests" in the testicle, and that vasectomy lowers the activity of such "rests".

The surgeon goes on to say: "If (which is quite possible) the cutting of the deferent canal, without producing any apparent atrophy, alters in reality the functioning of the testicle, how can it be affirmed that the reëstablishment of the continuity of the deferent canal will restore fecundity?" In the first place, if there is any "alteration in the function of the testicle", it is only as far as the production of spermin is concerned; and to say that even this happens is only theoretic. This spermin is not essential to fecundation. Fecundation is effected by the spermatozoa solely, and these are not affected by vasectomy. By long experience we know that the testicle does not atrophy or change when its duct is closed by any agent—the testicle is the only gland in the body that does not change under these conditions.

Secondly, as a matter of fact, Professor Edward Martin, of the University of Pennsylvania, has actually restored function after the ducts had been occluded, in three dogs, and finally in a man, who had had an occluding epididymitis on both sides for 20 years previous to the operation. Therefore I "affirm that restoration", because it has actually been done. Martin is one of the greatest surgeons in America; I have the statement from himself personally; besides, anyone may read his article on this very case in the *University of Pennsylvania Medical Bulletin*, vol. xv, No. 1, March, 1902.

To restore the function of the testicles after the vasa deferentia have been cut in vasectomy, by reuniting the cut ends of the vasa at any points along the spermatic cords beyond the epididymides, I think is practically impossible; if the ends are reunited there, the lumina will heal shut. Martin's operation, however, wherein a loop of the vas is brought down and slit, and this slit is sewn by oculist's needles to a slit in the epididymis, is practical, and has been done with success.

The lumen of the vas deferens is extremely narrow, not as wide when undilated as the eye of an ordinary needle. In my paper I said the vas throughout its length has a diameter

of one-tenth of an inch; but that is its outside measurement; the lumen itself is from one-fiftieth to one-thirtieth of an inch in diameter.

As to the actual restoration of function after the vas has been occluded, I know of but three cases in dogs, and one in a human being. There has been no occasion to try the operation. Dr. Martin says his operation is not difficult. This statement also is somewhat relative, as Martin is a very skilful technician himself.

AUSTIN O'MALLEY.

Philadelphia, Pa.

DIOCESAN STATUTES.¹

It has been said of the *Acta et Decreta* of the last two Provincial Councils of Baltimore that they represent the most perfect diocesan church legislation in the entire *Corpus Juris*. It was a fortunate circumstance that both synods, held within the same decennium, were largely conducted by the same men, who, whilst acting in different capacities, were yet actuated by the same spirit and familiar with the circumstances that called for adaptation of the traditional canon law to conditions in the United States. Thus they were able to take account at the Council in 1886 of the results produced by the somewhat tentative legislation in 1877. The Second Plenary Council was a test, the third a confirmation, of the wisdom of the disciplinary legislation proposed for the Catholics of the New World.

But the ultimate result aimed at by the truly representative body of churchmen who composed and collaborated in the two synods, was only to be attained through the actual introduction of the laws of the Third Plenary Council into each separate diocese. A bishop is pope within the limits of his appointed jurisdiction. No purely ecclesiastical law absolutely binds his subjects unless he sanctions it as possible or

¹ *Statuta Dioecesis Harrisburgensis* quae in Synodo Dioecesana Sexta, die 28 Septembris 1911 in Ecclesia Cathedrali Sancti Patritii in Civitate Harrisburg habita sanxit et promulgavit Rmus. Dom. Joannes G. Shanahan, Episcopus Harrisburgensis. Pp. 107.

Decrees of the Leeds Synods. Also Some Papal Encyclicals and other Decrees and Documents. De Mandato Episcopi Loidensis. Pp. 252.

expedient, at least where the observance does not involve a Divine precept or an express injunction of the Sovereign Pontiff.

Accordingly, whilst a bishop is guided by the counsels of the great body of the hierarchy, and whilst he gives his consent as a member of the legislative body to the justice and expediency of the transactions of the Plenary Council, the responsibility of carrying out within his jurisdiction in detail the enacted laws remains entirely with him. What is good law for all may not be the expedient law for each; and whilst opposition to the law is excluded by the consent given to the legislation, the law's execution may in a given case be suspended by the discretion that judges of circumstances and opportunities. Local diocesan statutes are not therefore merely the means and token of the official introduction of the ecclesiastical law which governs a diocese; they are likewise indications of and applications of the common law to the special necessities of the diocese, and to its opportunities for spreading the Kingdom of Christ.

The most recent ecclesiastical legislation that has come to our notice is the *Statuta Dioecesis Harrisburgensis*. It indicates a careful study of the Decrees of the Councils of Baltimore, and a thoughtful and conscientious adaptation of the same to local conditions. Wherever the general law leaves its sanctions undefined, the *Statuta* refers to positive enactments of the Sacred Congregations which tend to direct the doubtful conscience in the proper interpretation of pastoral duty. These directions cover every field of priestly efficiency. The regulations defining the duties, rights, and privileges of pastors, assistants, religious communities, and the faithful, are very clear and to the point. Needless to say, the recent enactments of the Holy See which must be regarded as either corrective or supplementary of the Baltimore Decrees are here given and explained in such a way as to lighten the burden of interpretation on the part of individual pastors. The Appendix adds practical suggestions, not merely in the executive and administrative sphere of pastoral life, but such also as tend to the personal sanctification of the individual priest. A handbook of pastoral instruction under the title of diocesan statutes, having as such the sanction of the immediate eccles-

iastical superior, is a blessing which many a priest in our missions might justly covet.

We have designedly abstained from referring in detail to the legislative and directive enactments of the *Statuta* of the Diocese of Harrisburg, since their serviceableness lies in the local adaptation of the general law contained in the Baltimore Plenary Councils. If we should comment on the conventional method of interpreting the diocesan law to the clergy and people, it would be to the effect that it be given them in the vernacular, and that it contain moreover certain cautions with a view to their being carried out in practice.

Great bishops like St. Charles advised their clergy of the fact that they meant to render effective the diocesan laws by personal vigilance through visitation. Benedict XIV insists on this as an essential requisite and sanction of all diocesan enactments. Pius X has not only urged it but enforced execution of it in Rome among those who had held themselves exempt, by reason of a tacit tradition, from examining control. We have, of course, episcopal "visitation" as a matter of formality, usually on occasion when Confirmation is administered. But it has no practical force of either control or correction. The bishop at such times is a guest of honor, not a supervisor or inspector, as his official title implies. True, every bishop may not have time to do in person what is expected of him as a responsible official; but in such cases we lack also any system of visitation by authorized substitutes, vicars of the bishop, deputed for the purpose of making useful and truthful reports.

There is a traditional suspicion that such supervision implies espionage, a method rightly held in odium. But an official inspector need not be a sneak-thief who comes to rob us of our secrets of action in order that he may report them to a superior for the purpose of invoking penalty. The priests of a diocese in which clerical discipline is respected and maintained through a good tradition kindled in the seminary, will perhaps need no stimulus to the observance of their pastoral obligations. As men of God and keepers of the sanctuary they may give the bishop no anxiety whatever. Yet there may be here or there, one or another, who through physical or moral weakness, unconsciously perhaps, injures his flock. It

may be his manner; it may be his associations, his relatives or friends in the parish; it may be his idiosyncrasies or ailments; it may be the rudeness of some, or the sympathy of others, which makes the pastor unjust to a part of his flock or neglectful of the general interest which a shepherd of souls should have.

For the inefficiency of the priest the bishop is so far responsible that he must in justice to the faithful and to outsiders who may be thereby withheld from entering the fold, remedy the evil and keep it as far as he can from corrupting the flock. That is not effected except by inquiry and inspection, whether as a matter of routine or—better—outside it; but so that every priest knows that he is of right subject to it and must assist in facilitating it in the interest of souls and in sympathy with his bishop. There is nothing unworthy a prelate or priest in having his accounts examined, his premises inspected, his administration questioned. And if the statutes were to state the bishop's intention of exercising his right of supervision, it might tend somewhat to lessen the false impression that an Ordinary who is conscientious in his inquiry is trespassing on the rights or prerogatives of pastoral dignity and questioning the honesty of his priests in the fulfillment of their duties.

The other point mentioned above, namely the advantage of making the statutes of the diocese as accessible a handbook as possible by using the vernacular, apart from the authoritative citation of the *acta* and *decreta* which it is the purpose of such a manual to interpret, is being recognized outside the Latin countries. The late Bishop Baltes of Alton adopted the plan long ago in his "Pastoral Instructions". As an excellent approach to the same end we note the Statutes of the Diocese of Leeds in England, to which we have already directed the attention of our readers. There are sixteen brief paragraphs embodying the chief enactments of the Provincial Synods of England with special reference to the Diocese of Leeds. The bulk of the volume treats of the Sacraments—Baptism, Penance, Holy Eucharist, Last Rites, and Matrimony, in regular pastoral, theological form. Even the chapter *De Vita Clericorum* is written in English, setting forth the duty of the priest under various headings, such as "On Sacred

Preaching," "On the Absence of Priests from their Parishes," "On the Commission of Investigation," "Administrative Removal of Parish Priests," "Clergy and Civil Courts," "Theatricals and the Clergy," "Rectories and Missions," etc. There are chapters on "Children and the Schools," "Church Building," "Church Goods," "Public Prayers and Worship," "Church Music," etc., and much other useful information directing the clergy toward uniform and consistent observance of ecclesiastical law. The Bishop of Leeds does not disdain to avail himself of the good things from America and gives ready credit to the AMERICAN ECCLESIASTICAL REVIEW for the portions selected from its YEAR BOOK. We know of no more excellent diocesan pastoral handbook than this volume of *Decrees of the Leeds Synods*, which we understand may be purchased at the Chancery Office, Cathedral Residence, Leeds, Yorkshire, England.

INTEGRAL VESPERS.

Qu. The Second Plenary Council of Baltimore legislated as follows in regard to Vespers: "We will and command that complete Vespers (*Vesperae integrae*) be sung, after the Roman fashion, on Sundays and Feasts in all churches, so far as may be."

The Third Plenary Council of Baltimore legislated: "Praeterea volumus et mandamus . . . ut ubi Vesperarum officium peragitur, Vesperae integrae id est psalmis non decurtatis, decantentur."

I wish to ask you whether the additional phrase "id est psalmis non decurtatis" is meant so to qualify the previous phrase "Vesperae integrae" as to permit the interpretation that if the psalms be completely sung, without the accompanying antiphons, the Vespers can be considered "integrae"? I believe it is a common custom to sing the psalms in our churches without the antiphons. Is this liturgically allowable in churches where there is no obligation to sing the Canonical Hours? I know that in our ordinary parish churches any Vespers may be selected, outside of the prescribed day's office. But if, say, the Common Vespers of the Blessed Virgin be selected, is it permissible to omit the antiphons? And, if so, could any pious Latin hymn, from some other source, be sung? etc.

INQUIRER.

Resp. The Second Plenary Council of Baltimore, in stating that "Complete Vespers (*Vesperae integrae*) be sung, after

the Roman fashion, on Sundays and Feasts in all churches, so far as may be," also indicates that by these Vespers it understands the liturgical form, with Antiphons, hymns, versicles, and prayers, as prescribed for the Canonical Hours. This is clearly to be inferred from the reference it makes in the clause immediately preceding the above quoted words, viz., "Omnino in proxim generalem esse ea volumus, quae de *Vesperis minus solemnibus* . . . in libro *Cærimoniali nuper Baltimoræ edito* habeantur." Now the Baltimore Ceremonial in the chapter referred to mentions expressly the different rubrics to be observed in chanting the hymns *Ave Maris Stella*, the *Veni, Creator Spiritus*, etc., the antiphon of the Magnificat which the celebrant intones, and which the choir sings, etc.¹ This would seem to imply that the additional instruction in the decrees of the Third Baltimore Council is explanatory, and that the *Vesperae integrae* there mentioned include the full text of the Psalms and Antiphons prescribed in the Canonical Office, even though the Vespers are not celebrated *modo solemnii*; that is to say, with cope bearers and attendant clergy, as prescribed in a subsequent chapter (IV) of the same Ceremonial, when speaking of churches where the Canonical Hours are obligatory.

Thus the manner of chanting Vespers prescribed by the two Baltimore Councils appears to be defined. As to the *quality* of office to be chosen for these Vespers the Third Plenary Council appears likewise to indicate its purpose, in the passage which immediately precedes the words: "ut, ubi *Vesperarum officium peragitur, vespere integrae id est psalmis non decurtatis, decantentur*," when it says: "ut musica, quantum fieri potest, cum temporum varietate et cum qualitate festorum plane concordet".²

A subsequent decree of the S. Congregation³ modifies this requirement in the case of parish churches where the Canonical Hours are not of obligation by allowing the substitution of Vespers taken from any one office of the year, such as that of the Blessed Virgin or the Blessed Sacrament, to suit the

¹ Balt. Ceremonial, Chap. X, art. 2, nn. 2, etc.

² Concil. Plen. Balt. III, Tit. III, n. 118.

³ S. R. C. Decr. auth., 3624 ad dub. 12.

devotion of the faithful. "Quaeritur utrum in ecclesiis mere parochialibus, ubi non adest obligatio chori, Vesperae quae ad devotionem populi diebus Dominicis et Festivis cantantur, conformes esse debeant Officio diei ut in Breviario; an desumi possint ex alio quolibet Officio ex. gr. de SS. Sacramento vel de Beata Maria Virgine?" The answer was: "Licitum est in casu Vespertas de alio officio cantare; dummodo ii qui ad Horas Canonicas tenentur, privatim recitent illas de Officio occurrente."

This is therefore an exception to the general rule, reiterated in a later decree on the same subject,⁴ viz.: "Utrum officium Vesperarum Dominicis festisque diebus publice decantari solitum ordinandum sit juxta Calendarium Ecclesiae in qua persolvitur; an potius concordandum cum Officio privatum recitando a rectore Ecclesiae, partes, ut plurimum, Hebdomadarii agente?" The answer was: "Affirmative ad primam partem; negative ad secundam."

What then is to be said regarding the statement that it is "a common custom to sing the psalms in our churches without the antiphons. Is this liturgically allowable in churches where there is no obligation to sing the Canonical Hours?" We should answer that the common custom here referred to, though not liturgical, may be tolerated where it is not practically possible to sing the Vespers *more Romano* with the Antiphons. It is the very condition which the Plenary Council wished to abolish *quantum fieri potest*, that is "in all churches, so far as may be". The same condition has nevertheless outlasted the efforts of those who would be disposed to change it for the more perfect chanted service of the ancient liturgy. The alternative is a devotional exercise which, for want of a better name, or probably because it is a substitute for the Canonical Vespers, is called Vespers. In the case of this devotional exercise there are, strictly speaking, no restrictions apart from those general rules which oblige us to carry out the acts of popular worship with decorum and reverence. The legislative body which regulates the observances of public worship cannot be expected to sanction explicitly as Vespers a service that is imperfect; but it recog-

⁴ Decret. auth., 3979, n. 9.

nizes, as did the Fathers of the Councils of Baltimore, the limitations set by our circumstances. At the same time, by reiterating the law and the more perfect norm, it points the direction in which we should proceed, and thus it prevents that which is merely tolerated from becoming a permanent substitute for what is more perfect.

There is room between what is right and what is wrong for that which is the only thing feasible and which, though imperfect, nevertheless tends toward and approaches the right. It seems moreover a wiser course to serve devotion by doing the less perfect thing, liturgically speaking, than by doing what is apt to render the liturgy ludicrous, because necessarily poorly done where the means to instruct in antiphonal chant are wanting.

THE WINE CUP AT THE MARRIAGE CEREMONY.

To the Editor, THE ECCLESIASTICAL REVIEW.

I have read what you say in the October number of THE ECCLESIASTICAL REVIEW about the custom of blessing wine at the nuptial ceremony. The following, taken from Fluck's *Katholische Liturgik* may be of further interest to the readers of the REVIEW.

In many parts of Germany (in the dioceses of Passau, Augsburg, Bamberg, Freising,)¹ as also in Russia and Greece, it is still the custom to offer a cup of blessed wine to the bridal couple. They drink of it three times. Martene, referring to an old codex dating back some 600 years, shows that this was a custom during the Middle Ages, although the Roman Ritual makes no mention of it. The wine, as a symbol of love, was supposed to express the wish of the newly-wedded couple to persevere until the end in mutual love, which will make them divide and share everything with one another. This signification is clearly indicated in the orations used in blessing the wine.² The Greeks have a touching custom of immediately breaking the glass from which the bridal pair

¹ Schmid also mentions Mayence, where the custom was observed in earlier times. Kerschbaumer mentions Steiermark too.

² Cf. Goar, who writes: "Poculum hoc commune indivisi convictus societati et communii bonorum omnium usui et possessioni ex aequo habendae et representandae deservit."

had drunk. The obvious lesson is that every other bond which might weaken conjugal love is to be broken: "Scyphus vitreus, post ternam deliberationem fractus, tum corporum tum animorum nubentium aliis quibuscumque consortium interdictum indicat." Goar also notes that in some localities not only wine but also bread was offered to the married couple, indicating the same lesson of communion and mutual attachment in the conjugal life.

P. ANDREW BAUER, O.S.B.

DISTRIBUTION OF HOLY COMMUNION AT SOLEMN REQUIEM MASS.

Qu. Not having found the following query listed in your General Index, or in any of the numbers published since its issue, or satisfactorily explained in any liturgical works at hand, I beg to submit the same, believing it to be of general interest.

Can it be said that the distribution of Holy Communion *during* a Requiem whether it be a low, sung, or solemn Mass, even on All Soul's Day, and even though distributed by the celebrant of the Mass (when there are other ministers present), is a violation of any rubric, or that it requires what is called a "reasonable cause" (when there is question of deviating from a recognized law)? Van der Stappen cites a reply of 27 June, 1868, granting a general permission, but then adds as *Nota* a Decree of 28 November, 1902, "quod in Missis solemnibus sive cantatis de Requie juxta praxim Urbis communio distribui non solet; sed ubi ex rationabili causa distribuenda foret, Diaconus dicet 'Confiteor' non vero cantando."

On the eve of All Saints, whilst hearing confessions, I advised my penitents to go to Communion every day during the week. As I had not announced that Holy Communion would be distributed before or after the solemn Requiem of the following day, I distributed it at the regular time in the Mass. Did I act contrary to any liturgical prescription?

OREGONUS.

Resp. There need be no hesitation whatever in giving Holy Communion to the faithful in a Missa *de Requie*, whether that be a low Mass or a solemn Mass. The controversy of the last century, which arose out of the varying interpretation of the general rubric prescribing that for distribution of Holy Communion either white or the color of the day (but never black) be used, was settled by the decision

referred to by our correspondent. In point of fact it did but confirm what had been decided two centuries earlier, namely: "non esse contra ritum."

As to the custom in the City of Rome, there is no difference between what constitutes a "causa rationabilis" there and what is a normal necessity here in America. Moreover, since Pius X has urged the reception and therefore the distribution of daily Communion as part of the daily liturgical service in our churches, the thousands of pastors who can have only one Mass (and that a *requiem* Mass) on many days during the year have no reason for being scrupulous about fulfilling a charge so important as giving Communion, merely because the black does not harmonize with the liturgical color ordinarily prescribed for Eucharistic functions.

But could not Communion be distributed after the high Mass? No doubt it could; but with much inconvenience, we fancy, to numerous people who cannot afford to take all the time for worship which their devotion prompts, especially on days like "All Souls", when many are obliged to attend to their daily work. Besides, the distribution of Communion outside Mass, when it can take place as part of the Holy Sacrifice in which it was originally ordained and of which it forms an integral element, should be regarded as an unrubrical exception, permitted only when necessity or urgency calls for it.

THE RIGHTS AND PRIVILEGES OF CARDINALS.

Qu. The creation of three new Cardinals in the United States raises a number of questions about the rights and privileges of these dignitaries, and their relation to the Ordinaries outside their own dioceses. Could you briefly inform your readers what, besides the title, color of robes, and position in the conclave for electing a Pope, are the distinguishing prerogatives of the Cardinals?

Resp. Apart from the right of precedence, due to superior rank in the hierarchy, a Cardinal does not, outside his diocese and his Roman titular church, enjoy any considerable privileges beyond those accorded to bishops. A Cardinal, even if he were not a bishop, has the right to use *pontificalia* on solemn occasions in the liturgical service; he

is ordinarily exempted from interdicts and suspensions affecting a definite locality; he has the right of precedence, immediately after the Sovereign Pontiff, in General Councils; the privilege at all times of a portable altar; and the use of the red biretta and pileolum, unless he belongs to a Religious Order other than the Society of Jesus. These are in the sum the special prerogatives attached to the office of Cardinal. The coming January number of THE ECCLESIASTICAL REVIEW will contain an exhaustive article on the subject of Cardinals. It deals with the nomination, investiture, rights and duties of members of the Sacred College, and with their functions as a legislative and administrative body of the Universal Church.

OUR YEAR BOOK FOR 1912.

On publishing the first YEAR BOOK in 1909, we stated that it was a tentative issue, and that perhaps our readers would help us to improve it in time by their suggestions. These suggestions have come. One of the first was that we should omit the *Ordo*. We did not wish to yield that feature, as it seemed to be an essential part of an annuary for ecclesiastics, and besides we saw a number of advantages in keeping an English version of the calendar for convenient parish notices and casual memoranda. The protests against printing the *Ordo* have continued, however. The following letter is a sample of the objections offered:

To the Editor, THE ECCLESIASTICAL REVIEW.

I wish, with your kind permission, to make a suggestion to you in reference to THE ECCLESIASTICAL REVIEW YEAR BOOK for 1911 which was recently sent by you to subscribers of THE ECCLESIASTICAL REVIEW who have paid their subscriptions for the current year. The YEAR Book contains many excellent features most useful to the missionary priest, and convenient as a reference for many recent Roman decrees; but why take up three-fourths of the YEAR Book with an *Ordo* useful only to a small number of your readers? It is absolutely useless to us of the Chicago Archdiocese; and that includes priests of twenty dioceses alone in the United States. We have one *Ordo* for Chicago, Dubuque, Milwaukee, Santa Fe, with most of their suffragan bishoprics. Your YEAR Book *Ordo* is en-

tirely different from ours; therefore three-fourths of that useful publication is to us of no practical value. Do you not think, therefore, that an improvement could be made whereby a large number of your readers would be directly benefited?

It is unnecessary for me to make any suggestion to you concerning the matter which would fittingly occupy the space now (to us) useless, but I am under the impression that it is your desire in sending the YEAR Book to your subscribers, to please all (and not a comparative minority) of your readers.

I remain, Reverend and Dear Father,

Sincerely yours,

FRANCIS E. SCANLAN.

The reasonableness of Father Scanlan's objection to the *Ordo* is apparent, and we have altered our disposition of the YEAR BOOK accordingly. In keeping with further suggestions from other priests whose practical experience enables them to indicate helpful features in an annual such as it is within our limits to offer the clergy, the YEAR Book will have the character of an Announcement Indicator for the ecclesiastical and parish functions throughout the year. It will thus aid the memory of the parish priest and save much writing, and at the same time keep a definite and consistent order in the regular Sunday announcements. There will be a weekly calendar of feasts, fasts, etc., at the head of the page, and the subject of the Gospel of the Sunday or feast. Besides this the YEAR Book will have the important decrees and instructions of the Roman Congregations needed for more or less constant reference in pastoral life, and a number of useful statistics, literature, and pastoralia, making the volume a ready manual of current ecclesiastical information.

Criticisms and Notes.

THE LIFE OF THE VENERABLE FRANCIS LIBERMANN. By G.
Lee, O.S.Sp. St. Louis, Mo.: B. Herder. 1911. Pp. 321.

To American priests this biography should be very welcome for two reasons; first, because it makes us familiar with the life of an apologist and missionary, a priest whose writings, mostly in the form of correspondence, are singularly redolent of spiritual wisdom applied to modern conditions of thought and ministration; and secondly, because he was a convert from Judaism who reached the Catholic truth by a process that suggests itself as applicable to a large number of intelligent Jews in the United States and Canada. These often have scant sympathy for the practice of the synagogue, though they cling to the race attraction which reminds them of a religious ancestry that has given the world the finest types of genius and industry. It is perhaps true that the educated among American Jews belong for the most part to the "reformed" party at whose hands the Mosaic traditions receive a strongly rationalistic interpretation. But that does not necessarily eradicate the religious bias which belongs to the race and which frequently leads them to inquire into the truths of the Catholic Church, the only religious body that commands the respect of the believer in a Messianic fulfillment.

It was precisely this temper that brought young Libermann, who had turned from the Talmud to rationalism, into the Catholic Church. He had read Rousseau's *Emile*, a book well calculated to undermine the faith of a believer. Rousseau gives the reasons for and against the Divinity of Christ. He himself admits his inability to confute the strongest of these, though he will not admit the logical issue. Libermann undertook to pursue the inquiry, led on unconsciously no doubt by the example of an elder brother who, as a physician, having turned from Judaism to rationalism, had followed the strong impulse toward religious inquiry and at last found his way into the Catholic Church, as did two other of his brothers later on. Indeed the history of this Dr. Samson Libermann is as instructive and in many ways as interesting as that of John Henry Newman. The Tractarian Movement at Oxford had its counterpart some twenty-five years earlier in Strasburg when Dr. Libermann, with his wife, was received into the Church as the first member of the committee appointed by the Jewish Consistory to inquire into the educational methods of the community. He was immediately followed by other members, among whom were Mayer, Dreyfus,

Goschler, Ratisbonne (Theodore), and Level. In other places a similar impulse among Jewish rabbis, whom the conversion of men like Rabbi Drach had aroused to inquiry, was felt and acted upon, about the same time.

Some years ago the Fathers of the Holy Ghost in Detroit (Michigan) issued a volume of *Spiritual Letters* (translated by the Rev. Charles L. Grunenwald) addressed for the most part to seminarists, and containing a valuable treasury of practical counsel to clerics and priests. They gave a glimpse of what we learn in a more general and completed form from this volume by Fr. Lee. He draws his material from the letters and commentaries of P. Libermann, and from reports about him in the Archives and Bulletins of the Congregation of the Holy Ghost and the Immaculate Heart of Mary. He refers us likewise to the existing biographies by Cardinal Pitra, by Père Delaplace, and an English Life of the *Venerable F. M. P. Libermann* by the Rev. Prosper Goepfert (Gill & Son, Dublin). Father Lee's object in publishing his sketch of the saintly Founder has a purpose distinct from the above-mentioned biographies. He intends to give the English reader "a plain, substantial account of this modern Hebrew's faith which led him to give up—really to give up—the world for Christ" which "will interest common sense people and can hardly fail to impress them."

And the author surely accomplishes his purpose. The story of the young Hebrew student, eager to be honest with himself before Jehovah, the God of his forefathers, struggling like Saul of old against the good, finally accepts the evidence of his reason. Then faith floods his open heart; he consults the learned Abbé Drach, who had likewise travelled the road of the Jewish zealot to Damascus and found rest in the heavenly Jerusalem of the Catholic truth. Libermann at the age of twenty years enters the Seminary of St. Sulpice, where he remains for four years, a most edifying example of faith and humility to his fellow students. Then follows the period of struggle with his newly acquired and polished weapon of faith, and his metal is tried in the conflict with modern science. A severer conflict was that of the heart against the appeals of an aged father who deplored what he viewed as the apostacy of his loved son, dying in that conviction and leaving a sad memory upon the soul of the young convert cleric. Bodily infirmity, the result partly of the anxieties that had harassed him, and of the ardor with which he embraced the opportunities of ascetical life offered in the retirement of the seminary, added to the sad prospect of inefficiency that loomed before his mind.

After leaving St. Sulpice he entered the College of St. Stanislaus, where he met two Creole students. These, having seen much of the

life of the negro slaves on the plantations of their fathers, had conceived a desire to devote themselves to the spiritual uplifting of the black race. This was the beginning of an order under the patronage of the Immaculate Heart of Mary, and later to the union with the Society of the Holy Ghost. Father Libermann steadily progressed amid manifold hardships and disappointments in the establishment of his great work. A model missionary, a pattern of the spiritual director, he has left behind him the monument of his zeal and priestly holiness in the Society of the Fathers of the Holy Ghost.

We trust that with the popularizing of this edifying biography there will come also a better knowledge amongst us of the writings of the saintly missionary, which contain abundant material for shaping ecclesiastical vocations such as we seem especially to need in America and the English-speaking colonies.

THE SUPERSTITION CALLED SOCIALISM. By G. W. de Tunzelmann, B.Sc. Philadelphia: J. B. Lippincott & Co.; London: George Allen Co. 1911. Pp. 410.

SOCIAL REFORM AND THE CONSTITUTION. By Frank J. Goodnow, LL.D. New York: The Macmillan Co. 1911. Pp. 386.

There was published some three years ago a book entitled *The Case against Socialism* (ECCLES. REVIEW, Vol. 39, pp. 219 and 453). A compilation drawing upon the most influential literature relating to Socialism, it is a well stocked arsenal of facts and criticism available against the collectivistic programs. Alongside of this campaign engine may now be placed the present work on the same subject, for it too, like its predecessor, is meant "to meet the requirements of the anti-Socialistic speaker"—to furnish him with information concerning the tenets of Socialism and the arguments pro but mostly con. But not only this. The book, as the author justly claims, "will also appeal to every thinking advocate of Social Progress, for it contains a dispassionate reasoned presentation of constructive Social Progress based upon reason and experience and compares it with the disruptive schemes of Collectivism on the one hand and of Anarchism on the other." And yet more: "The method employed throughout is that of reasoned argument from facts which the references given will enable every reader to verify for himself. The book therefore appeals just as much to the thinking Socialist as to the thinking anti-Socialist. The only Socialist to whom it will not appeal is he who blindly accepts the statements of his leaders, and is not possessed of sufficient intelligence to understand, or even to attempt to understand, the arguments on

either side" (p. v). This of course is the author's testimony to his own work and must be verified by the reader's own judgment, be he pro- or anti-Socialist. Nevertheless there will be little doubt of the verification, provided the seeker undertake the process with sincerity and dispassionate reason—a mental requisite, however, not always easy to secure.

The book is divided into two parts. The first contains a well argued out criticism of Socialistic (Marxian especially) economics and an examination of the various groups and aims of Socialists. Over against the proposals of collectivism the author sets his constructive program, entitled "Social Progress"—a program which contains a number of sane and practical measures and coincides substantially with the teaching of Leo XIII, an extract from whose Encyclical *Rerum Novarum* occupies some sixteen pages of the text.

The second part of the volume is devoted to a criticism of the philosophical basis of Socialism, and a defence of the philosophical basis of "Social Progress". As the first part contains some acute analysis and effective disintegration, so the second contains some deeper penetration into fundamental truths. However, when the author attempts to explain and unfold the nature of the relation of the First Principle, God, the "Universal Mind" as he calls it, to the world and the human mind, he falls into a sort of Hegelian pantheism, which is a blot on his thought. Abstractly and ultimately his conception of God would mar his whole system, though concretely and in its immediately practical bearings it fortunately is independent and leaves his essential body of argument unharmed. Prescinding from his theology—he disclaims being a theologian—which is confined to a few pages in Chapter X, the book deserves to be recommended as a strong and effective critique of Socialism. The author is master of a luminous and graphic style. His book makes interesting reading. It contains no dull page and hardly a sentence, even where the Hegelian fog threatens to rise, that is not perfectly transparent to the average educated intelligence.

"Collectivism" is proposed by its advocates as a scheme for social and political betterment. "Social Progress" is quite different, in many senses an opposite, scheme, devised by its promoters for the same purpose. Obviously, however, whatever scheme of social or political reform be advocated, its consonance with the organic law of the State must be proved, or if not thus consonant, the necessity of changing that law so as to meet the ills under which we labor must be established. It is plain that such adjustment of remedial measures to the Constitution would meet with little consideration at the hands of revolutionary Socialists, who would quickly make

the back fit the garment, if the reverse process were unfeasible. It does form part, however, of the program of "Social Progress", which works harmoniously with the existing constitutional law where practicable and advocates reasonable modification thereof where necessary. At all events it is important that whoever advocates reformation should have clear ideas how the measures proposed stand in relation to the organic law of the country. A source of such information is provided in the second book above by a professor of administrative law at Columbia University. The work embodies an "attempt to ascertain from an examination of the decision of our courts, and particularly those of the United States Supreme Court, to what extent the Constitution of the United States in its present form is a bar to the adoption of the most important social reform measures which have been made parts of the reform program of the most progressive people of the present day". As social reform is inextricably bound up with political, the latter also comes within the scope of the volume.

The principal subjects discussed relate to the constitutionality of governmental regulation of commerce, navigation, transportation, labor, urban property, monopoly, public ownership, pensions in case of old age, accidents, sickness, housing of the working classes in cities, and so on. The mere mention of these titles will suffice to inform the reader of the range, importance, and difficulty of the problems discussed and upon which the author has thrown the light of judicial decisions gathered by the sifting of very many cases—the titles alone of which take up about a dozen pages of the book. The work has obviously been painstaking and thorough and will prove a great saver of time and labor for those whose interest it may be to study the attitude of the government and the courts toward measures of social reform.

HISTORY OF ECONOMIC THOUGHT. By Lewis H. Haney, Ph.D.
New York: The Macmillan Co. 1911. Pp. 584.

WAGES IN THE UNITED STATES, 1908-1910. A Study of State and Federal Wage Statistics. By Scott Nearing, Ph.D. New York: The Macmillan Co. 1911. Pp. 228.

MAKING BOTH ENDS MEET. The Income and Outlay of New York Working Girls. By S. Ainslie Clark and Edith Wyatt. New York: The Macmillan Co. 1911. Pp. 283.

No apology is necessary for calling the attention of readers of this REVIEW to books of the class here introduced. On none more

than the clergy and seminarians preparing for efficient work in the Master's vineyard is it incumbent to be and keep acquainted with the economic problems and conditions affecting society in these times. The priest indeed, especially if his sphere of duty lies within large industrial areas, is probably often better acquainted with such problems and conditions than is the professor of economics who theorizes from the library chair, whilst he, the priest, gathers his economic facts from personal contact with the laboring poor in their humble homes or the presbytery. None the less is it important for him, the priest, to keep at least fairly abreast with economic theories, in so far at least as to enable him to form an intelligent estimate of their truth and justice and practical bearing upon the people. As an introduction to the study of economics there is nothing better in English than Devas's *Manual of Political Economy*, supplemented by the same author's *Groundwork* (Longmans, Green & Co.).

For further information on this subject the student will do well to take up the first of the books listed above. He finds there a comprehensive survey of the history of the subject, "a critical account of the origin and development of the economic theories of the leading thinkers in the leading nations," as the subtitle of the book describes it. "The leading thinkers," presented in the work, are of course those who have wrought some notable effect on the movement in economic thought or (and) have originated or developed some noteworthy theory. Not every writer therefore on economics is represented; consequently the reader need not be disappointed if he miss a familiar name. It is safe to say, however, that few economic thinkers who have been really influential are omitted. The narrative begins with the economic thought of the Oriental peoples, especially the Hebrews; advancing then through the Greeks and Romans and the medieval thinkers to the dawn of economics as a science, whose development is then pursued down to our own day; the work closing with a general account of the present contemporary schools in Europe and the United States, and a résumé in which the salient features of the historical development are luminously portrayed. There are a good bibliography and a double index. The work is comprehensive and a presentation in which exposition and criticism are well balanced. As there may be differences of opinion on the author's selections and omissions, so there will be on his critical estimates. However this may be, there will be hardly any dissent from the statement that the book contains the most complete outline of economic history thus far produced in the English language. The nearest approach are the well-known works by Ingram and by Bonar, both of which however it surpasses in comprehensiveness and timeliness.

The question of absolute and of relative wages is always a burning one. The rich seem to be becoming richer, but the poor are said by even reputable authorities not to be becoming poorer. However this may be, no reliable answer can be given to the question without a thoroughly statistical account of the present average rate of wages. A useful contribution to such an account is furnished in the second book in title above. The author, who has had efficient co-laborers, has drawn his facts and figures from the most recent and authentic sources, and the result is highly instructive. There is no priest working amongst the poor who is not familiar with the actual wage rate within his own spiritual jurisdiction. How often that rate falls below the "living", not to say "family", wage is but too painfully impressed on his experience. However, personal experience becomes more impressive when enlarged by general application and verification; and this and much more that will vary with the individual reader's purposes will be obtained from the book at hand. By way of illustration, the concluding summary may here be quoted. The answer to the question "What are wages?" is thus summed up: "For the available sources of statistics and by inference for neighboring localities the annual earnings (unemployment of 20 per cent deducted) of adult males and females employed east of the Rockies and north of the Mason and Dixon Lines are distributed over the wage scale thus:

Annual Earnings.	Adult Males.	Adult Females.
Under \$200	..	$\frac{1}{5}$
" 325	$\frac{1}{10}$	$\frac{3}{5}$
" 500	$\frac{1}{2}$	$\frac{9}{10}$
" 600	$\frac{3}{4}$	$\frac{19}{20}$
" 800	$\frac{9}{10}$	$\frac{10}{20}$

Three-quarters of the adult males and nineteen-twentieths of the adult females actually earn less than \$600 a year."

How to make both ends meet with so small a pecuniary thread becomes a problem not so much of scientific economics as of painful practical economy. An account of the process so far as it is accomplished by women industrially working in the City of New York is told in the third book above, *Making Both Ends Meet*. The investigations pursued by the authors have been chiefly amongst sales-women, factory workers, shirt-waist makers, cloak makers, and laundry workers. The book is composed of the economic records of self-supporting women living away from home in New York. Their

chronicles were given to the National Consumers' League simply as a testimony to truth; and it is simply as a testimony to truth that the writers claim to have compiled and to have had them here reprinted (p. vii). No pains have apparently been spared to secure authentic and veracious accounts. Much of the material has previously appeared in a series of articles by one of the authors (Miss Wyatt) in *McClure's Magazine*. It is no slight testimony to the truth of the accounts chronicled that their previous publication resulted in certain industrial changes for the betterment of working women being inaugurated by several business houses in New York. Probably here too many if not all of the narratives of struggle with poverty and sorrow might be duplicated by similar experiences of priests laboring amongst the poor in large cities; but the systematized aggregate presented in the book at hand lends a special force to the sad story, whilst it will doubtless reveal to those whose personal experience has not extended to the conditions described, a state of things that can hardly fail to evoke their sympathy and stimulate their zeal in the work of social reformation.

IL CROCIFISSO NELL' ARTE. Autore Sac. Dott. O. Costantini. Prefazione del Prof. P. Vigo. Ornati del Prof. L. Zumkeller. Firenze : Libreria Salesiana editrice. 1911. Pp. 191.

Our readers are already acquainted with the writings of the Rev. Dr. Costantini, whose history of Christian art is now appearing in the REVIEW and whose literary work appeals in a special manner to the clergy. In the present volume he deals with the archeology of the Passion and the Iconography of the Crucifix. The question regarding the actual form of the cross on which our Lord suffered death has been largely discussed by the older school of archeologists, such as Gretzer, Münz, Fulda, Forrer, and Müller. The artistic aspect of the subject has likewise received ample treatment by writers like Stockbauer, Schönermark, Bréhier, Grimonard, Wilpert, and others. Among recent authorities in English we have Alger's *History of the Cross* and Blake's *The Cross, Ancient and Modern*. There is no work, however, which is at once so exhaustive and so erudite as this volume by the Venetian priest-artist. He gives a judicious résumé of all that has been said on the subject in ancient and modern literature, and illustrates his exposition with the admirably artistic exposition which suggests the practical sculptor and designer. We have here in fact a collection of all the important forms of the cross and the crucifix, in plastic art and painting, by the great masters and devout modelers down to our own time. These illustrate in the first place the history of the cross as an instrument

of the death penalty in general, and among the Romans in particular. The judicial process that led to crucifixion, the peculiar forms of the cross with the penal accessories, the details of the act of crucifying the condemned, and the subsequent crucifragum, are treated as preliminaries to the history of our Lord's crucifixion. In taking up the latter subject the author examines the traditions regarding the form, height, quality of wood, title inscription, the figure and treatment of the Christ, etc.

An interesting inquiry is raised in a chapter entitled *Idealismo e realismo nell'arte sacra*, in which the author suggests the principles that should guide the artist in depicting the historic fact of the realistic crucifixion, without lessening the ideal conception which a Christian has of the Divine Redeemer. From this question the author passes over to the study of the representations of Christ crucified, as we find them in early Christian Iconography, in mediæval art, during the renascence period, and in the following centuries. A special chapter is devoted to the modern schools of Christian art dealing with the subject, the Düsseldorf and Beuron painters and sculptors, the realists and idealists who seek to establish novel conceptions of the great act as expressed by the symbol of the Redemption.

The work is in every sense a most satisfactory contribution to the history of the subject. To the lover of beautiful as well as useful books the volume will afford particular pleasure.

OUR PRIESTHOOD. By the Rev. Joseph Bruneau, S.S., D.D., Professor of Dogmatic Theology at St. Mary's Seminary, Baltimore, Md. St. Louis, Mo.: B. Herder. 1911. Pp. 173.

A book that deals with the priesthood has a special claim on the attention of our readers. Father Bruneau's handsomely printed volume contains a series of addresses to young men preparing for ordination. It deals with the interpretation of those rites in the Roman Pontifical which are used in the ordination of clerics, from their reception of tonsure to that of the sacred order of priesthood. It begins by directing the candidate for sacred orders to reflect upon his position, the conditions in which he finds himself, what is expected of him, to what he is about to pledge himself, and what is the nature of the exalted dignity to which he is initiated by the sacramental character that impresses itself upon his soul. These reflections are followed by a lucid explanation of the ceremonial of the sacred action, to which is added the actual form of invocation and prayer made by the bishop when he calls down upon the ordinands the Divine Spirit with Its sacred powers and gifts.

Father Bruneau has given these instructions to his own students preparing for sacred orders, and their practical worth has therefore been tested, the chief motive that led to their publication in book form. The volume is at the same time an offering to Cardinal Gibbons on the occasion of his recent anniversary. Seminarists, especially those nearing the great end of their preparatory career, will find the lessons here given of great and permanent value.

THE HOLY VIATICUM OF LIFE AS OF DEATH. By the Rev. Daniel A. Dever, Ph.D., D.D. New York, Cincinnati, Chicago: Benziger Bros. 1911. Pp. 184.

Once when death seemed at hand and later, on his long journey afoot from Vienna to Rome, the youthful Saint Stanislaus received by angelic ministry the Bread of Life. "Sacrum Viaticum quod frustra ab hominibus petebat ab Angelis accepit . . . Angelorum pane iterum angelico ministerio refectus," as the Breviary expresses it. It is on the relation of Holy Communion as Viaticum for the wayfarer, not only on his passage through the gate of death to the land beyond, but as food wherewith sustained throughout the pilgrimage of life he may journey even unto the mountain of God —on this twofold aspect and purpose of the Bread of Life as "Viaticum Vitae et Mortis", that the present little volume is based. "At first the ancient 'viaticum' stood for the weary soldier's pay after his days of battles. . . . It later meant for him, when his last campaigns were over, the means of returning home to his loved ones. . . . Later still it came to mean the actual provision for his homeward journey," and finally, passing beyond its military significance, "a store for any lonely traveler's ways". The analysis suggested by these various original meanings of the word are shown to "centre now around life's last decisive hour, and the thought, for the same dread moment, of the Blessed Sacrament; which thus becomes the reward of struggle and danger, the support of the soldier's return, the Bread of the pilgrim's pathway, the means of reaching our heavenly home, the most sacred store for our own last, great journey, the beauteous 'Viaticum Mortis,' the strength and solace of otherwise inconsolable death" (p. 23). But no less is it meant to be the "Viaticum Vitae"; even as it was to Stanislaus. To illustrate this is the purpose of the volume.

The parallel between the Saint's long journey from his birth-land to the Eternal City and our earthly pilgrimage homeward is well sustained. For even as the Heavenly Bread supported the saintly youth in his fatigue and pain, so, it is shown, is the Manna of life designed to be our support throughout our exile. This thought,

inspiring and in many ways suggestive in itself, is developed with superabounding luxuriance of imagery—*superabounding*, for if there be a fault which one might find with the book it is the luxuriance of its imagery. The canvas is overcrowded; or rather the garden is too “intensively” cultivated. The landscape is fair; the vistas are suggestive; the paths and ways well placed; but the ground is overcrowded. Every nook and corner is filled up and every herb and shrub and tree is abloom. The multiplicity of shapes and colors distracts, if it does not dazzle. Thus does it seem to the reviewer. It is in such things, however, that tastes do differ most, “et unusquisque abundet in suo sensu.”

A DICTIONARY OF ECCLESIASTICAL TERMS, being a history and explanation of certain terms used in Architecture, Ecclesiology, Liturgiology, Music, Ritual, Cathedral Constitution, etc. By John S. Bumpus, Hon. Librarian of St. Michael's College, Tenbury. Philadelphia : J. B. Lippincott Co.; London : T. Werner Laurie. 1911.

We have rarely come upon a more disappointing volume than this “Dictionary,” claiming to be “a history and explanation of certain terms used in architecture, ecclesiology, liturgiology, music, ritual,” etc. The author’s limitations may in part be accounted for by his conception of the meaning of the word “ecclesiastical”. Evidently he regards the Anglican communion as the one body in the world that has any claim to the title of “church”. Hence he writes of the history of things ecclesiastical as a man might write of the history of language under the assumption that the original language of our forefathers, and the only language ever spoken or worth considering, is the language of England as recorded since the invention of the art of printing with occasional reference to some earlier date in the world’s history. Perhaps there is purpose in omitting from the volume any indication of the date of its publication, and the only reason for not supposing that it might have been produced in the times of Queen Elizabeth is the fact that there are occasional references to later matters, such as, for instance, at page 14 where the reader is told of the “Church Pageant in June, 1909”. Of a piece with this limitation we note any number of omissions and errors, important because they suggest themselves spontaneously to anyone moderately well informed who takes up this *Dictionary of Ecclesiastical Terms* for the purpose of being instructed in that field. Thus, to cite only a few instances of this and kindred defects—

At page 17: under the heading “Angelus” we read: “Other hymns and antiphons to the Virgin are the *Alma Redemptoris*, *Alma*

Virgo, Ave Maris Stella, Ave Regina, O Sanctissima, and *Regina Coeli*." The author here omits mention of the most famous of the four anthems of the Blessed Virgin, the *Salve Regina*.

Page 228, under "Plain Song", the three notes are called the "long", "breve" and "semibreve". Recent researches in musical paleography show that the notes do not differ in time-value. The references to treatises on Plain Song ignore the immense recent literature which has quite reconstructed Plain Song, and removed older misapprehensions.

Page 110, under "Dies Irae", the author tells the inquiring student: "It was written by Thomas of Celano, a Franciscan friar, about the middle of the twelfth century, and is considered the finest hymn of its kind extant." "Twelfth" is a slip of the pen or a misprint for "thirteenth". The Franciscan Order was not in existence in the twelfth century. "The finest hymn of its kind . . ." is vague. Does the writer mean the "funereal kind"? Daniel thinks it "the chief glory of sacred poetry" ("sacrae poeseos summum decus") and Dr. Schaff considers it "the most sublime of all uninspired hymns". The author also mistakes when he says that "at other times (than on All Souls' Day and in funeral masses) it is optional". It is compulsory in all sung masses, and whosoever only one collect is to be said.

At page 205, under "O Sapientia", we read: "The opening words of the first seven antiphons formerly sung . . ." Why "formerly"? They are still sung (cf. Roman Breviary, Advent). Again, page 206: "An eighth, *O Virgo Virginum*, is not generally received." It is still sung (Roman Breviary, Feast of Expectation B. M. V., 18 Dec.) Page 297, under "Te Deum", the author mentions the ascription of authorship to Abundius. Why not also to Sisebutus? He also says: "Bingham (the best authority for clearness and brevity) says it was composed by a French writer, about 100 years after St. Ambrose's death, for the use of the Gallican Church. This writer was most probably Nicetius, Bishop of Treves c. A. D. 535." In hazarding this statement, Mr. Bumpus ignores the immense recent literature of the Te Deum, including that of his confrere, the Rev. Mr. Burn (who decides for St. Nicetas of Remesiana, d. circa 414), and Dom Cagin, who would go back to S. Anicetus, Pope, etc.

Under "Veni Creator Spiritus", (p. 308) the author speaks of it as "The title of the two hymns given in the services for the Ordering of Priests and the Consecration of Bishops. The English translation of one begins 'Come Holy Ghost our souls inspire', and that of the other 'Come Holy Ghost Eternal God.' " The author seems to declare that there are two Latin hymns beginning with the words

"Veni Creator Spiritus", and his context seems to support the view that this is his meaning. But both of the English translations he mentions are translations of the one Latin hymn.

Page 311, under "Veni Sancte Spiritus", he flatly says that it was "the composition of King Robert II of France". King Robert II died in 1031, and recent manuscript evidence tends to show that the sequence was written after the middle of the twelfth century. A very probable attribution is that to Pope Innocent III, made by the contemporary writer (circa 1220), Ekkehard V, of St. Gall, with great circumstantiality.

SUNDAY EVENINGS IN THE COLLEGE CHAPEL. Sermons to Young Men. By Francis Greenwood Peabody, Plumner Professor of Christian Morals in Harvard University. Boston and New York: Houghton Mifflin Co. 1911. Pp. 299.

The keynote of Dr. Peabody's addresses to the young students of Harvard University is the thought that religion, whilst it is of vital importance in every life, must not be regarded so much in the light of duty as in that of an opportunity. Christ's teaching opens opportunities which elevate, refine, ennable. The Gospel represents the highest type of educational influence. It demands a generous reception and fostering in order to profit by its graces; they are things which Christ holds out to those who would follow Him in the path of faith. That faith Professor Peabody defines practically as "an attitude of the mind, a training of the will, a sensitiveness of the conscience, which make life susceptible to spiritual messages as they shall arise." It is beautiful and it is true, but it does not seem to us to state the whole truth. There must be some token by which the objective reality in the message makes itself not only felt but known to be infallibly true; some token by which we may distinguish it from that which merely seems and which may mislead. It is this element that we miss in Dr. Peabody's teaching, teaching which otherwise is so attractive and helpful to the youth who searches not only for a religion of peace but for a religion in which truth is the basis of peace and the assurance of its permanency. Here it is where we place the uses of theology, which our author appears to deem needless. Experience proves the need of a system of doctrine to instruct and control the aspirations of the heart; not indeed a system that embarrasses the mind with mere trappings of scholastic refinement; yet one that is a concise, consistent set of truths and principles shaping doctrine and discipline. These are in our estimation the things which Christ taught His disciples to expect when he promised to send them the Spirit who

would tell them what Christ Himself could not make clear to their limited and unprepared intelligence. But whatever be lacking to complete Professor Peabody's inculcation of Christ's teaching, he elevates his hearers, and his method to attract them is worthy of our imitation in a like field.

Literary Chat.

The supplying of the sixth edition of Father George Edward Howe's *The Catechist*, just published (Benziger Brothers), is sufficient proof of the value of the work for priests and instructors in the truths of religion. There are some changes in this new issue, chiefly by way of facilitating reference, and a fresh letterpress. If we might criticize for the purpose of making a very useful manual more useful still, we would suggest for a later edition, first the elimination of a few examples in the Appendix which are meant to illustrate the truths of faith but which in the present condition of the English-speaking world's intellectual disposition fail to conciliate credibility and appear either exaggerated statements of facts or irritating to common sense, especially of the English mind; secondly, the removal of expressions indicating British insularity; for example in reference to the obligations of the Easter Communion we read that "*In England, in any parish*". Now there is no reason whatever for emphasizing England, for the usage of the very estimable British Catholic Church is practically the usage to-day in the United States and of other English-speaking peoples, to whom this adaptation of Deharbe's three-volume *Katechismus* (though that pioneer work appears to be omitted from the list of reference works given at the beginning of Father Howe's first volume) is of great service. Finally, as the Benzigers know well how to make books appreciated by the Catholic public, we would suggest a thinner size of paper and perhaps a smaller size of type, so as to reduce the bulk of the two volumes. We imagine that a light portable book with flexible cover could contain all this work contains and be a delight to the priest on the mission and to the teachers in the Sunday school or catechism class.

The following literary curiosity, which one of our readers recently discovered on the refectory wall in a famous Dominican convent, is sent to us as an example of epigrammatic instruction in practical ascetics.

“ Manducate ex oblatis
Quae dat Deus nobis gratis.
Sed si vobis non sint satis
Mementote paupertatis.”

The Centre Bureau of the German Roman Catholic Central Verein (St. Louis, Mo.) issues an interesting pamphlet on the subject of *Freemasonry and Christianity* (No. 1 of Timely Topics Series). The immediate purpose of the publication is to protest against the *Mystic Light*, a magazine circulated under Masonic auspices with the avowed object of fostering hostility against the Catholic Church. The writer shows how unprejudiced members of the Masonic Lodges are misled by false statements about Catholic priests, Catholic education and Catholic history, and how this warfare is directed to prejudice Americans in particular, who are otherwise open-minded and fair in judging of the religious principles and doctrines of our holy faith.

Socialism: the Nation of Fatherless Children, the well-known work by David Goldstein and Martha Moore Avery, now appears in “a lecture edition”. When the book appeared first in 1903, the authors, as one could divine from

the Preface, were on the threshold of the Church. They have since passed within the portals and are doing good work by lecturing on Socialism, whose principles, programs, and methods they had previously known by personal association with the movement. The new edition of the volume just mentioned is evidently meant to enforce and extend the influence of the lectures. As the first edition was reviewed at the time in these pages it will suffice to call attention here to its reissue, which, while smaller in bulk, contains some slight additions. It omits, however, the final chapter on *Trade Unions* (Boston, Flynn & Co.).

Socialism, Individualism, and Catholicism, by the Rev. J. J. Welch, is the name of a neat little pamphlet of just three score pages, each page of which is luminous and eloquent with stirring thought on the evils which the excessive "individualism" rampant during the past century has wrought upon the present social order. Socialism is shown to be no remedy, but rather to be certain to aggravate the existing disorders.

"Certain evidence proves that the rich are getting richer; and, if the poor are not getting poorer, it is because they cannot sink lower and live. The iron law of starvation wages is still a grim reality, as the sweating system shows." That this is not an exaggerated statement the statistics quoted in the book review section of this number suffice to prove.

Some other figures, however, set down on reliable authority by Father Welch, are no less expressive. Competent investigators have reached the conclusion that a weekly wage of 21s. 8d. (\$5.27) is the lowest sum on which the physical health and efficiency of a family of five can be maintained. Starting from this extremely low standard the same authorities discover that "in New York City fifteen per cent of the wage earning classes or ten per cent of the total population are in a condition of primary poverty, i. e. destitute of the means of bare physical existence, and about twenty-seven per cent deprived of the means sufficient to maintain bare physical efficiency." These, it will be noted, are figures calculated by an Englishman to represent conditions in the American metropolis. Their accuracy may be tested by statistics furnished in the two books on wages reviewed in the foregoing pages. For the rest, as Mr. J. A. Hobson, a well-known and reliable economist, remarks, "the extent and nature of poverty do not widely differ in all large centres of population." The researches of Sir C. Booth and Mr. Rowntree go "to prove that nearly 12,000,000 of the English population are just on or below the level of a bare existence" (London, Sands & Co.; St. Louis, Mo., B. Herder).

Individualism is taken in a restricted sense in the foregoing pamphlet—as distinguished against both Socialistic and Catholic programs for the common weal. The term is used in a more comprehensive meaning in a recent volume entitled *Private Ownership* by the Rev. J. Kelleher (Dublin, Gill & Son). Here it signifies the individual right to private property in productive goods. It thus includes the Catholic platform and excludes the Collectivistic or Socialistic. The book arrives too late for present review. Suffice it to direct attention to it as a solid contribution to the literature of social reform. Its main purpose is not to offer a detailed program but to emphasize the pressing imperativeness of Social reform, the feasibility thereof, and the true principles whereon alone it can be rendered effective.

Definitions of religion there are in plenty; probably because the process of forming them is not extremely difficult. But what "every man's religion" is not so often defined, and this probably because so vast and varied a subject does not lend itself easily to verbal delimitation. What "every man's religion" ought to be, however, it is comparatively easy to define the ideal and the normative being readily grasped *a priori*, and verified *a posteriori* through the examples of the saints. It is probably the ideal, "the ought to

be", which Mr. George Hodges has had in view to define or describe in his recent book, *Everyman's Religion* (New York, Macmillan Co.). Probably, we say, because, since the volume contains no preface or introduction, one must glean the author's intention from the body of the work. Many aspects of religion and its relations are considered therein and they are set forth in smooth and pleasing style. Not a few of the views presented are stimulating, practical, and suggestive. On the whole, however, the thought flows simply along the surface, very seldom dipping below. This is manifest in the ready, off-hand way in which the author puts limits on the Omnipotent. For instance: "In the Holy Communion we say that we receive the body and blood of Christ. But when we try to make the fact fit the phrase, we fall into the fallacy of the congregation at Capernaum, who said 'How can this man give us His flesh to eat?' *Evidently, He cannot, and would not.* [Italics ours.] The sentence is a symbol—to us now a remote and difficult symbol—of participation and intimacy. A literal interpretation, or even spiritual explanation of a literal interpretation, misses the counter for the coin. It identifies the fact with the phrase. It overlooks the constant habit of Holy Scripture, which continually speaks in metaphor. The bread is the Lord's body, the wine is the Lord's blood, only as it is said that Christ sits at God's right hand" (p. 247). All of which goes to show that Mr. Hodges knows better what our Lord meant by His promise and its fulfilment in the institution of the Blessed Eucharist than did St. Paul, to say nothing of the vast majority of the Christian Church (Latin and Greek) from its foundation down to the present day. It would be easy to multiply other like illustrations of the author's exegesis and theology. The passage quoted, however, suffices to show how far away Mr. Hodges's religion is from being "everyman's religion".

"Every man's religion" should simply be the religion of our Lord as manifested in the Gospels. What that religion was and is is set forth by the Abbé Lelièvre in a recent small volume entitled *La Religion de Jésus d'après l'Évangile* (Perrin et Cie.). The thought here, unlike in the English book above noticed, penetrates deeply into the Gospel truths and brings out into relief our Lord's religion as it is summed up in His attitude toward His Father, in His doctrine of universal love, in His personality with its organized extension, the Church, and in His teaching on the life to come. The book contains little with which the Catholic priest is not already generally acquainted. The value of the little volume consists in its presenting familiar truths in a less familiar arrangement; so that thus centralized upon certain vital points they seem to become intensified and to emit a new radiance.

The Bible is a garden where the imagination will always find flowers and fruits adapted to every taste and to every age. To make the Sacred Book a medium of instruction and edification to the young has been the endeavor of many who possess the gift of story-telling. Non-Catholic literature has been more enriched in this direction than our own. However, we have some good books of the class. *Bible Stories told to "Toddles"* by Mrs. Hermann Bosch is well known for its charm and tact. Those who have found it helpful in enlisting the attention of the child mind will be interested in knowing that the same gifted author has recently written its sequel—*When "Toddles" was Seven* (New York, Longmans, Green & Co.). The stories are here based on various incidents in our Lord's Life. They are charmingly told and on the whole naturally too, though on this point tastes may differ. If "Toddles" seem at times wise beyond her years, the fact that her mother has imparted to her child wisdom drawn in proportional quantities from the very fount of wisdom may well explain the somewhat anticipated maturity, and will suggest to the priest, the spiritual father of the little ones, what an auxiliary he will find in a book of the kind if placed in the hands of young mothers.

Another book of the same character, that may profitably be considered in this connexion, and especially at this season, is *A Life of Christ for Children*, adapted from the French of Mme. la Comtesse de Ségur by Mary V. Merrick. Grandmother here takes the place of mother, and there is quite a group of youngsters whose queries interrupting grandma's narrative lend a dramatic interest to the stories (St. Louis, Herder).

Les Enfants is the title of a recent little volume by that thoughtful and graceful author of many solid and beautiful works, the Bishop of Verdun, Mgr. Chollet. His recent volume treats of the moral responsibility of children; the reciprocal rights of parents, Church, and State, in regard to the child; the First Communion of children, and "the school book question". Although the subjects are of course treated in view of the religious conditions prevailing in France, the principles developed and their general application have a universal importance. Needless to say, they are treated with the solidity and luminous method which those who are familiar with the author's other writings have been taught to expect (Paris, P. Lethielleux).

The second volume of P. Grisar's *Luther* has just been issued; the third is on press. These two volumes promise a most unexpected light upon the career of the great reformer.

It is one of the common experiences of those who watch the movements of "modern thought", to find it returning to old positions it had long since abandoned as untenable. A generation ago the physico-chemical explanation of vital phenomena was very generally held by biologists, if not also by chemists. Nothing more was supposed to be necessary in an organism to account for its life than the arrangement and interaction of its molecules and chemical atoms. To demand a "principle of life" or a "vital force" distinct from the material substances was "to multiply beings without a reason", to postulate gratuitous "substantial forms", a process no more warranted than to postulate a "form of paperness" in this sheet, a form of "houseness" in this building, and so on. A reaction against this mechanist view of life, however, manifests itself from time to time. Driesch in his Gifford Lectures for 1907-1908 (New York, Macmillan) made an elaborate and a profound argument against mechanicism. The current *Hibbert Journal* contains an article by Professor J. Arthur Thomson (Aberdeen) entitled "Is there one Science of Nature?" in which he argues that not only are physico-chemical descriptions of the vital processes far-fetched and incomplete, but that, even "if they were complete, they would not explain how the various activities work in a variable way into one another's hands, how they are co-ordinated in a harmonious result, how they are adjustable to changeful external conditions; much less would they explain the intricately complex activities involved in the instinctive behaviour." Some intrinsic, coördinating, directive, principle is here demanded, in other words the "principle of life", the "substantial form," the *anima* of Scholasticism.

False analogy is one of the most common fallacies met with in literature. Modern scientific literature is especially infected with it. As the egg develops into the chick, so, it is said, universal nature has evolved from a few primordial germs, themselves the product of evolution from the mineral world. The terms "organism" and "organic" particularly have been worked in the interest of an evolutionistic sociology. Society, it is claimed, is an "organism" which has been mechanically evolved, even as the physical organism. One is used to this kind of argumentation or rather of fallacious equivocation, and expects to meet with it in the "vulgarizations" of science. But to find it in the pages of the grave *Philosophical Review*, and from the pen of a serious college professor, is apt to give one a mild surprise. In a review, on the whole appreciative, of Father Walker's *Theories of Knowledge*, Professor Henry W. Wright quotes his author to this effect: "The conception

of an *organic whole* [italics ours throughout] is inapplicable to the universe, because experience shows the *organic* relation as holding between members of the *living organism* only and does not warrant its further extension." Upon which Professor Wright sapiently comments: "But what of the relation of conscious selves in the community of intelligence? Surely recent studies in social psychology have proved that *ego* and *alter* are organically related in genesis and activity" (p. 653). What of? While Father Walker contends that the term *organism* cannot *properly* be predicated of the world, but at most *figuratively*, Professor Wright extends the term from its proper subject, the *physical organism*, to the social; as though it also were an organism in the same sense. Writers of text-books on Logic would do well to quote examples of fallacies such as this and omit the irritating quibbles and puns that still disfigure the pages of our manuals. "Taurus mugit; atque Taurus est mons; ergo mons mugit." Or thus, "What you bought yesterday you ate to-day; but you bought raw meat yesterday in the butcher shop; therefore you ate raw meat to-day." Lo, what subtle sophistry! Was there ever a mind deceived by such puerilities? Why then continue to waste paper and printer's ink, to say nothing of the time and energy of immortal souls, in deliberately putting down such trivialities, when the grave as well as the gay literature of the hour is infected with real fallacies which seem to deceive even their authors no less than their readers.

The Life of Union with Our Divine Lord (Benziger Bros.) is a collection of thirty meditations which will serve religious and others seeking to sanctify their daily lives in the fulfillment of their ordinary tasks, either during times of retreat or at other seasons favorable to recollection and prayer. The Abbé Maucourant, a secular priest and a master of the spiritual life, has written much that has attracted religious of all classes because he treats the evangelical counsels in a simple way, without that prepossession of local spirit which is naturally fostered by the particular institutes conducted under venerable traditions of holy founders. It is well to remember that these had in mind circumstances and conditions that may in many instances have passed away. The little book is a treasure of spiritual enlightenment and fervor.

Students of church history are familiar with the criticism that has of late been directed against the *Storia della Chiesa antica* by Mgr. Duchesne, a criticism which practically, if not expressly, places on the Index of Prohibited Books the Italian version of a work the French original of which had been circulated under Catholic auspices without let or hindrance. The reason for the condemnation, on the part of the ecclesiastical authorities, of the Italian translation is to be found in the use to which a work, intended for critical students only, has been put by introducing it into the Italian seminaries, wherein all the students are not equally prepared to discriminate between what the author sets forth as fact and what is merely his own interpretation of the data in the light of comparative studies. In truth, what is most objectionable from the young student's viewpoint in Mgr. Duchesne's history is a certain tone of sarcasm and derision with which he treats the opinions of older authors respected for their learning and sincerity. To present one's differences in such a way as to cast doubt upon the honesty or erudition of older historians may be admissible in the open field of polemics, but it is not in place in a textbook to be put in the hands of young clerics. Apart from this bias Mgr. Duchesne's book evidently contains other indiscretions which did not appear so prominently in the original French as when viewed from the standpoint of pedagogics. P. Chiandano has just published a critique of the book which promises to throw fresh light on its actual value, under the title of *La Storia della Chiesa antica di Mgr. Duchesne considerata in rapporto alla fede cattolica*.

Readers of the paper on "Church building in the United States" by Mr. Charles D. Maginnis (November issue of the REVIEW) who have been in-

quiring about more detailed description of the churches referred to in the article, will receive satisfactory information by addressing Mr. John T. Comes, Washington Bank Building, Pittsburg, Pa. (enclosing postage for reply).

A third edition of P. Battifol's *Histoire du Breviaire Romain* has just been issued by Picard (Paris). It contains some new notes in the critical apparatus of the work which add to its value as an historical account of the official Roman Priest's Prayerbook.

The twelfth volume of the *Catholic Encyclopedia* is now in the hands of subscribers. We are informed that the entire work of fifteen volumes will be issued before October, 1912.

Books Received.

THEOLOGICAL AND DEVOTIONAL.

MASSES FOR THE DEAD. By the Rev. J. T. Roche, LL.D., author of *The Obligation of Hearing Mass*, *The Business Side of Religion*, *The Ought-to-Be's*, etc., etc. New York: P. J. Kenedy & Sons. 1911. Pp. 31. Price, \$2.50 per hundred; \$22.50 per thousand.

SUNDAY EVENINGS IN THE COLLEGE CHAPEL. Sermons to Young Men by Francis Greenwood Peabody, Plumner Professor of Christian Morals in Harvard University. Boston and New York: Houghton Mifflin Co. 1911. Pp. 300. Price, \$1.25, net.

NUNC DIMITTIS or The Presentation in the Temple. A Mystery Play. By a Member of the Institute of Mercy. New York: P. J. Kenedy & Sons; York, England: St. Mary's Convent. 1911. Pp. 52.

THE RACCOLTA, or Collection of Indulgenced Prayers and Good Works. By Ambrose St. John, of the Oratory of St. Philip Neri, Birmingham. Sixth edition. New York, Cincinnati and Chicago: Benziger Bros.; London: Burns & Oates. 1911. Pp. xv-428. Price, \$1.10, net.

EVERYMAN'S RELIGION. By George Hodges. New York: The Macmillan Co. 1911. Pp. 297. Price, \$1.50, net.

THE LIFE OF UNION WITH OUR DIVINE LORD. By the Abbé F. Maucourant. Translated from the French. New York, Cincinnati, Chicago: Benziger Bros. 1911. Pp. xii-202. Price, \$0.60, net.

OUR DAILY BREAD. Talks on Frequent Communion. By Father Walter Dwight, S.J. New York: Apostleship of Prayer. 1911. Pp. 182. Price, \$0.56, postpaid; 12 copies, \$5.00.

FURTHER NOTES ON ST. PAUL. The Epistles of the Captivity, Ephesians, Philippians, Colossians, Philemon. By Joseph Rickaby, S.J. New York, Cincinnati, Chicago: Benziger Bros. 1911. Pp. 203. Price, \$1.35, net.

MISSALE ROMANUM ex Decreto S. Concilii Tridentini restitutum, S. Pii V jussu editum Clementis VIII, Urbani VIII, et Leonis XIII auctoritate recognitum. Editio XIX post alteram uti typicam a S. R. C. declaratam. Ratisbonae, Romae, Neo Eboraci et Cincinnati: Friderici Pustet. 1911.

OUR PRIESTHOOD. By the Rev. Joseph Bruneau, S.S., D.D., Professor of Theology, Seminary, Baltimore, Md. St. Louis, Mo.: B. Herder. 1911. Pp. 173. Price, \$0.90.

THE MATRIMONIAL STATE. By the Rev. William Poland, S.J., St. Louis University. The Contrast. One and lasting. The Domestic Commonwealth. Civil Paternalism. St. Louis, Mo.: B. Herder. 1911. Pp. 55. Price, \$0.10.

ANNUS LITURGICUS cum introductione in disciplinam liturgicam. Auctore Michaele Gatterer, S.J., Theol. liturg. professore. Editio secunda. Oeniponte: Typis et Sump. Felic. Rauch (L. Pustet). 1912. Pp. xxi-402.

ENCHIRIDION PATRISTICUM. Locos SS. Patrum, Doctorum, Scriptorum Ecclesiasticorum in usum scholarum collegit M. J. Rouët de Journel, S.J. St. Louis, Mo. und Freiburg, Brisg.: B. Herder. xxiv und 8888 Seiten. Preis, \$3.15.

PHILOSOPHICAL.

MOTIVE-FORCE AND MOTIVATION-TRACKS. A Research in Will Psychology. By F. Boyd Barrett, S.J., Ph.D., Superior Institute, Louvain, Honors Graduate, National University, Ireland. New York, London, Bombay, and Calcutta: Longmans, Green, & Co. 1911. Pp. xiv-225. Price, \$2.50, net.

SOCIALISM: THE NATION OF FATHERLESS CHILDREN. By David Goldstein and Martha Moore Avery. Boston, Mass.: Thos. J. Flynn & Co. Pp. viii-365. Price, \$1.25.

PAEDAGOGISCHE GRUNDFRAGEN. Von Dr. Phil. et Theol. Franz Krus, S.J. Innsbruck: Felizian Rauch (Ludw. Pustet). 1911. Pp. 450. Price, \$1.35.

SOCIALISM, INDIVIDUALISM, AND CATHOLICISM. By the Rev. J. J. Welch, St. Louis, Mo.: B. Herder; London and Edinburgh: Sands & Co. Pp. 62.

Die GESCHICHTE DER SCHOLASTISCHEN METHODE. Nach den gedruckten und ungedruckten Quellen bearbeitet. Von Dr. Martin Grabmann, Professor der Dogmatik am Bischöf. Lyzeum zu Eichstätt. Zweiter Band: Die scholastische Methode im 12. und beginnenden 13. Jahrhundert. St. Louis, Mo. und Freiburg, Brisg.: B. Herder. xiv und 586 Seiten. Preis, geb. in Kunstleder, \$2.95.

HISTORICAL.

LIFE OF JAMES CARDINAL GIBBONS. By Allen S. Will, A.M., Litt.D. Baltimore and New York: John Murphy Co.; London and Glasgow: R. & T. Washbourne. 1911. Pp. xv-414. Price, \$2.00, net.

FATHER LACOMBE. The Black-Robe Voyageur. By Katherine Hughes. Illustrated. New York: Moffat, Yard, & Co. 1911. Pp. xxiii-467. Price, \$2.50, net.

FRANCE AND THE FRENCH. By Charles Dawbarn. With sixteen illustrations. New York: The Macmillan Co. 1911. Pp. xi-322. Price, \$2.50, net.

ST. ANSELM, ARCHBISHOP OF CANTERBURY. St. Louis, Mo.: B. Herder; London and Edinburgh: Sands & Co. Pp. 285.

LIFE OF THE VENERABLE FRANCIS LIBERMANN. By G. Lee, C.S.Sp. St. Louis, Mo.: B. Herder. Pp. 321.

SAINT JOHN CAPISTRAN. By Fr. Vincent Fitzgerald, O.F.M. With four illustrations. (*The Friar Saints Series.*) New York, London, Bombay, and Calcutta: Longmans, Green, & Co. 1911. Pp. xi-115. Price, \$0.50, net.

MISCELLANEOUS.

MY RAGPICKER. By Mary E. Waller, author of *The Wood-Carver of Lympus, Flamsted Quarries, A Year out of Life*, etc. Boston: Little, Brown, & Co. 1911. Pp. 113. Price, \$0.75, net.

ALIAS KITTY CASEY. A Novel. By Mary Gertrude Williams. New York: P. J. Kenedy & Sons. 1911. Pp. 178.

WHEN "TODDLES" WAS SEVEN. A Sequel to *Bible Stories told to Toddlers*. By Mrs. Hermann Bosch. New York, London, Bombay, Calcutta: Longmans, Green, & Co. 1911. Pp. 231. Price, \$1.00, net, \$1.10, postpaid.

THE STORY OF BETHLEHEM. A Cantata for Christmas for Soli, Chorus, and Organ. By William R. Stone. Text, Chiefly Biblical. Boston, Mass.: Oliver Ditson Co. 1911. Pp. 30. Price, \$0.50, postpaid.

THE DREAM OF GERONTIUS. By Cardinal Newman. St. Louis, Mo.: B. Herder; London and Edinburgh: Sands & Co. Pp. 46.

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